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ANTIQUITIES

OF THE

CITY OF OXFORD

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OF THE

CITY OF OXFORD

Oxford
HORACE HART, PRINTER TO THE UNIVERSITY

H. Hurst, del. A. Clark, sc.

"Survey of the Antiquities of the City of Oxford," composed in 1661–6, *by Anthony Wood*

EDITED BY

ANDREW CLARK, M.A.

FELLOW OF LINCOLN COLLEGE AND VICAR OF S. MICHAEL'S, OXFORD

Vol. II. CHURCHES AND RELIGIOUS HOUSES

WITH MAP AND DIAGRAM

Oxford

PRINTED FOR THE OXFORD HISTORICAL SOCIETY

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PREFACE.

THIS second volume of Wood's treatise on the City of Oxford contains no more than his chapters on the Churches and Religious Houses.

In this part of my work I have had little more to do than to present Wood's own story, as he himself has written it. His MS. for these chapters proved to be fairly consecutive, and required only some slight re-arrangements and retrenchments to prepare it for the press. The mere mechanical labour also of producing this volume has been reduced for me to a minimum by the excellent transcript of the text of these three chapters made by Mrs. G. Parker and Mr. G. E. Parker, under the supervision of Mr. George Parker of the Bodleian Library.

I have done my best to fulfil the promises made in the preface to the first volume. Mr. Gibbons' excerpts of Oxford pre-Reformation institutions from the registers of the diocese of Lincoln are ready for the press. I have completed also a full statement of the MS. authorities used and cited by Wood. Both, however, have been perforce held over, in deference to objections raised to the thickness of the first volume.

The ground-plan of the Cathedral at the end is a drawing on a reduced scale of a diagram by Wood himself, inserted in his own copy of the Hist. et Antiq. Oxon., now in the Bodleian, pressmark "Wood 430."

The map at the beginning has been prepared for me at the Clarendon Press from a drawing by Mr. Hurst, and is designed to show what academical and ecclesiastical buildings are definitely stated to have been in Oxford in 1440. The reference numbers run in rows from west to east, beginning at the top of the map. Churches (and Chapels) are in black; Religious Houses of whatever kind in mauve.

ANTIQUITIES

OF THE

CITY OF OXFORD

57. S. Frideswyde's (of the site of this I am uncertain).
58. Paul's.
59. Little Bedell.
60. Bull (Aula Taurina).
62. S. Edward's.
63. Eagle *or* Hiron (Aula Aquilina).
64. Vine.
65. Little S. Edward's.
66. Peckwater's Inn.
67. S. Martin's.
68. S. John's.
69. Beam (Aula Trabina).
70. Portionists' (*or* Little Merton).
71. Colcill.
72. Aristotle's.
73. Nightingale.
74. Grove.
75. Burnell's Inn (*afterwards* London College).
76. Greek.
78. Corner.
79. Urban.
80. Christopher.
81. Nun.
82. S. Alban's.
83. Adulstan *or* Dunstan.
84. Beef (Aula Bovina).
85. S. James'.
86. S. Michael's.
87. S. John's.
88. Broadgates (in S. Aldate's).
89. Nun *or* Leadenporch.
90. Nevill's Inn.
91. Beke's Inn.

I have, with one doubtful exception, found no evidence that there was any other hall in actual existence at this time: although it must be admitted that a deceitful appearance of a greater number is given by the variations in the names of the halls (e.g. Inge and Drowda are probably one and the same hall). The possible exception is Wilby (Wyloby) Hall which is mentioned in 1434, 1438, and 1445: but there seems good reason for supposing this to be only an alternative name for 'White Hall near East Gate,' and not a separate and distinct hall.

ANDREW CLARK.

TABLE OF CONTENTS.

	PAGE
Preface	v
Chapter XXX. Churches of Oxford	1
The Cathedral Church	3
Biographies of Bishops of Oxford	8
S. Mary's Church	14
S. Aldate's Church	33
S. Andrew's Church	40
S. Benedict's Church	40
Binsey Church	41
S. Budoc's Church	44
Dantesburne Church	47
S. Clement's Church	48
S. Cross' (Holywell) Church	50
S. Ebbe's Church	52
S. Edward's Church	56
S. Frideswyde's Church	58
S. George's Church	62
S. Giles' Church	65
S. John Baptist Church	71
S. Mary Magdalen Church	74
S. Martin's (Carfax) Church	80
S. Michael's Church at North Gate	86
S. Michael's Church at South Gate	91
S. Mildred's Church	94
S. Nicholas' Church	97
S. Peter's Church in the East	97
S. Peter's Church in the Baily	102
All Saints Church	106
S. Thomas' Church	112
Chapter XXXI. Religious Orders and their Houses in Oxford	118
Division I. Legend of S. Frideswyde	122
Division II. The Secular Clergy	138
Division III. Monastic Orders	138

PAGE

(i.) **Austin Monks or Regular Canons** 138
1. S. Frideswyde's Priory 141
2. S. George's College, first sketch 180
" " , second sketch 185
3. Osney Abbey, second sketch 188
" " , first sketch 195
4. S. Mary's College, first sketch 228
" " , second sketch 238

(ii.) **Benedictine Monks** 246
1. Glocester College 248
2. Durham College 263
3. Canterbury College 275

(iii.) **Cistercian Monks** 290
Rewley Abbey, first sketch 295
" " , second sketch 304

(iv.) **Bernardine (?) Monks** 305
S. Bernard's College 305

Division IV. The Four Orders of Mendicant Friars 311
(i.) **Black Friars**, first sketch 311
" " , second sketch 325
(ii.) **Grey Friars**, first sketch 342
" " , second sketch 353
" " , third sketch 390
(iii.) **White Friars**, first sketch 413
" " , second sketch 432
(iv.) **Austin Friars**, first sketch 445
" " , second sketch 458

Division V. Three Lesser Orders of Friars 473
1. **Penitentiarian Friars**, first sketch 473
" " , second sketch 475
2. **Trinitarian Friars**, first sketch 478
" " , second sketch 482
3. **Cruched Friars** 488

Chapter XXXII. Smaller Religious Houses 493
Division I. House of Converts 494
Division II. Unendowed Hospitals and Almshouses 495
1. Hospital in Stockwell Street 495
2. Bethlehem—the Spital 496
3. S. Peter's House—Spalding's Court 496
4. Almshouse Place 497
Division III. Hermitages 498
1. On South Bridge 498
2. Our Lady in the Wall 500

PAGE

Division IV. Anchorholds 502

Division V. Religious Gilds 503

Division VI. Endowed Hospitals 504

1. S. Bartholomew's Hospital 504

2. S. John Baptist's Hospital 519

Appendixes 531

(A.) Inventory of S. Mary's College (1541) 531

(B.) Earliest Charter of S. John Baptist's Hospital 533

Indexes 535

I. Topical 535

II. Of Subjects 548

Map.

Oxford—ecclesiastical and academical—in 1440 (HURST, CLARK), at beginning.

Diagram.

Ground-plan of the Cathedral, showing the interments, 1639–1670 (WOOD) (see p. 550) . . . . . at end.

ERRATA.

In Vol. I.

Page 42 note 5, *for* seld., etc., *read* sced. ⟨i. e. Schedula⟩ 3 p. 6.

P. 45 note 8, *for* Barton *read* Barlow.

P. 53 note 2, *for* Cudestan *read* Cudeslaw, and *for* Cuddesdon *read* Cutslow.

P. 58 note 2, *for* Barton *read* Barlow.

P. 244 note 5, *for* Galfridi Monumetensis, etc., *read* ⟨the reference is to a 'Vita S. Frideswydae' formerly in that library⟩.

P. 262 note 2, *for* Nermanicorum *read* Normanicorum.

P. 383 note 6, *for* 383 *read* 384.

P. 641 line 9, 'Bedford' is the reading of some copies.

P. 659 Index II: all the references, 642–657, in this Index are one figure wrong, the whole of Index I having been moved on one page after the sheets had left my hands.

In Vol. II.

P. 16 line 19, *for* vale *read* valet.

P. 39 note 4, *for* XXXII *read* XXII.

P. 45 note 3, *for* computis *read* computi.

P. 73 note 5, *for* black-letter *read* Gothic letters.

P. 97 note 2, *for* 8 *read* 2.

P. 121 last line of note, *for* quarto *read* folio.

P. 161 note 1, *for* C idus *read* 6 idus.

P. 174 note 2, *for* black-letter *read* Gothic letters.

P. 204 note 2, *for* praefatio *read* praefatus.

P. 260 line 3, from foot, *for* alumnij *read* alumni; and *for* aunum *read* annum.

P. 270 line 8 from foot, *for* Hansbert *read* Hanshert.

P. 274 last line of col. 1 of notes, *for* die *read* dial.

P. 307 line 15, *for* Benardus *read* Bernardus.

P. 316 line 3 from foot, *for* damma *read* damna.

P. 321 note 2, *for* Drecretalium *read* Decretalium.

⟨CHAPTER XXX.⟩

⟨The Churches of Oxford.⟩

⟨This chapter falls into three divisions, which occur thus in the MS.:—

(I.) The Church of the Diocese. A short notice of the Cathedral is found on fol. 291–293, dated '28 April, 1662.' The sketch is very incomplete, the earlier history of the church being given elsewhere, partly under the head 'S. Frideswyde's Parish Church' in the present chapter, partly in the account of S. Frideswyde's Priory in Chap. XXXI. The sketch, such as it is, was originally intended as the beginning of the second section of the projected Chapter XXXVI on 'The spiritual government' of Oxford; see i. 38. This is evident from the opening words of the sketch and from the catalogue of bishops with which it concludes.

(II.) The Church of the University. A treatise on S. Mary's Church follows, on fol. 294–297, dated '16 July, 1663.'

(III.) The Churches of the City. Treatises on the parish churches (excluding S. Mary's, *supra*) follow, fol. 298–320. These folios are arranged in sections, on the first folio of each of which Wood has written the names of the churches treated of in that section, and the date of its composition[1]:—

(a) Section (i), fol. 298–301, dated '7 May, 1662,' contains

'1. St. Aldate's Church.
2. St. Andrew's Church.
3. St. Benedict's Church.
4. Binsey Church.
5. St. Budhoc's Church.'

[1] ⟨These notes of the contents and the dates of the sections, being given here, will be omitted *infra* in the notes on the text. The note also 'Quotations out of S. Frideswyde's little register corrected,' which occurs on fol. 302a and 313a, may be noticed here and dismissed.⟩

(b) Section (ii), fol. 302–305, dated '12 May, 1662,' contains

'6. St. Clement's.
7. St. Cross'es.
8. Dantesburne Church.
9. St. Ebb's.
10. St. Edward's.
11. St. Frideswide's.'

(c) Section (iii), fol. 306–308, dated '16 May, 1662,' contains

'12. St. George's Church.
13. St. Giles'es Church.
14. St. John's Church.'

(d) Section (iv), fol. 309–312, dated '21 May, 1662,' contains

'16[1]. St. Mary Magdalen Church.
17. St. Martin's Church.
18. St. Michaell's at North Gate.'

(e) Section (v), fol. 313–317, dated '26 May, 1662,' contains

'19. St. Michaell's Church at South Gate.
20. St. Mildred's.
21. St. Nicholas[2].
22. St. Peter's Church East.
23. St. Peter's in the Baylye.'

(f) Section (vi), fol. 318–320, dated '2 June, 1662,' contains

'24. All Saints Church.
25. St. Thomas.'

In this second volume, as in the first, passages in the text and in the notes marked by angular brackets ⟨ ⟩ are insertions by the editor; where passages are marked by square brackets [ ] the reason of the mark is given in the notes to them.

The first volume of this edition will be referred to uniformly by i. and the page.

Many points in connection with the early history of the churches and religious houses are treated of in Parker's Early History of Oxford. Reference may also be made to the Rev. E. Marshall's History of the Diocese of Oxford, 1882.⟩

[1] ⟨The missing No. 15 is I suppose St. Mary's, which has been taken out of this series and treated as the University Church.⟩

[2] ⟨This head is scored out in pencil, '21. St. Nicholas' being the same as '25. St. Thomas' *infra*.⟩

⟨I. The Church of the Diocese.⟩

The Cathedrall[1].

⟨*Oxford becomes a bishop's see.*⟩

⟨Incipit **fol. 291 a**⟩ Having now done with the ecclesiasticall government of this place under the power of archdecons[2], we must proceed to speak of it when it came to be made an episcopall see, and then give a catalogue of the bishops therof.

King Henry VIII, therfore, after the dissolution of monasteries, placed in some of the richest of them (especially those that were in great townes) bishops' sees, and converted the ancient revenews of them for their maintenance.

⟨*The Bishopric of Osney*, 1542.⟩

Amongst the rest was Osney Abbey, converted into such a see, September 1, 34 Henry VIII, 1542[3]. Which abbey (without any alteration of the fabrick, but of the persons only and their quality) being soe turned into a cathedrall church and adorned with an episcopall chaire, the shire or county of Oxon was called a diocesse; the towne and University honoured with the stile and title of 'city' and subordinated to the bishop, the old rites and customes of the University with all colleges therin alwayes reserved entire and whole to the chancellour and other officers therof as also the antient jurisdiction of the bishop of Lyncoln in his visitation or being visitour of Lyncolne College, Oriall, Brasennose, and Balioll Colledges not to be violated or broken; the archdeaconry likewise of Oxford, which before was incorporated in the church of Lyncolne (as I have already expressed), was from thence transferred and by a new insition planted and united into the body of this church.

[1] ⟨In the margin the date of the section is given 'Apr. 28, 1662.' There are also a few marginal notes: (*a*) 'Of the erection of the episcopall see at Oxon, Dr. Barlow hath divers notes from Mr. Dugdale'; (*b*) 'Dr. Blandford, bishop of Oxon, hath divers writings of the bishop's see'; (*c*) 'Vide Liber visitationum ⟨Twyne VII⟩ p. 121.'⟩

[2] ⟨The reference is to the projected chapter ⟨Chap. XXXVI.⟩ on 'the spiritual government, first, by Archdeacons, then, by Bishops.' See i. 38.⟩

[3] Patentes de anno 34 Henr. VIII ⟨1542⟩, parte sexta; Twyne XXIII 26, 28.

⟨*Reflections on Osney Abbey as a Cathedral.*⟩

Of this erection I may lawfully speak the lesse, because the entrance must not be larger then the house it self: yet somthing I may say (and that extraordinary too), both because it survived the other abbies* and religious places for a space; and that the handling therof will adde more light to that we have said of Christ Church College, to which place this see was translated (as I shall presently demonstrate); and, lastly, because it was one of those erections which have bin heretofore and are not now, but (as I may say) utterly sunk in oblivion and lost in its owne rubbish.

⟨*The Cathedral staff at Osney.*⟩

Though the inhabitants of it while a cathedrall were not monks and Regular persons as their praedicessors were in the same buildings, yet they were Saecular and restrained from marriage and secular affaires, not by a force of a monasticall rule but only by the pope's plenitude of power and supereminency of authority which he then usurped.

As the foundation was larg and ample, soe the continuance of it was short, not much above three years.

It consisted of one bishop, with his revenews and portions severally allotted to himselfe; of one deane, and six prebendaries (priests secular) for his chapter; of chapleins, singing-men, choristers, and an organist, for divine service; of servants and officers for attendance in every severall charge.

⟨*The Bishop of Osney.*⟩

The first bishop was Robert King, of whome more anon.

⟨*Deans of the Cathedral at Osney.*⟩

The first deane ⟨was⟩ *John London* [1], Dr. of Civil Law [2], warden of New Colledge and canon of Windsore [3], of whome look more ⟨in⟩

[1] Marginal note: — 'Dr. London turned out ⟨? by⟩ Dr. Richard Cox of Osney, vide Catalogum Decanorum Aedis Christi.'

[2] ⟨Written at first 'Dr. of Law' and then corrected to 'Dr. of Civil Law, ut H. ⟨the register so marked⟩ 13.' A marginal note says: 'In H. 15, 1 'tis said that he was Dr. of LL.; of jur. civ. alibi.'⟩

[3] ⟨Here was inserted between the lines 'and before scribe of the University ut in G p. 39, 2' (see Clark's Reg. Oxon. II. i. 248); but the insertion is scored out and a note added in the inner margin 'London was not scribe, but another of that name.'⟩

Fox[1]. He repaired some of the lodging roomes, part of which are yet standing and have in their windows his armes the same that are in New College hall at this day. He ⟨**fol. 291 b**⟩ continued here but about the space of 15 months being (as I suppose from the afore mentioned authour) ejected for perjury and other matters relating to the execution of severall martyrs at Windsore.

To him succeeded *Richard Cox*[2], professor[3] of Divinity, who remained here till the dissolution of this house and translation of the deane and chapter to St. Frideswyde's, as is there spoken off already.

⟨*Prebendaries of the Cathedral at Osney.*⟩

Then for the first six prebendaries that are mentioned in the patents for the erection of this see at Osney[4] were:—

Alexander Belsyre, Mr. of Arts of New College, afterwards the first praesident of S. John's College Oxon;

Thomas Day, Bachelour of Law, and educated a fellow in All Souls Colledge;

William Haynes, Bachelor of Divinity, and provost of Oriall College;

Richard Besely, Dr. of Divinity, fellow of All Souls, 1533;

John Dyer and

Gervase Lynch, Masters of Arts.

⟨*Buildings assigned to the Bishop, Dean, and Prebendaries.*⟩

All whome, with the deane, had the lodgings of the abbot and monks.

But the mansion place or pallace that was assigned for the bishop was Glocester College, as I have there mentioned; wherin Robert King, the first bishop, dwelled during his life. But after his death, the see being vacant, it fell to ruine, till such time that Sir Thomas White purchased it for the use of his schollers and then it was converted into a hall, as it now remaineth.

[1] Acts and monuments, p. 1114, 1, 50, edit. 1593.

[2] Vide in Richard Cox in Catalogo Decanorum Aedis Christi per Hutten Latiné, quem habeo.

[3] ⟨The word 'professor' is the old equivalent for 'doctor.' Wood shows a partiality to its use in the faculty of Divinity.⟩

[4] Of the surrender of Osney to the king's commissioners 1545 see in Christ Church ⟨Gutch's Wood's Colleges and Halls, p. 431⟩; see in notes to my English Godwyn; see in GL ⟨i.e. Gerard Langbaine's collections⟩ in Turri Scholarum.

⟨*Endowments of the see of Osney.*⟩

[Now[1] as concerning the revenew that was setled on the bishops[2] and his successors by Henry VIII, was, as I find[3], of noe meane consideration, being diverse lordships and mannors that formerly belonged to the abbyes of Osney and Thame:—

viz., the mannors of Medley, Water-eaton, Hokenorton, and Watlington in this county; as also of Steeple-Cleydon and Stow in the county of Buckingham,—all formerly belonging to Osney:

then the mannors of Testworth[4] and Stoktalmage somtimes belonging to Thame Abbey.

Besides these, was a certayne mede, called Fulling-mil Ham, contayning four acres in the parish of St. Thomas and within the precincts of Ousney; as also the first morth[5] of a mede called 'the Hurst' containing 15 acres and laying in the same parish; half the moiety of two water-mills in the suburbs of Oxon and somtimes in the parish of St. Georg and adjoyning to the Castell, formerly belonging to the said abbey of Osney; half the moyety of fishing and of the fish in that streame betweene Hith Bridge and the said mills; with severall other rents, mannors, revenews, etc., which the said king in the 34 of his raigne ⟨1542⟩ granted and confirmed to Robert King, the first bishop, and his successors for ever by paying yearly to him[6] 33£ 6*s* 11*d*.

Afterwards in the 1 Edward VI ⟨1547⟩ the revenews of the bishoprick were much increased by the king, the particulars of which I need not (I suppose) mention here, being to⟨o⟩ large to be inserted[7].

[1] ⟨The passage in square brackets and the notes referring to it are found on a slip inserted between fol. 291 b and 292 a, and marked for insertion here.⟩

[2] ⟨*sic* for 'bishop.'⟩

[3] In the rolls in Chancery Lane, prima pars de anno 34 Henry VIII ⟨1542⟩; Twyne IV p. 590.

[4] ⟨*sic*, for 'Tetsworth.'⟩

[5] ⟨*sic*, for 'mowth'; cp. i. 336.⟩

[6] ⟨'him' substituted for 'the king.'⟩

[7] If you are minded to set downe the rectoryes and other revenews, you may see in Dr. Barlow's notes.

King Edward VI (letters patent, dated 13 Sept. anno regni 1° ⟨1547⟩); where by way of 'inspeximus' confirmes his father's erection of the bishoprick of Oxon. Therin are these churches and lands setled on the bishoprick;—viz. rectoriae de Welford, Sibertoft, and Overton; maneria de Medley, Hokenorton, and Watlyngton com. Oxon; the church of Hokenorton, church of Watlyngton; the mannors of Steple-Cleydon and Stow with the churches belonging to them, com. Bucks; pratum vocatum Fullyng-mill Ham containing four acres in St. Thomas parish, tota prima vestura unius prati vocati 'le Hurst' in eadem parochia, the moyety of the two Castle Mills in parochia S. Georgii Oxon, the whole mede called King's mede, the moyety of the fishing

But in few years after (it seems) most of the said revenews[1], togeather wi h the jurisdiction of the see, was (while kept voide soe many years, as I have shewed below) managed by some officers therunto impowred by the archbishop of Canterbury; the patrimony and revenews of it remaining in the hands of the earl of Leycester and, after his decease, of the earl of Essex, by whome the lands therof were soe spoiled and wasted that they left nothing to the last bishops but impropriations, which for aught as I know, soe remaineth to this day[2].]

⟨*Destruction of Osney Abbey, and translation of the Cathedral to S. Frideswyde's.*⟩

When King Henry the VIII his colledg in the scite of St. Frideswyde's Priory had flourished for the space of 13 years and this of Osney for the space of 4 years or therabouts, it was surrendred by deane Cox[3], that then was, and the chapter, and yielded up into the king's disposition.

Who the same year (viz., 38 of his raigne[4], November 4, 1546), causing this church and cloyster and many of the buildings to be utterly subverted, translated the see to his owne college at St. Frideswide's, then already surrendred and prepared to give them roome and entertainment;

⟨*Foundation of Christ Church Cathedral.*⟩

and setled therin a deane, eight prebendaries, eight chapleines, an organist, eight singing-men, eight choristers, and twenty-four almesmen in an hospitall adjoyning which Cardinall Wolsey had began; then appointing also Gloucester College to be the pallace or habitation of the bishop.

called Thamys from Hyde Bridge to the Castle Myll, the mede called Prestfeildleer in Hokenorton, a water-mill called Sedford mill in Watlyngton, etc.

[1] ⟨The grammar of the sentence is hopelessly involved. He means to say (i) during the vacancy of the see the temporalities ('revenues') were managed and wasted by the Earls of Leicester and Essex, (ii) the spiritualities ('jurisdiction') were managed by the archbishop's commissioners. The first statement is begun, but is interrupted by the intrusion of the second.⟩

[2] Heylin, Ecclesia restaurata, in Queen Elizabeth, fol. 56.

[3] ⟨Interlinear notes:—(*a*) 'Vide rather deane London,' (*b*) 'Noe. See in Dr. Hutten's little book in the cathedrall of Oseney.'⟩

[4] Vide Twyne XXIII p. 9:—Ex quinta parte origenalis de anno 38 Henry VIII ⟨1546⟩, rotulo quinto in scaccario; vide Twyne XXIII p. 38. Sed vide Twyne VI 492. Dr. Barlow's manuscript of the patent bears date 5 Nov. 38 Henry VIII. See the full of the king's gift of St. Frideswyde's priory and other places in Oxon to the cathedral in catalogo canonicorum et studentium quem habui a magistro Washbourn.

⟨*The first Dean of Christ Church.*⟩

The first deane in this foundation was Richard Cox, before mentioned; who, with his successors in that office, I have already inserted in Christ Church College.

⟨*The first Canons of Christ Church.*⟩

Then the 'prebendaries' or 'praesbiteri praebendarii' or 'canons' were *William Haynes*, Sanctae Theologiae baccalaureus, againe, as at Osney;

William Tresham, Dr. of Divinity and fellow of Merton College;

Thomas Day, Legum baccalaureus;

Alexander Belsire, Mr. Artium;

and *John Dier*, Legum baccalaureus, as before;

then, *James Curtoppe*, Mr. of Arts and fellow of C.C.C. Oxon (and, as I suppose, Deane of Peterborough afterwards); the other two were

Thomas Barnard; and

Robert Banks, Masters of Arts.

⟨*Additional ground granted for the site of Christ Church.*⟩

For the enlargment morover of their scite (which was the priory or college of S. Frideswyde's) he gave and confirmed unto them Canterbury College, Vine Hall *alias* Peckwater's Inne, and Edward's Hall standing neare to St. Edward's Church; whatsoever before he had granted of jurisdiction or exemption in his patents for Osney; and causing them withall and their successors to be allwaies stiled 'Decanus et Capitulum ecclesiae cathedralis Christi Oxon.'

THE BISHOPS[1] ⟨OF OXFORD.⟩

Robert King.

Robert King[2], a regular monke and the last abbot of Osney, after he had bin consecrated to the titular bishoprick of Roanensis[3] or Roueniensis (supposed to be in the province of Athens) while abbot, was by the favour of King Henry VIII translated ⟨**fol. 292 a**⟩ to this

[1] Of the bishops see in R⟨ichard⟩ W⟨atkins⟩ with a black cover; Washburne; and Dr. Fell.

[2] Without doubt he was abbot of Bruer and Thame.

[3] A monastery called S. Audoenus de Roven in Normandy, vide 3 vol. Mon. Angl. p. 176, col. 2.

new erected see of Osney anno 1542; and, with it, translated againe to King Henry VIII his colledge.

Where dying (December 4, 1557) was buried[1] on the north side of the east end of the choire. Whose tomb afterwards (when that church was new waincoted and paved in deane Duppa's time) was removed by his kinsman, John King, a canon of this church and son of John ⟨King⟩, lord bishop of London, in the south isle adjoyning to the choir, togeather with the epitaph over it, as is already mentioned in that church; and in the window over it caused the draught of the ruins of Osney to be depicted with the armes of the bishop's see in memory that he only was the bishop therof. But that, amongst the rest of the windows, were (being accounted as Popish) pulled downe about the year 1651.

⟨Thomas⟩ Goldwell.

To him succeded one Goldwell[2] the same yeare of his death. His prenomen I cannot learne, unlesse it were Thomas. He, as it is reported[3], was a Jesuit and dwelled in Roome, and more conversant

[1] Being aged in Queen Marye's dayes, did nothing; therfore not mentioned by Fox.

[2] ⟨There are a number of marginal notes, touching on persons called Goldwell with a view to fixing the Christian name of this bishop:—⟩ (*a*) 'Vide Concertatio ecclesiae catholicae, p. 213, 214. See catalogue of my books, p. 7.' (*b*) 'The supplicat of Nicholas Goldwell, G. 320, anno 1516.' (*c*) 'Registrum G. 13, 2 et 16, 2 est supplicatio Thomae Goldwell, Ordinis S. Benedicti monachus et S. T⟨heologiae⟩ scholaris, anno 1505. Sched C p. 10; sched B p. 3.' (*d*) 'One Thomas Goldwell, bishop of St. Asaph and afterwards a great man at Rome; vide Ant. Munday's discription of a roman life p. 30, bound with Bales's pag. of popes.' (*e*) 'One Thomas Goldwell, bishop of St. Asaph ⟨corr. from 'David's'⟩ was borne at Goldwell in the parish of Great Chart in Kent; Fuller's Worthyes in Kent.' (*f*) 'Thomas Goldwell, bishop of S. Asaph, one of the counsell of Trent; Mr. Foules ⟨Henry Foulis, fellow of Linc. Coll.⟩ will shew you in a book which he hath.'

⟨There are also similar notes on a slip inserted between fol. 291 b and 292 a:—⟩(*a*) 'Thomas Goldwell, bishop of St. Asaph; quaere whether the same with him bishop of Oxon. See Harrison, Description of England cap. 2, his character; wherby it appears he was a great mathematician: and Ant. Munday. Vide catalogum inceptorum for two Goldwells.' (*b*) 'Thomas Goldwell, bishop of S. Asaph, living at Rome 1569, was then executor to Sir Robert Packham as Fr. Swertius in his Epit. (8 S. 140 Art. in Bibl. Bodl.) p. 102. There is the epit. also of Sir Edward Carue.'

⟨Hardy's Le Neve says that Thomas Goldwell, bishop of S. Asaph, was nominated to the see of Oxford and had a patent for the custody of the bishopric and temporalities, dated 9 Nov. 1558: but before the translation could be perfected Queen Mary died, and the translation was never completed. Goldwell soon after resigned his see of S. Asaph, left England, and died in Rome about 1581.⟩

[3] Chronicon Harrison lib. 2 p. 143 col. 1; vide F (broken) p. 60.

in the black art then skilfull in the Scriptures, though neverthelesse of great admiration among the inhabitants of Rome. 'Tis said that he soe much observed the canons of his Order that he regarded not the temporalitie of this see, till since he wist well enough what became of that revenewe, when the swetnesse of 354£ 16*s* 3*d ob.* per annum would have relisht well with his pallate.

Hugh Curwyn.

After this see had bin kept void about 9 years it was conferred on Hugh Curwyn, borne (as 'tis said) in the county of Westmorland[1] and bred up a student in this University. Where taking his Doctor of Lawes degree, became one of the chapleines to King Henry VIII; into whose favour afterwards he was promoted by upholding his marriage withe Anne Bulleine. For, it is reported[2], that when frier Petow had inveighed bitterly against it in his sermons before the king at Greenwich anno 1533, Dr. Curwyn, the next Sunday following, hapned to preach there againe, where he spoak as much for it as Peto had against it, calling moreover Peto in the face of the congregation and before the King severall names, and 'wondered that any subject should speak soe audaciously to a king,' and the like. After this he was praeferred to the deanery of Hereford where he continued all King Edward's time; then by Queen Mary, anno 1555, designed chancellour of Ireland at Greenwich ⟨**fol. 292 b**⟩ and in October the same year archbishop of Dublin; where abiding 12 years and growen old, was translated from thence to this place (of more quietness, as he thought) October 14, 1567. In which continuing but one year, died at Swynebroke near Burford, in[3] this county, and was buried in the church there November 1, 1568, without either inscription or monument over him.

John Underhill[4].

After Hugh Curwyn's death the bishoprick continued void 21 years. At which time, out of pure devotion (as one[5] saith) to the leases that would yield good fines, a great person recommended Dr. John Underhill, perswading him to take it as in a way to a better. But, it

[1] ⟨Here followed 'though of that name I find divers families in Lancashire'; but the clause is scored out and a reference added in the margin. 'See Fuller's Worthies in Westmorland in prelates since the.'⟩

[2] Stow Cronicles edit. 1615 p. 543 col. 2.

[3] ⟨MS. 'and', by a slip.⟩

[4] See Sir John Harrington p. 24.

[5] Harrington, State of the Church of England, p. 149.

seems, it was out of his way very much: fore ere the first fruits were paid, he died in much discontent and poverty. Yet his preferrer[1] to seem to doe some favour to the University of Oxon, for recompence of the spoile done to the bishoprick therof, erected a new lecture at his owne charge which Dr. Reynolds of C.C.C. did for some time read.

This bishop was borne in Oxon, in St. Martin's parish (as I suppose) where that name somtimes did live in good repute; bred up in New College; and afterward became rector of Lyncoln College. He was consecrated to this see in December 1589; and died at Greenwich in the beginning of May, anno 1592; and was buried in the middle of the choire of this church but hath neither stone or inscription over him.

John Bridges.

Dr. Underhill being dead, the see againe stood void 11 years, viz., from the death of Underhill 1592 to the consecration of Bridges, 12 February 160$\frac{8}{9}$,—the patrimony of this church being in the meane time much dilapidated and made a prey (for the most part) to the earl of Essex, to whom it proved as miserably fatall, as the gold of Tholouse did of olde to the soldiers of Caepio—, untill King James preferred therunto John Bridges, Doctor of Divinity, deane of Salisbury, prebendary of Winchester[2], and formerly fellow of Pembroke Hall in Cambridg; a man very well esteemed for his good parts, as appeareth by books of his both in prose and verse that he hath published, viz., a defence of the government established in the Church of England for ecclesiasticall matters, and the New Testament in hexameter verse, with others, &c. He was consecrated to this see February 12, 160$\frac{8}{9}$; sate 15 years; and died March 26, 1618; and was buried in the parish church of March-Baulden in the county of Oxon as appears by this following inscription, on a brasse plate fixt to a stone on the ground there:

> 'Here under lyeth buried the body of the reverend father, John Bridges, late Bishop of Oxon, who departed this life the xxvi day of March, Anno Domini 1618.'

Over it his armes:—⟨viz.⟩ '*The Bishoprick of Oxon*,' and '3 *owles within a tressure, counterfloury*,' impaled. ⟨explicit fol. 292 b.⟩

[1] Sir Francis Walsingham.
[2] Vide Heylyn. Hist. Presb., 279. Mr. Nicolls hath it.

John Howson.

⟨Incipit **fol. 293 a.**⟩ John Howson, D.D., succeded; consecrated therto[1] May 9, anno 1619; sate 9 yeares and was translated to Durham. He was borne[2] in St. Bride's parish in London; bred up a student in Christ Church, of which afterwards he became a canon; and got noe small applause by his sound preaching and ready penning of theologicall treatises.

Richard Corbet.

After Dr. Howson's translation to Durham, Richard Corbet, D. of Div., succeded Aug. (as Prin) or Sept. anno 1628; sate 4 years; and was translated to Norwich. He was borne at Twickenham near Kingston upon Thames in the county of Middlesex and son to Mr. Pointer *alias* Corbet[3] of the same, who bred him up in Christ Church College, of which place he became afterwards a canon. In his youth he was esteemed a sharp wit, which he imployed much upon poetry and hath left somthing in that nature to posterity which is extant and intituled ⟨'Poetica Stromata' (Athenae Oxon) or 'Poemata varia' (Hist. et Antiq.)⟩.

John Bancroft[4].

John Bancroft, borne at Ascot[5] in the hundred of Chadlington in this county, bred a student in Christ Church, then (through the means of his uncle) Master of University Colledge, and afterwards bishop of this place 1632 (elected beginning of April, the congé d'eslire dated 25 March).

He built the bishop's pallace[6] with a chappell adjoyning at Cudesdon 1635 (see Laud's breviat that I have, anno 1635), to which the king gave timber for its erection. But to prevent the parliament forces from making a garrison of it, it was burnt[7] in the beginning of the late unhappy war.

[1] Supplementum Godwini.

[2] ⟨A marginal reference to 'Fuller's Worthies in London' is scored out.⟩

[3] ⟨A marginal note is scored out:—'Fuller in his Worthyes saith that he was borne at Ewell in Surrey: vide in Surrey.'⟩

[4] See Canterbury's doome that I have, p. 353.

[5] Fuller's Worthyes in Oxon. But Mr. Francis Peacock of Chawley told me that he was borne at Astoll lying between Witney and Burford, which seems more true.

[6] Of Bancroft's building of Cudesden house see Heylin's Laud's life p. 200, 201, 226: rebuilt by Dr. Fell 1679, partly with the timber Bishop Paul provided.

[7] ⟨'burnt' substituted for 'demolisht.'⟩

This bishop died at London in March anno 164$^{0}_{1}$ and[1] buried at Cudesden in an isle their of his owne building adjoyning to that parish church; though some have not stuck to say that he conveyed himself beyond the seas and there afterwards lived and died in great penury.

Robert Skinner.

Dr. Bancroft being dead, Robert Skinner[2], D.D. and somtimes fellow of Trinity College in Oxon, was translated from Bristoll to this see anno 1641[3] (soe Hylin in his life of Laud, p. 947) [and[4] from thence to Worchester about the middle of June 1663, in loco Earl].

[William Paul[5],

D.D., borne in East Cheap London, deane of Lichfeild and Coventry and sometimes fellow of All Soules College succeded Dr. Skinner and was installed[6] Jan. 7, 166$^{3}_{4}$. He died at Chinnore 24 May 1665 and was buried at Brightwell com. Oxon. Mr. Fulman hath his epitaph. Laied in timber to build[7], but died.

Walter Blandford,

D.D. and Warden of Wadham College, elected Nov. 7, confirmed in St. Marie's Church Oxon. 28 of the same month, and lastly consecrated in New College Chapel Dec. 3, 1665. Translated to Worcester 1671.

Nathaniel Crew,

LL.D., third son of the lord Crew of Stene, consecrated with Dr. Wood of Lichfeild at Lambeth Chapel July 2, 1671; installed at Christ Church, 5 of the same month.] ⟨Explicit[8] fol. 293 a; **fol. 293 b** is blank.⟩

[1] ⟨At first it ran :—'and where buried either at Cudesden or elsewhere 'tis as yet to me uncertaine.' To this a marginal note 'Ask Mr. Edward Izard of Beckley' perhaps refers.⟩

[2] borne at Northampton, vide Trinity College catalogue.

[3] ⟨Written at first '1640,' with a marginal note 'but he was bishop 1641 see additamenta ad Godwinum.' Afterwards corrected to '1641' and the reference to Heylin added between the lines.⟩

[4] ⟨The notice originally ended 'and still enjoyeth the same,' Wood writing in Apr. 1662, see p. 1.⟩

[5] ⟨The paragraphs in square brackets are mere jottings added at later dates.⟩

[6] ⟨'installed' and 'entronized' written above 'consecrated thereto,' which is scored out.⟩

[7] ⟨See note 6 page 12.⟩

[8] ⟨At the foot of the page are the following⟩ 'Inquirenda.' (*a*) 'Vide in Camden Elizabeth what he saith of Hugh Curwin, cancellor of Ireland.' (*b*) 'Mr. Hutton's additions of bishops by Godwin.' (*c*) 'The bishop's register that Mr. Ballard hath.' (*d*) 'Enquire of Dr. Fulham concerning the birth and death of Dr. Bancroft.'

⟨II. The University Church.⟩

St. Marie's Church [1].

⟨It is the University Church.⟩

⟨Incipit **fol. 294 a.**⟩ The church of St. Mary the Virgin [2] situated in the High Street and (like to the Temple of the Graces with the antients) in the middle almost of the city, is the chief consistory or basilica of the University; to which, after the most ancient seat in our Bellositum or Beaumont was extinguished and the church or assembly-place there where S. Gileses now standeth was diserted, the Academians translated their palladium and houshold gods therto and those, as in a most sacred repository not to be violated [3] by any, religiously adored.

⟨The date of its foundation is unknown.⟩

As for the first foundation therof and by whome it was erected, let the most curious searcher of venerable antiquity speake while I in those longe petite secresies receede as a novice.

Nothing in the least, I must confesse, I can produce concerning it, unless by meere conjecture and supposall.

⟨It is ascribed, in the Oxford myth, to King Alfred.⟩

Though, notwithstanding, a certaine authour [4] seemeth to tell us (as in another place as well of that in St. Marie's in Cambridg, by whome they were built) that good and most religious king, king Alfred, was certainly the founder or at least restorer of it when he renovated our declined Muses even from utter death, and then annexed it to the University for the schollers' use whome he had gathered togeather within the wall when they before lay scattered without. Tenements also and revenews he might have endowed it with; but all (alas!) were taken away, and the muniment and records, when king Harold, that Danish churle, spoyled the schooles and turned all things topsie turvy.

[1] ⟨This section is dated in the margin, 'July 16, 1663'.⟩

[2] ⟨i. 92.⟩

[3] ⟨'violated' written over 'defiled' as a substitute.⟩

[4] ⟨William Harrison in cronico suo, edit. 1574 lib. 2 cap. 3; see Twyne XXI 597.⟩

⟨It is first mentioned in Doomsday Book.⟩

The first mention I find of this church is in Domesday book[1], denoting it to have then belonged to the king and that it was charged with some payments to him. The words of it are thus:—

'ad terras quas tenet Albericus comes' (perhaps Aubrey de Veer) 'pertinet una ecclesia, et tres mansiones: harum duae jacent ad ecclesiam Sanctae Mariae reddentes 28*d*, tertia jacet ad Burford, reddit 5*s*,' &c.

Soe far from the said book made in the Conqueror's time.

Revenews then it appears to have had, which probably may be the same that in ancient time belonged to it.

⟨Other early mentions of property belonging to this Church.⟩

And not unlikely the same also that are mentioned in a certaine charter[2] of king John in the 5 yeare of his raigne ⟨1203⟩, wherin he pardoneth and for ever more confirmeth to this church and Mr. John Brideport (the parson therof) and his successors an annuall rent of 32*s* *qa.*[3], which he the said John and his praedicessors were wont to pay out **⟨fol. 294 b⟩** of the lands to him. This I suppose followed some controversy that then hapned about the possessions therof: and (as it seemeth to me) the same that Bracton[4] mentioneth about the rector of this place successor to William Hardel.

What other revenews there were are mentioned in Godstow book[5], in a charter dated about the year 1189; viz., that Mr. John Brideport or Bridethorp granted (in the presence of Hugh, bishop of Lyncoln) to the mynchons of Godstow the land[6] and buildings in Oxon lying neare this church which Mr. Robert Brideport[7] bequeathed to them in his last will, to be held for ever of this church under a pension of 2*s* to be paid on the Nativity of Our Lady ⟨8 Sept.⟩, &c.

Soe much for that note; but farther in this particular I shall not at this time wade, because I shall speak more therof anon.

[1] Liber Domesday in officio Receipt. regii scaccarii; Twyne XXII 280. ⟨The words 'composed in the Conqueror's time' followed 'Domesday book' in the text, but are scored out, being repeated below.⟩

[2] Rotuli patentes 5 Johannis ⟨1203⟩ membr. septima et tertia; Twyne XXII 107. See Twyne II 40, 2; O 41.

[3] ⟨i.e. 'quadrans,' farthing.⟩

[4] Bracton lib. 4 de legibus Angliae, tract. 5 cap. 1.

[5] Liber vel registrum coenobii Godstow fol. 112; Twyne XXIV 237; Twyne XXI 341.

[6] The same lands perhaps, see V. p. 486.

[7] ⟨'Brideport' written above 'Budeport.'⟩

⟨*Dedication of the Church.*⟩

The church, as it should seem, was twice dedicated; the first time at i⟨t⟩s foundation, the other after it had recovered its lands and had renewed its estate—which was about the year 1189, as the same charter from Godstow book attesteth, having bin made in the presence of Sir Phillip, prior of S. Frideswyde's, in this church 'tertia die,' as 'tis exprest, 'post dedicationem ejusdem ecclesiae,' which without doubt meaneth the dedication day it self and not the anniversary therof.

As for the particular times, I find in severall places one was the 5 of the calends of July ⟨27 June⟩[1]: the other, though obscurely, I find in a certaine callender[2] thus noted—

'existente litera dominicali "A" primo die Octobris ad literam "C" tertio Octobris dedicatio ecclesiae Beatae Mariae prima dominica hujus mensis.'

Soe far for its dedication.

⟨*Patronage of the Church: as a rectory.*⟩

Now as to the right therof, I have said before that it belonged to the king who had a particular rent paid annually to him from it:—

'Item (saith an inquisition[3] 13 Edward I ⟨1285⟩) ecclesia Beatae Mariae Oxon est in donatione domini regis et vale per annum 30 marcas et Mr. Robertus de Flecham eam tenet,' &c.

They ⟨the kings of England⟩, it seems, were the patrons therof: who retaining the patronage and right therof (under the name of a rectory; and sometimes a deanery, of which John of Oxenford, bishop of Norwich, was deane[4] in the beginning of Henry II) till king Edward II; was by him, the said king, 1326[5], appropriated to his College of Oriall, with the burden only of two[6] priests to serve therin, as I have in that college already laid downe.

⟨*The Church as a vicarage.*⟩

[And[7] as for the vicar, which the bishop at the same time instituted,

[1] In calendario praefixo libro Vicecancellarii.

[2] In calendario altero praefixo libro Statutorum Coll. Oriall.

[3] Ex libro MS. in archivis civitatis Oxon, continente placita coronae et alia, fol. 3; Twyne XXII 278. This is also in a register in parchment belonging to Merton College, fol. 11, 1.

[4] registrum Osney bibl. Cotton. fol. 76 aut eo circiter; Twyne XXIII 111. Whether the 'deans of Oxon' mentioned in Catalogus Cancellariorum in the beginning were deans of this church.

[5] Sed vide O 67.

[6] ⟨Underlined in pencil and '4' written in pencil in the margin.⟩

[7] ⟨The passage in square brackets and the notes about it are added from a slip inserted between fol. 294 b and 295 a, marked for insertion here.⟩

appointed that his stipend for his sustenance should be ciiii*s*: but Pope John the XXIII[1] commanding it to be increased to the end that the vicar might the better pay the bishop's dues, was therupon augmented by bishop Burgesh of Lyncoln anno 1331 to cx*s*.]

⟨*Repaired from time to time by the University.*⟩

And although it was thus appropriated, yet the University, I know not upon what account, took such order as to have it repaired soe often as it stood in need therof, as if they had a peculiar right therin descended to them from their praedicessors.

⟨*Rebuilt* (*by the University*), *c.* 1503?⟩

Nay, and furthermore, when it was so ruinated in Henry VII raigne that it could as scarce stand, they and their procured friends totally re-aedified it as it now stands. Concerning which, togeather with the severall benefactors therto, I shall, having so good an oppurtunity laid before me, present unto you.

⟨*The University ask help to rebuild S. Mary's*, 1487–1492.⟩

⟨**fol. 295a**⟩ In the said king's raigne, as I have said, when through age and want of reparation it could noe longer stand and noe body for a time would owne to support and repaire it, the University at length in a Congregation in the month of February 148⅞ (John ⟨Russell⟩, bishop of Lyncoln, being then cancellor) appointed[2] one Mr. Stephen Browne to be their proctor to intercede and make way to the reverend bishops and other wealthy spirituall persons for a collection of moneys to performe the same.

Well; severall epistles they sent, wherin lamenting much the ruin of their consistory, they in one[3] after this manner expresse themselves to John Moreton, archbishop of Canterbury:—

[1] Ecclesia Beatae Mariae Virginis Oxon, ubi solennes actus nostrae Universitatis a nostris majoribus semper hactenus consueverunt celebrari—quos quidem nostros actus vestra reverendissima paternitas sua praesentia frequenter honoratiores esse fecit—tanta temporum vetustate atque debilitate conficitur ut neminem recte judi-

[1] (*a*) 'vide Collectiones ex registro statutorum et indice munimentorum Oriel Coll. p. 1.' (*b*) 'Appropriatio ecclesiae beatae Mariae collegio Oryall, O 47, 48, 67; Adam de Brom, rector, O 48.' (*c*) 'See my coppy which I wrott Feb. 12 ⟨16⟩6½ in 2 sheets.'

[2] registrum F vel liber Epistolarum fol. 151, 1. vide in ecclesia beatae Mariae. ⟨This marginal note is scored out, as are many others, here and subsequently perhaps because transferred by Wood to some other place.⟩

[3] ibidem, fol. 158, 1, epistola 360; vide Twyne XXII 212.

cantem conspicimus qui eam ruinae proximam esse non censeat. Parochiani vero illius ecclesiae tam sunt exiles et jejuni ut ab aliis opes exigere quam ad hoc aedificium aliquas suas conferre malint. Nos igitur, nisi majoribus nostris dissimiles esse velimus, hoc opus aedificandi in decorem Universitatis non possumus[1] recusare,' &c.

Other epistles also they wrote to ⟨John Alcock⟩ the bishop of Ely and John Fox, bishop of Exon; another to the King, for 40 oakes.

To all which though nothing appears upon deniall[2], yet doubtlesse they were not wanting in their bounty to such just and equitable desires.

About the same time, anno 1490 or before, they sent one to the bishop of S. David's[3]; one also to Richard Leichfeild, Dr. of Laws and archdeacon of Middlesex and Bath[4]; and to Richard Fitz-James, bishop of Rochester.

In that to the said Dr. Lichefeild I find these words expressed[5]:

'Quid beatius, quidne omni laude dignius, abs te, piissime archidiacone, agi potuisset, quam hoc templum Beatae Virginis multa olim vetustate confractum, quam domum dei, quam laceram sanctorum basilicam, maxima in parte tuis impensis, hiisque non mediocribus, pulcherrime tandem extruere. Ea sane res est, quae nunquam aut famae aut nominis tui dignitatem in terris deperire patietur,' &c.

Then about the same time others were sent to the bishops of Winton, Lichefeld and Coventry, Hereford, and severall others.

⟨*Benefactors to the rebuilding of S. Mary's.*⟩

From all whome[6]; and from the prior of Lantony who gave stones[7]; as also from divers incaeptors in each faculty who (according to orders then made) were to pay towards the building therof at the taking of their degrees—'twas erected in the same manner from the ground about the 18 Henry VII ⟨1503⟩ as wee now see it stand.

But as for those pinacles and other curiosityes which it was very beautifully adorned with, they were within few years following blowne downe[8] with a tempest that hapned in the night season; and thereby also the church itself much injured.

[1] Twyne VI 23.

[2] Yes, see whether they were given; Twyne I 129.

[3] Hugh Davy, bishop of S. David's; vide notas ad Godwinum, p. 614.

[4] liber Vice-cancellarii p. 41, 1; vide B. T. de scolis p. 141 ad imum.

[5] ibidem ⟨i.e. lib. epist. F.⟩, fol. 178, epistola 475; vide in ecclesia beatae Mariae.

[6] Archbishop Morton's armes are there also as in the Divinity Scoole; vide vitam ejus per Bal⟨e.⟩

[7] ibidem ⟨i.e. lib. epist. F.⟩, epistola 396.

[8] F (broken) p. 59.

The cheifest of the aforementioned benefactors to this church was Richard Fitzjames, then bishop of Rochester and warden of Merton College: as also Richard Lichfeild. The armes[1] of the first of whome (viz., a dolphin naiant) were set up in severall places both on the walls and churchwindows as a token of his bounty.

⟨*Rebuilding of the chancel.*⟩

As for the chancell, which also was severall years before quite ruinated, was in the year 1462 new built by Walter ly Hert or Hurst, bishop of Norwich (and not by Edmund Audley[2], bishop of Sarum, 1502; as Dr. Francis Godwin hath in his Commentaries of the Bishops of England).

⟨*Benefactors to the furnishing of the Church.*⟩

The church and chancell then being totally re-aedified, others became benefactors to severall smaller aedifices within.

Viz., to the making of a rood loft Thomas Doo one of the bedells of the University bequeathed 4 marks[3] anno 1507.

For the making of the new ⟨**fol. 295 b**⟩ pulpit of stone the next yere following (which cost[4] 20£) Richard Fitzjames before mentioned and John Claymond, praesident of Magd. College, gave severall summs; the armes of the first being yet visible at the bottome therof though the upper part hath bin lately taken away [when[5] Dr. Owen was Vicechancellor.]

Towards glazing the windows and making seats for the officers, divers persons, togeather with schollers at their taking of their degrees, did contribute.

William Gray, archdeacon of Berks, (besides the 20 marks he gave to the chest of the University, 1521, the yere of his deceas) gave the 4 marks for the reparations of these windows[6]

⟨*Organs in S. Mary's Church.*⟩

and 4£ for a new paire of organs here[7], to be plaid upon at the Act

[1] His armes under the pulpit are only a dolphin naiant; on the walls a dolphin naiant inter 3 mullets.

[2] Sed vide notas ad Godwinum, p. 407.

[3] Registrum F (reversed) p. 35.

[4] ibidem p. 66, 2. Sched. B p. 3. The University bought the bells; vide in our Latin coppy.

[5] ⟨The words in square brackets are added between the lines, as a commentary on 'lately'; with the note 'ask Holder,' perhaps an official of the church.⟩

[6] registrum vel liber epistolarum F p. 66; vide Twyne XX p. 41; et in ecclesia beatae Mariae; vide Sched. 23 p. 3.

[7] The old ones being decayed, vide sched. 22 p. 8. Organs given by the

time or any other solemnity to the honor of God and the Blessed Lady[1]: for which gift the parishioners were to sing a solemne dirige and masse for his soule.

These organs, it seems, being quite ruinated and out of tune were removed and taken away: and others, which were given to the University by the Deane and Canons of Christ Church, anno 1624, set in a more convenient place[2]. And then also, for the better encouragment of one that should play on them at times when the University performed their services, they setled on him and his successors a stipend of 10£ per annum: which continueth to this time, though the organs themselves have bin taken downe and for the most part demolished for these ten years last past.

New ones[3] set up after the King's restoration.

I have now done with the church it selfe. In the next place I must speak of the severall chapples here, as also those chantryes, anniversaries and obits, as well therin as in the church: and then to the monuments[4], and soe conclude.

⟨*The chapels in S. Mary's Church.*⟩

As for the chappells; there have bin, as far as it appears in record, five: viz., S. Catherin's, S. Mary the Virgin's, S. Ann's, S. Thomas', and S. Nicholases—all which (except S. Marie's chapel), having bin very ruinous as the church it self was, were (with it) pulled downe and all re-aedified in a continued building without any distinction which was which; as 'tis now seen.

⟨*S. Catherine's Chapel.*⟩

That of St. Catherin's[5] was on the north side of the church at the

archdeacon of Berks and a dirige for him, sched. 23 p. 4 bis; vide notas ad Godwinum p. 407 in Edmund Audley. ⟨This note and some others here are on a slip inserted between fol. 295 b and 296 a.⟩

[1] Though organs wee had long before, anno 1284, as appears by the letters of archbishop Peckam for the silencing them; vide in ecclesia S. Mariae; but see in Hist. ⟨et Antiq. Oxon.⟩ whether not silenced by bishop of Lyncoln, vide in anno 1356 or 1357.

[2] Vide Twyne VI 288 in margine.

[3] ⟨MS. 'News one.'⟩

[4] ⟨It is plain from passages like this that Wood proposed to append to each treatise of a church his collection of inscriptions in that church. In the present edition, however, the actual arrangement of the MS. has been preferred to this proposed arrangement. In the MS. the monumental inscriptions are gathered together in an appendix, fol. 321–357, S. Mary's beginning the series on fol. 321–327.⟩

[5] Capella S. Catherinae sced. 22 p. 8; taken downe when the church was built.

upper end: but by whome built or first instituted I have noe where seen.

⟨*Chantry in S. Catherine's Chapel*⟩

At the altar therof, which joyned to the old Congregation-house doore[1] and where Edmund Coston's[2] tumb is at the bottome of the staires[3] leading sometimes to the old library, were dayly masses said by the preist or chaplein of the University[4] therin[5] for the soules of the founder therof and benefactors to the said library.

The said chantry was founded as it should seem by Thomas Cobham, bishop of Worcester, A. D. 13—.

⟨*S. Mary's Chapel.*⟩

S. Marye's Chapel[6] (on the north side of the church also, where the Doctors use to put on their formalities) is reputed to have bin built by Adam Brom, the first provost and cheif benefactor of Oriall College, about the year 1328. Wherin afterwards he and severall of his successors were buried.

He probably might be the cheif promoter therin: but, as it appears elswhere, divers charitable persons[7] contributed therto; for which their bounty they had indulgences[8] granted to them by all the bishops in England.

It was repaired[9], or at least re-aedified, about the year 1510, as from our Register appears: towards which one Robert Holcot, sometimes fellow of the King's College of Oriall, bequeathed in his last will[10] (1502) 5£.

⟨*S. Ann's Chapel.*⟩

St. Ann's Chapel, situated sometimes (as I suppose) betweene the north side of the body and St. Marie's or our Ladye's Chapple; but by whome at first built 'tis not now in readiness to ⟨**fol. 296 a**⟩ produce.

[1] liber senioris procuratoris B fol. 66; Twyne XXII. 267.

[2] ⟨'Croston' on fol. 324 b.⟩

[3] Staires pulled downe 1676.

[4] ⟨See note 5, p. 23.⟩

[5] liber senioris procuratoris B fol. 66; Twyne XXII 267.

[6] ⟨Marginal note:—⟩ Tenementum cantariae beatae Mariae, V. 137, 145. ⟨Notes on an inserted slip:—⟩ (*a*) 'Capella beatae Mariae. See whether you cannot find mention of this chapel before Brome his time: see additamenta ad ecclesiam S. Mariae in Latin copy.' (*b*) 'Cantaria in capella beatae Mariae, O. 31; tenementum pertinens O 41 et alibi; missa pro Adam Brom, O. 45.'

[7] Other benefactors, see O. 70.

[8] ex archivis Coll. Oriall in pixide C; Twyne XXII 394.

[9] Richard Benger had his Dr. of Laws degree granted him conditionally that he pay 6*s* 8*d* towards the building of a chapel in S. Mary's Church, but noe chapel there is named, G. 142, 3 (1512).

[10] Registrum D (reversed) p. 178, 1.

⟨*Chantry in S. Ann's Chapel.*⟩

All that I have seen therof is that when the church it self was appropriated to Oriall College by King Edward II, 1326, with the burden only of two preists, one therof was bound dayly[1] to say masse herin 'cum pleno servitio mortuorum' for the welfare of him, the said king, and other benefactors' soules.

⟨*S. Thomas' Chapel.*⟩

St. Thomases Chapell[2]; by whome founded not as yet knowne, unless wee may guesse by Thomas Hatfeild[3], bishop of Durham, who (according to the author[4] of his life) founded severall chantries at Oxon, Durham, and London.

⟨*Chantry in S. Thomas' Chapel.*⟩

Herein one Nicholas Gerland of Oxon, by the licence of Edward III, instituted[5] two chapleines to pray dayly at the altar of S. Thomas the Martyr for him and all his relations' soules; for the sustenance of whome he assigned 8 messuages, 2 acres of meadow ground, and 20*s* yearly revenew in and about Oxon.

To which altar also, one Adam the bookbinder, of Schydyard Street, left[6] his tenement in the said street, anno 1349.

All which revenews, as also others continuing for the use of the same chapell and chantryes till the 16 Richard II ⟨1392⟩, were then by John Forester, John White, Robert Andrew, and William Adam, brethren of the same chantry, conveyed at the request of the cancellor of Oxon, to Oriall College; who afterwards demising them to severall people allowed the said brethren and their successors a certaine annuall rent[7] thence.

⟨*Gild of S. Thomas.*⟩

This chantry doubtlesse was the same that was called and knowne

[1] in archivis Coll. Oriel in pixide A; O. 47.

[2] ⟨Notes on an inserted slip:—⟩ (*a*) 'De cantaria S. Thomae, O. 30, 31, 36, 40.' (*b*) 'The gift of Nicholas Gerland, O. 46.' (*c*) 'Fratres et sorores S. Thomae martyris, vide computum guardianorum ecclesiae S. Mariae inter computos S. Thomae martyris.' (*d*) 'St. Thomas a Becket et cantaria ejus, vide sced. 24 p. 4.' (*e*) 'S. Thomas' chapel, sced. 25 p. 1.'

[3] Thomas Hatfeild cannot be the founder because N. Garland lived before him, vide O p. 46.

[4] Simon Dunelmensis de statu ecclesiae Dunelm., bibl. Laud. H. 76. fol.

[5] ex archivis Coll. Oriel; vide Twyne XXIII 211.

[6] liber testamentorum burgensium Oxon fol. 49 b; Twyne XXIII 521.

[7] Pensio soluta ad utilitatem hujus gildae, Aaa p. 108, 2.

by the name of the gild or fraternity of S. Thomas the Martyr here; as it often occurs in our registers, and to which Queenes College paid a quit rent of 21*s* per annum[1].

⟨*S. Nicholas' Chapel: Gild of S. Nicholas.*⟩

St. Nicholases Chapel[2], founded by unknowne persons.

Therin also was the fraternity of St. Nicholas: but by whome founded, whether by Littlemore Monastery—dedicated to the Virgin Mary and St. Nicholas, and which (with the hamlet or village belonging therto) is in this parish,—I am in doubt.

The lands and tenements belonging to this chapell were put to mortmaine to Oriall College[3], 16 Richard II ⟨1392⟩: and then, because it was first instituted for the singing of morning masse, 'twas therfore assigned to the said college for the singing of morning masse at the altar of St. Thomas.

At the suppression of the fraternity, 1 Edward VI ⟨1547⟩, the lands therof were valued at 4£ 10*s* 5*d* per annum[3].

Soe far for the chappels[4]. Now as for the other chantryes and anniversaries or obits that have bin in this church, are as follow⟨s⟩.

⟨*Chantry of the University.*⟩

The first of which that I shall insert is that of Universitie's[5]

[1] e recordis primitiarum et decimarum omnium spiritualium Oxon, 26 Henry VIII ⟨1534⟩; Twyne XXI 810.

[2] ⟨Note on an inserted slip:—⟩Tenements perhaps belonging to S. Nicholas' Chapel, O. 62. ⟨Marginal note:—⟩A tenement in Penyfarthing Street (perhaps Moses Hall) belonging to S. Nicholas Chapel, Twyne XXIII 546; vide collectiones ex archivis Oriall in O.

[3] ex quodam MS. de valoribus Collegiorum Oxon in curia augmentationis, Twyne XXIII 37, 20.

[4] ⟨Note on an inserted slip:—⟩ Capella S. Trinitatis, sced. 22 p. 2, 8; taken downe when the church was built.

[5] ⟨Marginal note:—⟩ Of this chapleine see in my note pinn'd at Cobham's library. ⟨The note referred to is perhaps that on a slip, now pasted to an insertion between fol. 295 b and 296 a, which exhibits pin punctures and has the following jottings:—⟩ 'The chapleyne. That for the keeping thereof ⟨? of Cobham's library⟩ was a chapleyne appointed, who (as 'tis said before) was to have 3£ per annum: but when that stipend was setled I know not, unless in the year 1412, as a certain note which I have seen tells me (Twyne XXII 94). The office was setled that year, when divers orders were made for the lybrary, see Twyne XX 277: at which time the 5£ of assise of bread and ale given by Henry I ⟨?, the figure is blotted⟩ to the University was (with the 6*s* 8*d* belonging to the chapleyne of the Universitie that use to celebrate masses) setled on him and ⟨his⟩ successors to receive yearly.

For whose soules he was to pray, Twyne XX (?) 280; and how many

established by Edward I in the third yeare[1] of his raigne, 1274. Part of his words in his letters patent run thus:—

'Cum igitur dilecti et fideles nostri cancellarius et Universitas villae nostrae Oxon,

masses to say vide B⟨rian⟩ T⟨wyne⟩ de librariis p. 121 in margine. The masses at S. Katherine's alter. ⟨See *supra* p. 21.⟩ See Twyne XXIV 121, 440; Twyne II 223; Twyne XX 283 bis.

⟨There is also another slip with pin marks, now inserted at fol. 381, which has notes about this matter. The slip is not in Wood's handwriting, but a note of the date of the first entry '1243' seems to be by him.⟩

Anno 1243, mense Augusti, the prior and covent of Bisseter, haveing received by the last will of Alan Basset 200 marks for the mainteyning of two chaplains for ever, by which they purchased the Arricote wood, do bind themselves to pay eight marks yeerly to two scholars of the University of Oxon as chaplains, etc.

A chaplaine of the University erected in St. Marye's Church, of which Edward I anno regni tertio ⟨1275⟩ sayth thus: —'cum dilecti et fideles, etc.'

Lady Margaret lector to have the salary of the chaplaine of the University.

Thomas Cobham, bishop of Worcester, in Edward II's time gave his books to the University with some good summe of money; but the money being not payed, the University decreed to sell so many of the books as wold come to 40*£* and with that to purchase rents of 60*s* 8*d* yeerly for a chaplaine who should keep those books, etc.

⟨1298⟩ 26 Edward I, after the conflict betwixt the scholars and townesmen in which Fulk Neyrmit and other scholars were killed; for whom it was covenanted the towne should erect a chantry and allow 5*£* rent for ever to the chaplayne.

Queen Mary assigned to the chaplayne of the University 6*£* 3*s* 4*d* yeerly pension for his stipend: which by act of Convocation 16 Jan. 160$\frac{3}{4}$ was given to the Lady Margaret reader to be payed out of the University Chest.

The library keeper of old to be 'capellanus idoneus in sacerdotio constitutus' per statuta 1412. His stipend 100*s* per annum out of the assise of bread and beare: so ordered by Henry IV.

In the convention betweene the University and John Rossel provost & the scholars of Oriel College 17 Martii 14$\frac{09}{10}$ (11 Henry IV) it being . . . . . ⟨On the back of this paper is a note of fees 'tabula feodorum' dated 'June 2nd, 1636, W. Cant.'⟩

In Artibus.

Baccalaureus artium praesentatus ad determinandum in quadragesima solvit sacerdoti ecclesiae Stae Mariae, 6*d*; vicario ecclesiae Stae Mariae, 4*d*; clerico parochiali ecclesiae Stae Mariae, 3*d*. Collectores quadragesimales solvunt vicario ecclesiae Stae Mariae, 10*s*.

Magister artium ordinarius, die Jovis ante comitia et admissionem ad incipiendum, solvit vicario eccl. S. Mar., 4*d*; clerico par. eccl. S. Mar., 3*d*. Magister artium habens 40 lib., eodem die, solvit vicario, 4*d*; clerico, 3*d*.

In medicina, ⟨no payments⟩.

In Jure Civili.

Doctor, die Jovis ante comitia, ordinarius commorans aut incommorans solvit sacerdoti ecclesiae Stae Mariae 1*s*: doctor habens 40 lib., solvit eodem sacerdoti 2*s*.

In Theologia.

Doctor, die Jovis ante comitia, ordinarius commorans aut incommorans, solvit sacerdoti ecclesiae Stae Mariae 1*s*; clerico parochiali eccl. S. Mar., 6*d*: doctor habens 40 lib. commorans aut incommorans, solvit sacerdoti 2*s* et clerico 1*s*.

⟨For this '40*£*,' see Clark's Reg. Oxon. II. i. 63. For these fees, see ibid. pp. 219–222.⟩

[1] Patentes 3 Edward I ⟨1275⟩ membr. 34. Twyne XXII 330; vide Twyne XXIV 82 num. 7.

ubi suum posuerunt trivium[1] et quadrivium fundamenta, ubi fons scaturit theologicae facultatis, ac ubi nudae animae filiorum hominum venientium de longinquis philosophiae vestibus induuntur, in ecclesia Beatae Virginis dicti loci capellaniam quandam deliberatione sancta nuper et provida duxerint statuendam,' &c.

And soe going forward, he saith that he would have it appointed for the bodily safety of him, his wife, and his children; for the safety also of his progenitors and praedicessors, and especially for those that were benefactors to the University; and the like.

But as concerning the land for the maintenance[2] of the chaplein therof, there is noe mention.

Now upon what account this was founded and soe setled by the king, I have alwaies thought thus: viz., that ⟨**fol. 296 b**⟩ wheras according to the letters[3] of Octobon the Pope's legat, dated ⟨19 July⟩ 14 cal. Aug. 1266, 20 dayes' indulgence was granted to them that would celebrate three masses in severall churches in Oxon for the good estate of the pope and the holy church of Rome; as also for the king and queen and their children; and all the benefactors of the University—which it seems was backed on the same year with other indulgences[4] by Richard ⟨de Carrew⟩, bishop of St. David's—they in few years, finding it troublesome and inconvenient to celebrate the said commemorations in divers churches, might belike have thought it better to be confined in this only of the Universitye's; and soe therupon have it confirmed by king Edward I, as is before recited; and to the intent also that the soule of Henry III might be remembered, a benefactor also.

And indeed to me it seemeth very likely, because that from that time I have found noe mention at all of the performing of those masses in other churches.

This chantry, it seemes, was called 'sacerdotium[5] Minervale': and the chaplein therof said prayers in St. Marye's church every day; and had a stipend[6] of 6£ 13*s* 4*d* (though elswhere 9£ 13*s* 4*d*, Twyne XXI 482) allowed him, which at last (as is elswhere delivered) was added to the Margaret Professor's place.

[1] Per 'trivium' hic, intellige grammaticam, rhetoricam, et dialecticam; per 'quadrivium,' musicam, arithmeticum, geometriam et astronomiam; vide gren book p. 111. Vide Prins. 3 tome p. 162, 3 Edward I ⟨1275.⟩

[2] paid perhaps out of the king's exchequer.

[3] liber Vice-cancellarii fol. 49; Twyne XXII 391, 330. Vide Twyne I 168 ad imum.

[4] Vide Twyne I 168 ad imum.

[5] registrum I fol. 94; Twyne XXI 819.

[6] liber Darrell vel ⟨MS. Arch. Bodl. E.⟩ fol. 60; vide Twyne XXI 482 in margine.

⟨Lights in S. Mary's Church[1]; the Mass of Our Lady.⟩

Dionisius, the son of Simon Gildynsmith, gave a tenement[2] in Schoole Street 'ad lumen ecclesiae Beatae Mariae Virginis,' in the raigne of Henry III about the latter end; which tenement afterwards was let[3] by Robert de Flecham, rector of this church, for 12*s* per annum, and then situated between a tenement of the abbat of Osney on the one side and another of Walter Feteplace on the other.

Henry of Lyncoln, gave divers messuages in Oxon for the sustentation of the mass of Our Lady[4], as also to the fabrick, and sustenance of lights in the same church; concerning which gift an ordination was made between Robert Flecham (before mentioned) and the parishioners, and the executors of the said Henry, 1276.

⟨Anniversaries: Mass of Our Lady.⟩

Henry Swapham left[5] also his houses in Cat Street anno 1275 (then situated between the houses of Nicholas the bedell and the houses which were sometimes belonging to the parishioners of Bokeland), for his anniversary also to be performed.

Reginald de la Legh, sometimes one of the bedells of the University, gave his house (in Grope Lane[6] on the west side therof, and its annuall rent half a mark) towards the maintenance of a chaplein celebrating the masse of Our Lady for the soules of him and his parents. This was about the year 1270, when Thomas de Cantilupo was cancellor of the University, whose hand it seemes was to the said deed.

About the same time, or else not long after, one John Martyn[7] (who seemeth to have bin rector, Twyne XXII 396), gave severall revenews to the church[8]; for which gift the parishioners granted that

[1] ⟨Marginal and interlinear notes:—⟩ 40*s* due to this church upon some condition, A.W. p.106. Mr. John de Brideport, parson of this church and St. Peter's and chaplain to the King, gave a messuage or more, vide V 486.

[2] ⟨Transcript A notes:—'Of this see O 44.' The slip on which this note is is now inserted at fol. 295 a.⟩

[3] ex archivis Coll. Oriel ut supra; Twyne XXIII 211.

[4] ibidem, in pixide B, numero 2. O 43, 44.

[5] ibidem, in pixide C, numero 7. Left houses to S. John's Hospital, V 198, 204, 205.

[6] ibidem, in pixide B, num. 6. ⟨Note on a slip:—'Cantaria Reginaldi de la Ley, O 42.'⟩

[7] Of John Martyn, V 79. Whether not John Martill in the Catalogue of provosts of Oriall College.

[8] ibidem, in pixide C, num. 6. His obit was kept on St. Thomas the Apostle's day ⟨21 Dec.⟩, O p. 1. Richard Martyn, bursar of Oriel College, 1487, O. 70.

his anniversary[1] should be kept every year on St. John's day[2] before Port Latyns ⟨6 May⟩ and that then 2*s* should be bestowed on bread for the poore: but in case they should fail, the cancellor of the University was to receive the revenew and performe it.

Then, among severall other anniversaryes, was that of king Henry VII anno 1504; for which he gave 10£ for ever to the University to be received from the abbat, prior, and covent of Westminster,—concerning the circumstances of which I should here copiously insert as they are in a fayre book indented[3] written in vellum which I have often seene, but I shall now for brevity sake omitt it and goe forward.

⟨*Other anniversaries.*⟩

[The[4] anniversaries[5] here of Henry III festo S. Edmundi i.e. 16 Nov.; Adelae, comitissae Warwic., 22 Feb. (see more of her in Osney); Eleanor, wife of King Edward in the vigil of S. Andrew the Apostle ⟨29 Nov.⟩; for king Richard (I or II), 13 Oct. See more of these in S. Marie's Church Latiné, towards the latter end. See Twyne XXII 221.

Here must come in the anniversary fonded by the towne, 1278, for the soul of Fulk Neyrmit and other scollers the year before slaine. Vide Twyne IV 76, 121, 141; Twyne III 257.

⟨*Wilcotts' Chantry.*⟩

The last chantry that I find to have bin founded here was that of Thomas Wilcotts of this county, esquire, anno 1471: for whose soule and for the soule of his wife Alianore, and for the soules of John Wilcotts his father and Alice and Elizabeth wifes of the said John and of Elizabeth and Margaret daughters of the said John and for the soules of Thomas Gilmyn and Elizabeth Malbon, was a chaplein who was a fellow of Oriell or one by their appointment that celebrated masse every day at the altar in Our Ladye's Chapple. His body it seems was buried at Spillisbury and his father's at Great Tew, where their obitts were yearly kept by one of the fellows of that college or else by one by their appointment, as by a certain composition[6]

[1] Obiit circa 1522, circa finem anni.

[2] ⟨'day' substituted for 'feastivall.'⟩

[3] in archivis Academiae in pixide I; vide Twyne XX 61; vide Catalogum Cancellariorum 1504.

[4] ⟨The paragraphs in square brackets are hasty jottings on slips of paper now inserted between fol. 294 b and 295 a.⟩

[5] ⟨'anniversaries' substituted for 'masses.'⟩

[6] in libro statutorum Coll. Oryall fol. 28 etc. 'Tis also in one of the leiger-books fol. 169.

between the said college on the one parte and the said Thomas Wilcotts and Peter the abbat and convent of Bruer on the other sufficiently testifieth.

⟨*Mass, sepulchre, lights.*⟩

Mass of Jesus (Crux; sced. 21 p. 2; sched. 22 p. 3, 7; ⟨sched.⟩ 23, ⟨p.⟩ 2; ⟨sched.⟩ 24, ⟨p.⟩ 5); I find often mention of the sepulchre in St. Marie's Church, the light about it, Judas' light, its carrying about, its watching; vide sched. 24 p. 4; sched. 22 p. 8; ⟨sched.⟩ 23 p. 6 bis.

⟨*Altars.*⟩

Many altars in S. Marie's Church, ⟨in⟩ every corner an altar; taken downe 1559; sched. 25 p. 1.]

⟨*Mass of Jesus.*⟩

To let passe therfore the masse of Jesus, or Jesus Mass, which was performed here every Friday[1], founded by an unknowne person, wee ⟨**fol. 297 a**⟩ shall proceed

⟨*Old Congregation House.*⟩

to a memorable fabrick on the north side of the cancel, called 'the old Congregation-house.'

A structure it is of great antiquity and now even half in the ground. Founded it seems it was in ancient time by a certaine scoller of this University, with lawfull licence obtained for the same; but when and in what king's raigne, I have noe where as yet seen.

The antients[2] mention I find therof is in a certaine chyrograph[3] between the University and St. Frideswyde's, dated 3 John, 1201; wherin 'tis said by the cancellor that it was given 'in domo nostrae Congregationis,' and what Congregation house should be then but this I have noe where seen or read off.

The antiquity of it according to the former part of this that I have delivered was occasionally discussed in a triall between the University and Oriall College concerning the right therof and afterwards also in a composition[4] between them 1409: in the last of which 'tis said that

[1] registrum Aaa p. 221, 2; vide sched. 7, 1463.

[2] ⟨Wood's way of writing 'ancient-est.'⟩

[3] registrum magnum S. Frideswydae, fol. 23; vide Twyne III 137. De domo congregationis ad hunc affectum, vide Twyne XXI 827.

[4] in archivis Academiae in pixide G numero 4; Twyne I p. 55.

it was belonging to the University before the church was appropriated to Oriall College and also beyond the memory of man, and that therin the Congregations of the Masters were from all antiquity solemnized.

⟨*Old University Library.*⟩

Over the said place was in after times a solar or another story erected[1], and belonging to the University before this church was appropriated to the said college of Oriall, as the mentioned composition expresses.

In which afterwards was a fayre library setled, as I have in my discours of the libraryes[2] already delivered.

⟨*Upper* (*and Lower*) *Congregation Houses.*⟩

But after the books were translated thence to Duke Umphre's Library (which was 1480, or therabouts) then within few years did the University make use of it for another Congregation house, distinguishing them by the names of 'the upper' and 'lower' houses.

Both which, especially the upper, continued for that use till the new one[3] that now is was erected.

⟨*Benefactors to the Upper Congregation House.*⟩

About the time the upper one[4] was made use off for that purpose, (the lower it seem⟨s⟩ decaying in it⟨s⟩ use and became a place for the University lumber) I find it repaired and new seats set therin at the cost of severall persons, as the armes in it (recited before in Cobhame's library) testifyes.

Edward Powell (of whome[5] sub anno 1521), Dr. of Divinity (ut puto), bestowed[6] 30£ on it, 22 Henry VII, 1507, to the end that a double roof should be put over it of lead and bords and that the said bords should be painted and have gilded knotts and armes theron.

Edmund Audley, bishop of Sarum, bestowed[7] 30£ more also towards the reparations therof, anno 1508.

[1] See in a sheet of paper which I have written out of Oriall College leiger book in bibliotheca Cobhamiana.

[2] ⟨Hist. et Antiq. Oxon., lib. II p. 28; Gutch's Wood's Hist. Univ. Oxon., II p. 911.⟩

[3] ⟨i.e. the Convocation house at the west end of the Divinity School.⟩

[4] ⟨Peshall says p. 62:—'This at present ⟨i.e. in 1771⟩ serves for the Vinerian lecture-room.'⟩

[5] ⟨Hist. et Antiq. Oxon. lib. I p. 247.⟩

[6] registrum F (reversed) p. 18, 1; vide in ecclesia S. Mariae.

[7] registrum G. p. 63, 2; sced. B. 4. Vide Twyne XXIV 401; vide illic et vide FF p. 4, 2; vide Twyne XXIV

And soe likewise severall scoller⟨s⟩, other small summes at the taking of their degrees: which was bestowed on glass windows, or else the adornment of it, and the like.

⟨*University meetings*[1] *in S. Mary's.*⟩

Neither was the University soe empty in those times of Masters that one of these roomes should hold all of them in a Congregation. For it must be knowne that whensoever such a meting was solemnized it was to be in this cancell of St. Marie's. And when a Congregation of regents and non-regents according to the antient custome, there also. And when a great Congregation then after this manner to be observed[2]: viz., at the proclamation of the bedell, for the said faculties to receed or goe to their places, the Non-regents went in the Cancell, the Theologues in the Congregation house, ⟨**fol. 297 b**⟩ the Decretists in St. Ann's Chapel, the Phisitians in St. Catherin's, the Jurists in St. Thomases, and the Proctors with the Regents in Our Ladie's Chapel[3].

401, et Twyne XX 41. The archives also (viz. archiva domus congregationis) renewed by him and house it selfe glazed vide ⟨Twyne⟩ Apologia 325, et Hist. ⟨et Antiq. Oxon⟩ anno 1509. Vide collectiones illinc.

[1] Plena congregatio in ecclesia beatae Mariae, Twyne XXIV 351. Magna Congregatio regentium et non-regentium, Twyne XXIV 353. Minor congregatio, Twyne XXIV 356.

[2] liber Vice-cancellarii p. 10; vide Twyne XXII 220, 267.

[3] ⟨The following sets of notes are found on slips now inserted between fol. 294 b and 295 a:—⟩

(*a*) 'Assembly places where the University acts and business tending to learning were used solemnly to be performed.—(i) the place where S. Giles Church stood; (ii) the old Congregation house; (iii) the ⟨upper⟩ congregati⟨on house⟩; (iv) the severall chapels in St. Mary's Church; (v) the new Convocation house;—whether not in St. Frideswyde's?—whether not in Osney?'

(*b*) 'See in the writing that I had from Orial College leiger book. See quotations in Cobham's library ⟨in Hist. et Antiq. Oxon.⟩. The armes in Cobham's lybrary must be brought in here. See in Dr. Jamses papers of the libraries that I have.'

(*c*) 'pro domo congregationis. Vide in ecclesia beatae Mariae. Twyne XXI 452, composition between Oriall College and the University of Oxon about the congregation hous, out of Hare. See there againe Twyne XXI p. 826. Twyne I p. 55, the same almost againe. See the formes of Congregation in Twyne XX 209, 216, et alibi illic. Twyne II (?) p. 16, domus congregationis.' [⟨added by Wood at a later date in a space between two parts of this note:—⟩ 'If any one should say that this congregation house was too little, it may be answered that though there were great numbers in the University yet few there were that ascended to the pitch of 'Master,' being a degree to⟨o⟩ high to be obtained either in respect of charges or learning. If he were 'bachelor' it sufficed. 'A. B's were often deans, archdeacons, sometimes bishops.']

'Twyne XXIV 401, repaired by Edmund Audley, bishop of Sarum

Severall exercises done here in the Church.

Doctores in Theologia tenentur celebrare vesperias hic, Twyne XXI 819.

Nobiles admissi ad legendum in navi ecclesiae beatae Mariae, Twyne XXIV 389, 393, 396.

⟨Books in the Church.⟩

Books chained[1] to deske in severall places in this church, see my notes on that church. Vide sched. A p. 8.

⟨Monuments in the Church.⟩

The monuments now should follow next: but those that have bin ancient have bin either defaced by the continuall concours of people to exercises here or else by those that frequented 'mercationes[2] seu congregationes[3] seu conventus,' etc., ut Twyne XXII 394, Twyne IV 148; vide etiam in ecclesia beatae Mariae[4].

1508 (et reparatio per alios, vide sced. B p. 3). Ibidem, John Tawnton, a Benedictine monk, at the taking of his degree, ⟨glazed⟩ one window; and see there others. B. T. p. 141, Congregation hous 1486. Twyne XXII 394, Thomas Cobham built it, vide alibi inter Collectiones meas et vide Twyne IV 150. The upper house a Congregation house and repaired by Edward Powell, 15 Henry VII ⟨1499⟩, vide in ecclesia S. Mariae; et vide Twyne XX 41. Reparatio, vide sched. A. p. 4.'

(*d*) 'Congregationes. Twyne XX a pagina 201 usque ad 228 de regentibus et congregationibus. Ibidem p. 208 there is mention made of great congregation changed into Convocation. Ibidem, also something about black congregations; also of great convocations: vide shed. E. p. 2; sched. B. p. 5. Magna convocatio, vide sched. A. p. 8. Also that little congregations were used to be kept and the buisness therin provided for a great congregation. Ibidem, 213, of the order of sitting in congregation; 218, the forme of a great congregation and something there of a black congregation: see more there of these congregations.'

(*e*) 'Twyne XXIV 367, congregatio regentium et non-regentium, 1344. Twyne XXI (or XXIV?) 267, plena congregatio in ecclesia beatae Mariae, 1357. Twyne I 200, forma celebrandae congregationis nigrae.'

(*f*) 'domus inferior congregationis dimissa Johanni Dodwell, 1553, vide sched. D. p. 11. Inscription in the upper Congregation ⟨house⟩, vide librum notarum F. p. 221. Horologium reparat. 1510, sched B. p. 5.'

[1] libri incathenati in ecclesia vel cancello beatae Mariae, see my notes following my Latin coppy of S. Marie's Church.

[2] mercata in ecclesiis forbidden by Robert Grosstest also, vide Twyne III 522.

[3] ⟨'meetings' is written over as the rendering.⟩

[4] See whether this must not come into History ⟨i. e. Wood's Hist. Univ. Oxon.⟩ See more B. T. in ecclesia beatae Mariae.

⟨*Porch and dial of the Church.*⟩

Remember after you have spoken of the church monuments to speak of the church porch by whome built, as in my notes to St. Marie's church.

And when you insert those epitaphs in St. Marie's church-yard speak also of the diall by whome built and what inscription there is theron[1]. See in my notes ad ecclesiam S. Mariae.

⟨*Inscriptions in the windows.*⟩

When you speake of the inscriptions in the windows then bring in the story[2] of the founding of the University by king Alfred in the west window ut in Twyne II p. 73.

⟨*Arms of the University.*⟩

Where also was the University armes: and what they are see in W. (i. e. Collectiones ex Windsore p. 6, 36)—the same (except the writing on the book) which is on the clock house next the church, but that writing[3] is 'in principio erat verbum et verbum erat apud Deum'; vide W. p. 139.

Armes pulled downe mense Aug. 16— when the church was new modelld.

The moderne armes see on a booke in archivis in Turri Scolarum: ask Dr Wallis whether wee have it under the herald's hand.

In another book of collections of Mr Windsore's p. 65 ⊕ thus,—'ubi (viz. in ecclesia Beatae Mariae) Academiae symbolum antiquissimum philosophorum liber ap⟨er⟩tus cum 7 signaculis et triplici corona cum hac inscriptione, "In principio erat verbum," hiis graphice characteribus infra descriptis "Quis est dignus aperire + librum et solvere 7 signacula ejus."' (But a + by it as in the margin.)

Se also in my collections thence under my window, p. 27. See at the end of the inscriptions in S. Marie's in my book in folio.

⟨*Porch of the Church*[4].⟩

Church porch built by Dr. Owen, 'Canterbury's doom' p. 71, vide Latin copie.

[1] Vide Prin.

[2] vide Latin copie printed, p. 17. See in Twyne II p. 73. See the translator's copie.

[3] Vide in Twyne Apology p. 203. See at the latter end of my Dedicus.

[4] See in the Latin copie in St. Marie's a loose paper pin'd in.

Gesta Cancellariatus Laud p. 140:—'This year, 1637, the porch at St. Marie's was finisht at the cost of my chaplayne Dr. Morgan Owen which was 230£.'

⟨*Pinnacles on the steeple.*⟩

St. Marie's steeple pinnacled[1] by Dr King: so Dr. Plot in his book p. 270. ⟨explicit fol. 297 b.⟩

⟨III. The Parish Churches.⟩

1. St. Aldate's Church.

⟨*Antiquity of its foundation: its patron saint.*⟩

⟨Incipit **fol. 298a.**⟩ Concerning the first foundation of this church[2], situated within the wall and on the west side of Fish Streete, it seemeth to me to have bin very ancient; I meane, if wee regard to whome it was dedicated and whose name it beares.

A saint as wee find to be Brittish, having bin bishop of Glocester in the times of the Brittans about the year of Our Lord (as Leland[3] hath) 450, and whose feast as another author[4] observeth was used to be kept at Glocester the 4 of February. Through his means it was that Hengist, one of the cheifest commanders of the Saxons, was killed and cut in peices 'ut alter Samuel regem Agag,' as Rossus[5] commenteth[6]; and who when the Brittanes were murdered on Salisbury plaine (his brother Eldol with other of the Brittish nobility escaping) caused their bodies to be buried in a cimitery[7] near adjoyning.

Now that this church was built in the Brittish times (or a little after the first comming in of the Saxons) by the Brittans themselves is very probable. For 'tis not likely that the Saxons, a heathnish people at their first comming, should build churches to the memory of their enimyes, having them and their posterity in soe much hatred; nor is it likely that it should be built by the Danes, a barbarous sort of men also[8], and who had not soe much footing and propriety in our nation

[1] ⟨Note on a slip inserted at fol. 295 a—:⟩ 'Pinnacles and tower, vide Dr. Plot's booke of Oxonshire.'

[2] ⟨i. 194.⟩

[3] Commentarius in Cygneam cantionem in voce C.

[4] Richard Whitford, monachus de Sion, in marti⟨ro⟩logio suo, impresso anno 1526.

[5] liber MS. de regibus, bibl. Cotton.

[6] ⟨'commenteth' written over 'hath.'⟩

[7] Galfridus Monmouth in historia sua, lib. 6 cap. 1.

[8] and who derided our English saints, ut in Twyne XXIII 576.

as to become soe bountifull; neither as yet by the Normans, mention being made of this church at their first comming, as I shall shew anon. And therfore it might be verily supposed that it was erected by the Brittanes, according to their manner of building which cheifly consisted of wood. On this I shall not insist, being only supposition; but passe forward.

⟨*Varieties of the name of this Church.*⟩

It is not unknowne that this church hath bin anciently and commonly called by the names of St. Ald's, St. Old's, St. Olave's, and now at this day St. Toll's.

⟨*Erroneously said to have belonged to Battle Abbey.*⟩

And therfore it hath given occasion to a certaine author[1] called Brekinsonus in his book intituled 'de vera differentia regiae et ecclesiasticae potestatis' to averr that it was given by William the Conquerour to Battle Abbey,—though upon my perusall of a coppy of that charter[2] it appears to be St. Olave's (commonly St. Toollie's) in Exon: a mistake I confess that divers writers are guilty of in taking the E for an O as I have in this worke[3] more fully shewed.

⟨*It really belonged to Abingdon Abbey and S. Frideswyde's Priory.*⟩

And furthermore not only from that charter, but also from another, it appears that that abbey had not the least interest in this church: but did belong to Abingdon Abbey and St. Frideswyde's Priory in Oxon, as shall appear by my following words.

⟨*It was at first a 'monasterium.'*⟩

And first to begin and go throug with it I hold it not unnecessary, because it speaketh more then ordinary of it ⟨**fol. 298 b.**⟩

'Est[4] in civitate Oxenford monasterium[5] quoddam, St. Aldati episcopi venerationi consecratum'

[1] Vide in littera B for Brekenson or Brekinson.

[2] inter Collectiones B. Twyni in bibl. C. C. C. in C ⟨a volume so marked⟩. Ecclesia S. Olavi Exon. data abbatiae de Bello per Willelmum Conquestorem, vide Monast. Angl. vol. 1 p. 352 a (vel vol. 2).

[3] ⟨i. 233⟩.

[4] Regestrum Abingdon bibl. Cotton. quod sic incipit 'Mons Abendoniae' fol. 166 b. Ingulph abbot left 40s to Abendon 'e *monasterio* S. Aldati,' Twyne XXII 155.

[5] ⟨Over 'monasterium' Wood (at a considerably later date than the text!) has written 'a church' as the rendering. In the text his elaborate theories of the early state of S. Aldate's, S. Martin's, and S. Peter's le Baily seem to rest

Thus the beginning of the said charter, wrote in king Rufus his time or else in the beginning of king Henry I. By which it appears that this church at that time was a monastery or a cloister to receive monks or other devoted persons wherin they might exercise their religion.

I confesse 'tis the first and only proof that I have ever yet seene that speaketh this church to be a religious place: and yet[1] I cannot imagine it otherwise to be soe, knowing very well from good authority (as I have elswhere delivered) that (long before the Norman Conquest) the monks[2] of St. Frideswide's or those novices that were to be trained up for that priory lived and had their abode in an ancient[3] hostle or hall called in severall ages Segrim, Segrave, and Broadgates adjoyning to this church. Who probably may make use of it[4] (as the present possessors did formerly and now) for that purpose and wherin they performed those usuall rites and services that were required by their rule.

⟨*History of how it came to Abingdon and S. Frideswyde's.*⟩

But to goe forward:—

'cujus omne beneficium duo clerici,' &c., as the said charter speaketh of this church, that 'all the benefit of which did belong to two clerks of Oxon that were brothers called Robert and Gillbert and a priest named Nicholas, who did divide the profitts annually betweene them (Nicolas having half). But it hapned as God would have it' (I speak with the charter) 'that the said two brethren afterwards took upon them a monk's habit in the abbey of Abingdon, when Ingulphus was abbat thereof' (which was about the year 1130). 'Who straightway gave their lands and tenements which came to them by inheritance to the said abbey.

Which Nicholas seing, came to the abbat and covent and required them that they would grant[5] those two parts, which belonged to Robert and Gilbert, to him, and he would pay them 20*s* yearly rent—and with this condition that, if he changed his habit or profession, it should be in their covent; or else, if he should dye in that preistly profession that he then was in, why! then also his part should come to them and soe they should have all the church to themselves.

This bargaine was concluded; and he for some time enjoyed it, paying that yearly sum of money that they had bargained for.

But not long after, Nicholas, being taken with a sudden desease, thought that he should not have escaped death, and therfore (minding the health of his soule) sent a messenger to the monks of Abingdon requiring them to make hast away

only on the occurrence of this word 'monasterium' in certain cartularies, and the assumption that it can be applied only to a religious community.⟩

[1] ⟨'though' is written over as a substitute for 'and yet.'⟩

[2] ⟨i. 563.⟩ But see why not Abendon monks were brought up here, vide B. T. in papyro soluto. ⟨i. 565.⟩

[3] Speed saith that it was founded or restored 1004.

[4] ⟨i. e. used it (the church) for their chapel, just as the students of Broadgates Hall (and later Pembroke College) had their chapel services in S. Aldate's Church.⟩

[5] ⟨MS. 'grant him.'⟩

and put one[1] him a religious habit before he departed this life. Well, they received the messuage[2]; but, thinking that Nicholas had not bin soe nigh his end, made delayes and did not come at the time expected to put on his habit.

Nicholas, therfore, waxing worse and worse and falling into a great extasie, his sickness with his desires for a habit came to the eares of the cannons of St. Frideswide's; who being neare at hand, came straightway to him, he being as 'twere past knowledge. They, for the hopes of gaine, put on him the habit of their Order and so by force and injury conveyed him to their church.

But he within a little while after, growing better and better, and Wigodus the prior[3] of Ousney understanding how the case went, came ⟨fol. 299 a⟩ to him and asked him whether he would continue in his habit and live there amongst them. To which he answered that he had rather be cast in a darksome cave then to be detained there, for 'twas alwaies his intent to be at Abingdon and there to be buried; with severall other expressions of his aversnesse to St. Frideswide's.

But, to be short, Nicholas was there kept either by hopes or fair promises of preferment. Where ending his life, was there also buried; and the canons therof got his part of this church[4] (though by severall sutes of law opposed by the Abingdonians) which soe continued to them for ever.'

After this Henry I confirmed[5] to them amongst other churches this their part with an annuall pension of 20*s*; and Pope Eugenius the III, A.D. 1146, the other moyety[6] belonging to Abingdon to the monks therof and their successors.

⟨*How Abingdon and S. Frideswyde's shared the Church.*⟩

And both parties at length by a composition[7] between them concluded that the patronage of the rectorie therof should belong to them by turnes:—that is, that when the rector that was presented by the monks of Abingdon died then St. Frideswide's should present next; which soe continued till the suppression of abbyes, each receiving also particular pensions from the rectors therof, especially Abingdon as appears by the collector's[8] accompts of rents belonging thereto in Oxon, 36 Henry VIII ⟨1544⟩.

⟨*Dedication of the Church.*⟩

This being all I have to say of the church it selfe—only but that it was dedicated[9] on ⟨20 Nov.⟩ St. Edmund's day the King, in the

[1] ⟨*sic* for 'on.'⟩
[2] ⟨i. e. message.⟩
[3] ⟨'prior' substituted for 'abbat.'⟩
[4] habeo cartam originalem.
[5] registrum magnum S. Frideswydae p. 357, vide A. W. p. 50. Vide Twyne XXII p. 155 in margine bis; vide Twyne XXII 300.
[6] registrum Abingdon particula 1.
[7] ibidem particula 4 charta 37 et liber magnus S. Frideswydae p. 357.
[8] ex quodam rotulo in pergamena nuper in manibus Magistri . . . . Carpenter de Oxon.
[9] ex vetere calendario compacto cum aliis autographis in archivis civitatis Oxon.

mounth of November,—I come in the next place to speak of the severall chantries therin.

⟨*Trinity Chapel and Doclinton's Chantry.*⟩

John Doclinton or Ducklinton[1] [he[2] was a fishmonger, and white fishes in a red circular feild are in this chapple to this day] severall times maior of this city, desiring the health of his soule[3], did, to the honor of the Virgin Mary and All Saints institute a perpetuall chantry, 9 Edward III ⟨1335⟩, in a chappell of his owne building on the south side of this church. Wherin ordaining a chapleyn to celebrate divine service, for his and the soules of his wives, Sibill and Julian; for the soules of his father and mother; as also of Henry ⟨Burwash⟩, bishop of Lyncoln, while living and when dead,—setled on him and his successors for ever an annuall revenew of 5 marks issuing out of severall of his messuages in Oxon, viz., out of that that he then inhabited in Fish Street, another in St. Michael's parish at North Gate, out of two shops in the parish of All Saints, out of another tenement near Soller Hall in St. Edward's parish, and out of another in Grandpont neare Trill Milne. This gift and institution (as also the license of the king and Alexander Medbourn, the then rector of this church, for it) was confirmed by way of inspeximus by Henry Burwash, bishop of Lyncoln, the same year ⟨17 March⟩ 16 calends of Aprill: and afterwards paid to St. Frideswide's Priory 6*d* per annum, as appears by one of their rentalls of all their revenews in Oxon for the year 1517 in which[4] this chappell is stiled Trinity Chappell.

⟨*Chantry* (*and light*) *of John de S. Frideswyde.*⟩

John St. Frideswyde, a native of that parish soe called in Oxon, and severall times maior of this city, instituted another chantry, in the year of ⟨his⟩ death[5], 33 Edward III ⟨1359⟩, to which he gave all his lands and revenews that he then had in and about Oxon after the ⟨**fol. 299 b**⟩ death of his wife Emme, for the maintenance of a fit chapleine to celebrate service there in the church for the health of their soules.

Besides this, he gave for the present 5*s* yearly rent issuing out of

[1] ⟨'soe called from the place of his nativity in this county' followed, but the words are scored out.⟩

[2] ⟨The words in square brackets are a later addition by Wood between the two paragraphs.⟩

[3] ex libro MS. institutionum Henrici Burwash in archivis ecclesiae Lyncoln.

[4] quondam penes Magistrum .... Flaxney, registrarium Oxon.

[5] rotuli curiae Maioris Oxon anno 34 Edw. III ⟨1360.⟩

one of his messuages in the High Street, to find a torch-light alwaies to burne at the elevation of the Host at the altar in this church.

Concerning these revenews I find[1] great difference to have hapned betweene a kinsman of the said John St. Frideswyde and his executors, of whome Walter de Leverton then rector of this church was one; but after severall trialls in law sutes betweene them, they were adjudged to this church.

⟨*S. Saviour's Chapel, and Polton's Chantry.*⟩

Philip Polton, archdeacon of Glocester and somtimes fellow of All Soules College in Oxon, built at his owne charges the north isle adjoyning to this church, anno 1455.

In which afterwards by his will[2], anno 1461, he instituted a chantry therin after this manner following:—

first, that there should be a chapleine of his owne presentation therunto named John Fayrwater who should for the health of his soul say mass dayly in the said chapel or isle, excepting festivall and Lord's dayes on which he should celebrate in the choire of this church;

that the said John Fayrwater should repaire all those tenements that he should leave for the maintenance of him and his successors;

and lastly, after the said Fayrwater's death, the rector of this church togeather with the parishioners should have power alwaies to present another chapleine or preist whensoever the former resigned or departed this life.

These conditions being drawed up by the founder Philip Polton, he settled severall lands and revenews on the said John Fayrwater and his successors for ever, viz., a messuage in St. Michael's parish at South Gate, two messuages in Grandpont in the same parish, and others in Abingdon lying in Sturt Street, Boreweste[3] Streete, Cotfettell Streete, and others in Wynyard[4] Boningwell.

Besides these he gave to this church a gradual ('graduale'[5]) and a processional, and also to this his chapple a new missal, with 4 paire of preist's vestments, a silver paxill, and a large chest to containe the said utinsells and other 'jocalia' belonging therunto.

The next year after the erection of this chapple one Joane Wylmott, wife of John Wylmott of this parish, became a benefactresse[6] to it.

[1] rotuli husteng. Oxon, anno 35 Edw. III ⟨1361⟩.

[2] registrum Academiae Aaa p. 194, 2.

[3] Bore Street, see the names of the streets in Abingdon, Twyne III 493.

[4] Twyne III 495.

[5] or 'gradale'; vide Martinius Lexicon.

[6] liber magnus testamentorum in archivis civitatis, fol. 96.

For she dying anno 1456 and buried here in this chapple left to her executors (her husband and Philip Polton aforesaid) her tenement joyning on the north side of the lane leading from Fish Street to Hinxsey Hall (which indeed is Keepharme Lane) in the parish of St. Aldate [1], as also a garden ground in St. Edward's parish on the south side of Jury Lane; which she willed to be sold and the moneys therof to be employed for the use of this chappel, termed in her will St. Saviour's Chappell, as indeed in other charters it is soe called, being dedicated to Our Saviour Christ.

All these revenews being soe setled, I believe they amounted to noe inconsiderable sum by the year. Yet notwithstanding, it appears by a certificat [2] authorising severall commissioners, 1 Edward VI ⟨1547⟩, to take a survey of these chantryes within ⟨**fol. 300 a**⟩ this city to be worth but 4£ 8*s* per annum, being then stiled Aldaster's Chantry [3].

⟨*Anniversaries and obits.*⟩

I should now in the next place speak of the severall anniversaryes and obits [4] in, with money given towards the reparation of, this church, and the like; but seing it would prove taedious and perhaps not worthy our knowledg, I shall therfor omitt their recitall and passe forward,

⟨*Inscriptions in the Church.*⟩

and take a view of those inscriptions and epitaphs [5] that I have formerly found there [6].

⟨*Later patronage of the Church.*⟩

This church coming after the dissolution into the king's hand continued there till King Charles I gave [7] ⟨it⟩ to Pembroke College.

[1] ⟨'Aldate' written over 'Martin's.'⟩

[2] in officio augmentationis.

[3] The pillars parting this isle and the body of the church were built 1581.

[4] Obitus Johannis Clerk, aldermanni, hic; vide Twyne XXXIII p. 538, V 67. One Clerk, sometimes mayor, gave the house at the further end of Grandpont where Stevens sometimes lived. John Clerk, alderman, vide in Trill-myll Hall ⟨i. 300⟩.

Luminare S. Petri, hic; V 53.

[5] ⟨See note 4, p. 20.⟩

[6] ⟨There is here a decisive proof that Transcript A was not made for Peshall; see i. 33 note 2. The writer of Transcript A notes on p. 493 of his work that, when he copied the MS., fol. 300–305 were lost (a hiatus which has also been indicated by some one in a note on fol. 299 b), and gives from the 1697 catalogue an indication of the contents of the missing leaves. Peshall's edition however was made at a time when there was no such gap.⟩

[7] ⟨Peshall gives the date '1636.'⟩

⟨All Saints Church.

See *infra* under the letter S.⟩

⟨2.⟩ St. Andrew's Church[1].

Concerning the first foundation of this church[2], I have not as yet seen; neither can I justly describe its situation, being severall hundreds of years past since its demolition.

All that I can say of it (having but slender record) is that it stood neare or in the Castle and as I think without the wall, as a very ancient charter[3] zans date doth testifye, it being a concession of one Richard the son of William Beaugunt of land (with houses built theron) 'in parochia Sti Andreae de Castle in Oxon' as the words are.

It hath alwayes seemed to me that after the suppression of this church by the continuall broiles in the Barons Warres had at our Castle, the chapple with a chantry therin adjoyning to the church of St. Peter's in the Baylive was in recompence for it first erected and instituted: of which look more there.

⟨3.⟩ St. Benedict's Church.

⟨*Its site.*⟩

This church[4], bearing the name of St. Benedict or Bennet, the founder and author of the Black Monks called Benedictines, stood without and near West Gate, on the south side of the street and where part of Paradise Garden now is.

It stood suitable at that gate as the other three churches of St. Trinity, St. Michaell's and St. Michael's at the East, North, and South Gates of the city.

⟨*Repaired at the Norman Conquest.*⟩

This church, with others, seemeth to be repaired by Robert D'oilly[5] the first, within few years after the Norman Conquest.

[1] ⟨Marginal note:—⟩ This is like Dantesburne Church.

[2] ⟨i. 215.⟩

[3] registrum evidentiarum Hospitalis S. Johannis Baptistae inter chartas de parochia St. Petri in Ballivo. ⟨At a later date Wood added the following decisive note and crossed out the whole section on this church, there seeming to be no proof that a church of this name ever was in Oxford.⟩ 'The charter it selfe I have seene in the treasury ⟨of Magd. Coll.⟩ but it signifies S. Andrew's of the Castle *in London*.'

[4] ⟨i. 311.⟩

[5] Vide, sis, registrum Abingdon, fol. 22 B; vide Twyne XXII 17 ⟨3⟩.

⟨Its parish taken from it.⟩

But most of the parish belonging therto was taken into the limitts of the Castle when first founded by the said D'oilly; and being soe diminished, was united to St. Budhoc's Church as I shall shew anon.

⟨The Church goes to ruin.⟩

After its union it was, either for want of use or by the continuall distractions that hapned between Empresse Maud and King Stephen here in Oxon and at the Castle, brought very much to ruine.

⟨It is given to the Penitentiarian Friars.⟩

Which soe continuing till the raign of Henry III, was at length given by him (as I shall shew) to the Penetentiarian Fryers, who with the remainder of it and some additions built for themselves a chapple.

⟨It is given to the Grey Friars, and taken down.⟩

They also not possessing it long, came from them (being then quite demolished) to the Grey Fryers by the gift of Edward II[1] under the name of 'vacua placea' ⟨**fol. 300 b**⟩ on which (as the charter saith) 'aliquo tempore fuit ecclesia parochialis Sancti Benedicti.' And they, after the procurement of it, levelled all the buildings adjoyning therto which belonged to the said Penitentiarians and converted it into a grove and a garden.

⟨4.⟩ Binsey Church (or Chapple[2].)

⟨To be reckoned as an Oxford Church.⟩

This church[3], being a mile distant from the west side of Oxon, hath anciently and of late bin recknoned to be within the liberties and suburbs therof, and more particularly in North Gate Hundred, as I have there[4] more fully laid downe; and therfore must come in amongst the number of our churches, being alwaies decimated and taxed as a parish church[5].

[1] litterae patentes de anno 3 Edw. II ⟨1309⟩ membr. 33.

[2] First built with watling and rough-hewen timber.

[3] ⟨i. 323.⟩

[4] ⟨Wood has in reality placed it in the *West* suburbs and not in the North, though with some hesitation; see i. 321.⟩

[5] Vide Twyne XXIII p. 464; vide in fine ecclesiarum Oxon. Pensio hujus ecclesiae, vide A. W. p. 65.

⟨*Chapel built by S. Frideswyde.*⟩

It was built to the honour of St. Margaret, as I have elswhere said, by Frideswyde [1], daughter of Didan prince of Oxford, about the year of our Lord 730 [rather [2] before], being almost three hundred and fifty years before the Norman Conquest.

⟨*Nunnery built by S. Frideswyde.*⟩

Which Frideswide, being the owner of this soile [3] and taking great delight therin for its privacy and solitary shades (being then environed with woods), not only built this church [4] but also severall other aedifices adjoyning, purposely that she and her sisters the nunns—who lived in Oxon, as I have in another place expressed, in St. Frideswide's Nunnery—, might retire themselves in times of distraction in the city and enjoy [5] each other in peac.

⟨*Chapel and Convent transferred to S. Frideswyde's Priory.*⟩

These she-monasticks noe longer enjoyed it then till the death of St. Frideswyde: and then this chapple [6] with all their lands came to men of a religious profession—I meane to those that converted their nunnery ⟨in Oxford⟩ into a priory called St. Frideswide's Priory, consisting at severall times of Saecular and Regular monks of the Order of St. Augustine.

⟨*Chapel rebuilt and Convent changed to a cell for S. Frideswyde's Priory.*⟩

Who re-aedifying this church; and enlarging afterwards the buildings adjoyning to it—of which none now are scarce standing—, instituted and ordained it to be a cell or place of retirement (as Frideswyde her selfe had done before for her nunns); and therin not only at some times enjoyed themselves in great repose and devotion, but also sent their stubborn monks to be punished for crimes committed against the prior or his brethren, and that commonly was either

[1] ex libro MS. de vita et miraculis St. Frideswydae in bibliotheca ⟨Collegii⟩ Jesu Oxon et ex diversis aliis.

[2] ⟨added by Wood at a later date as an interlinear correction.⟩

[3] Surely the place where Binsey Chapel was onlie called Thornlye.

[4] ⟨'which is remote from the town of Binsey a quarter of a mile' followed, but the words are scored out.⟩

[5] ⟨MS. 'and in enjoy': perhaps he began the clause with 'in peace' but deferred these words to the end, omitting to strike out 'in'⟩.

[6] ⟨'chapple' substituted for 'church.'⟩

by inflicting on them confinement in a dark roome or else by withdrawing from them their usuall repast and the like.

⟨*Former concourse to this Chapel.*⟩

Here[1] it was alsoe that several preists[2] appointed by the prior of St. Frideswid's had habitation[3], purposely to confesse and absolve pilgrims of all sorts that flocked hither to receive remidy for their malidies from the water of St. Margarett's Well adjoyning, to which there was continuall addresse (as I have already said in my discourse of the wells) and in soe larg a manner that it is wonderfull to relate.

By w⟨h⟩ich means we cannot otherwise suppose but that their accrued great profit and gaines to these preists and the monks of St. Frideswyde's ⟨**fol. 301 a**⟩, which we will not stand now to relate. But to conclude :—

⟨*No inscriptions in this Church.*⟩

I should in the next place proceed to speak of the monuments or inscriptions therin. But if ever there were any—which I have not as yet understood—have bin long since defaced.

⟨*Remains of old glass and statues.*⟩

And what else besides there is remaining that is worthy our notice, is only part of St. Frideswide's picture in one of the windows and the repository or tabernacle[4] in the south wall of the chancell wheron her costly statue bedeckt with ornaments was somtimes standing.

To which those superstitious people, that came somtimes barefoot to this place, using cringes and adorations on their knees, have to people's amazement woren the very pavement about it hollow, as it was in our grandfathers' dayes and since to be seen[5].

⟨*Later patronage of this Church.*⟩

This church continuing to St. Frideswyde's Priory till its dissolution was conveyed by the cardinal to his College: afterwards by the king to the cathedral of Christ Church, in whose right it still remaines.

[1] (*a*) 'Ida saw a light here.' (*b*) 'Ida saw a light here at Godstow.' ⟨The second of these is scored out.⟩

[2] ⟨i. 324.⟩

[3] 'habitation' substituted for 'lodging rooms.'⟩

[4] Quaere, whether a seat for the confessor?

[5] See such a passage in S. Cuthbert's history p. 63.

⟨5.⟩ St. Budoc's Church[1].

⟨Its foundation uncertain.⟩

This church[2] (as St. Benedict's and St. Andrew's before mentioned) hath for severall hundreds of years past bin demolished: and therfore if I cannot give the reader satisfaction concerning its first foundation and continuance (I meane of St. Budhoc's), there being but small record remayning of it, I hope he will passe over my ignorance with candour.

⟨Who was S. Budoc?⟩

As concerning the name it bears, hath alwayes to me seemed strange; for never as yet have I met that saint's[3] name in the calender or any where else,—unlesse it might be corrupted from the word 'Judocus,' of whome a certaine authour[4] hath these words:—

> 'Coenobium quod quisque novum modo nuncupat, in quo
> Sancta sacerdotis requiescunt ossa Judoci':

or whether from St. Bodo as Usuardus remembreth; or Oudoceus, bishop of Landaffe (son of King Budic, as bishop Godwin[5] reporteth), I cannot justly say.

[The[6] saint seemeth to me to be Irish, and the same certainly that came from Ireland into Cornwall; and who, as one observeth, hath there a church called S. Budocus' his church (vide Leland Itinerary vol. III p. 10, 1, et F (broken) p. 155)].

⟨Site of the Church.⟩

But to goe forward: this church, especially the parish belonging to it, stood without West Gate in the suburbs of Oxon; as may be

[1] 'Alexandro capellano de Sto Budoco celebranti divina pro anima regis et reginae in capella regis de Oxon LXs', etc.—utrum in hac? Vide Twyne XXIII p. 35.

[2] ⟨i. 312.⟩

[3] Budocus, an Irishman, came into England, dwelt in Cornwall. There is a church of his name in Cornwall. So Mr. Sheld⟨on's⟩ Common-place book in B. ⟨This note Wood added at a later date.⟩

[4] Wulstanus Wynton. in vita S. Swythuni MS. bibl. Bodl.

[5] Comment. de praesulibus Angliae in Landaff.

[6] ⟨The passage in square brackets is a later addition by Wood taking the place of these words in the original text:—'But however, let it be as 'tis and let it slip our farther enquiry, and in the meane time correct Capgrave for his omission of him if ever such an one: if not, but that it is meant for St Judocus, wee might however notifie his omission of him, togeather with St Wlganius and others, whome an anonymus authour (MS. Bibl. Bodl. qui sic incipit. "Gloriosus confessor Christi Wolganius de Christianissima Anglorum gente editus"; vide Twyne XXI 269, 271, 315) in his life speaketh him to be English.'⟩

gathered from a certaine chyrograph[1] of one Walter Blike dated about the beginning of Edward I wherin ther's mention of the land

'quae fuit Edwardi gardinarii extra portam occidentalem in parochia Sancti Budoci.'

The like mention also is there in Osney book[2] in a charter of Robert Barnard of Hokenorton who gave to Osney Abbey 3*s* yearly rent out of his land neare to the church of St. Budhoc, 'which land stretcheth it self from the king's highway to the river Thames' (thus is it partly described): from which I collect that it stood neare the water comming from the Castle Mill and about the place where a certaine brewhous and a mault-house ⟨**fol. 301 b**⟩ now stands (being formerly the farthermost extent of Paradise Garden at the west end when it belonged to the Grey Fryers) and as far distant from St. Benedict's Church which joyned to West Gate (though some will have this and that to be the same) as St. Marie's and All Saints are.

⟨*When was it founded?*⟩

Now as concerning the first foundation of it, I am very much to seeke.

⟨*It was rebuilt* (*?*) *in* 1265.⟩

Though I confesse I have seene a note[3] that speaks it to be founded but about the year 1265: that is to say, in the accompts of Falkasius de Breaunt, sherriff of this county, 50 Henry III ⟨1266⟩, which goeth thus:—

'item, in emptione cujusdam placeae in Oxonia ad construendam ecclesiam Sancti Budoci, novem marcas.'

From this you'l say that the church was built but at that time; but, as it appeareth elsewhere, the king did purchase that peice of ground wheron this church stood (which was then very ruinous, as it shall be shewed anon) to give it to the Paenitentiarian Fryers to *re*build it for their owne use.

⟨*It was in ruins in* 1209.⟩

Which indeed is the very truth: for at what time the whole deanery of Oxon was taxed[4] by Hugh ⟨Wells⟩ bishop of Lyncoln, A.D. 1209,

[1] in chartario Aedis Christi inter vetera autographa Osney.

[2] MS. Bibl. Cotton fol. cx b; V 389, 537.

[3] rotulus computis 50 Henr. III ⟨1266⟩ in scaccario.

[4] registrum Wellis in archivis ⟨ecclesiae⟩ Lyncoln inter taxationes ecclesiarum per episcopum Norwich.

this church was then (being 56 years before the supposed foundation of it) inserted amongst the rest of the parish churches to pay towards it. But upon examination of the worth of it, it was found to yield nothing. And why it was soe I know not, unlesse it was ruined and decayed by those continuall skirmishes at the Castle, or that part of its parish was taken into the limitts therof. For soe is the meere truth of it, as is manifest in the concession[1] of one Reginald 'de coemiterio' of a house in this parish to St. John's Hospitall wherin he sayes that 'castrum occupat locum,' that 'the Castle possesseth the place' wher that hous then stood.

⟨*It is mentioned in* 1147 *and in* 1144.⟩

But to proceed and speak of its greater antiquity then what wee have already mentioned, I hope will not be accounted a solicisme[2], having severall proofs in readiness for that purpose: of which I shall urge but two or three.

The first is from the confirmation charter[3] of land to Ousney of William de Cesneto (Cheyney), bishop of Lyncoln, anno 1147. Wherin there is mention made 'cujusdam terrae quae fuit Godefredi apud Sanctum Buoc' (or Budoc) 'infra burgum Oxon.'

In another chart[4] also of Henry D'oilly the son of Henry D'oilly, constable to King Henry II, is granted by him to Laurence the son of John Kepeharme 'terram Henrici filii Aubrei quae est in parochia Sancti Budoci' and on the fee of the said Henry D'oilly.

And last of all, about that time also and before, is mention made of the rector of St. Budhoc's and of the tithes belonging to his church in the bull[5] of Pope Lucius the II, anno 1144, which breifly runneth thus:—

'Lucius episcopus, servus, &c., abbati de Missenden, et priori de Dunstaple salutem. Quaerelam canonicorum de Osneia propositam in audientia nostra recipimus, quod moniales de Godstowe quosdam parochianos et rector ecclesiae Sancti Budoci quosdam alios, &c.; et decimas ad supradictos canonicos de Osneia spectantes contra justitiam detinent &c. Dat. Veronae 6 calend. April.' ⟨27 March.⟩

Thus the said bull.

By which proofs wee have brought this church to be almost as ancient as the Norman Conquest.

[1] registrum evidentiarum Hospitalis S. Johannis Baptistae Oxon in cartis de parochia S. Petri in Balliolo. See more fully in V. 225.

[2] ⟨'solicisme' substituted for 'digression.'⟩

[3] registrum Osney ut supra.

[4] registrum Godstowe, fol. 115.

[5] inter veteres cartas abbatiae Osney ut supra.

⟨*Probably anterior to, and repaired at, the Conquest.*⟩

Though I verily believe it was farre antienter: and also that it was one of those churches which was repaired by Robert D'oilly the Ist about that time because it lay on his fee and belonged to him.

⟨*Patronage of the Church.*⟩

To conclude. After it had continued in the name of the Doillyes two or three generations, it came with other churches and lands to the patronage of the king 'par lez forfeitures des Normans.'

And then 'twas given by him to the Penitentiarian Fryers, as I have in my discourse of them delivered, and the parish belonging to it translated[1] to St. Thomas about the beginning of Edward III. ⟨explicit fol. 301 b; incipit **fol. 302 a.**⟩

⟨**6. S. Clement's**, see *infra* p. 48.

7. S. Cross'es, see *infra* p. 50.⟩

8. Dantesburne Church.

⟨*Its site.*⟩

This church[2] of Dantesburne or Danesbourne[3], (perhaps from thence Denchworth bow, ⟨i. 416⟩) that seemeth to have stood 'ad Danorum aquam,' 'neare the water of the Danes' ('bourn' in the old Engling speech signifying 'water'), had its situation without South Gate, and (as I suppose) at the farther end of the street called Grandpont, near the water that runneth under South Bridge.

⟨*Given about* 1138 *to Godstow Nunnery.*⟩

Of its foundation or continuance I can say little, only but that at the foundation of Godstow Nunnery near Oxon or a little after—the dedication of which church was by Alexander bishop of Lyncoln[4], A.D. 1138—,was owned[5] by one Ralph Bloet or Bluet and by him about that time given (and afterwards confirmed to them by King

[1] ⟨'translated' substituted for 'annexed.'⟩

[2] ⟨i. 416.⟩ Twyne XXI 345; vide A. V. p. 55.

[3] ⟨Wood in a marginal note raises a doubt whether this church had a distinct existence:—'Whether or noe S. Michael's Church at South Gate was not called by this name before the other S. Michael's was built.'⟩

[4] registrum Godstowe Latiné fol. 1.

[5] registrum coenobii de Godstow prope Oxon, Anglicé.

Henry II) by the same name above written and scituated 'extra portam australem.'

Upon what account the said Ralph Bloet gave it, it doth not certainly appeare; though I suppose he might bestow it with his daughter or granddaughter for her portion towards her entranc into that nunnery, for one of that name (written Emme Bluet or Bloet) I find was a nun there and afterwards abbesse about the year 1250, as the Register of that place sufficiently testifieth.

⟨Its parish absorbed in S. Michael's at South Gate.⟩

Now what became of this church afterwards I know not, though it hath bin notified by some that the members belonging to it (viz., Est Wyke, West Wyke and Briggeswith's Place, severall hamletts beyond Fryer Bacon's Study and joyning to South Bridge; with other houses and tenements near adjoyning to it) have for hundreds of years past bin translated[1] to St. Micaell's at South Gate, as that since hath bin to St. Aldate's.

⟨The Church perhaps occupied by the Cruched Friars.⟩

Soe that then whether this church of Dantesburne might come to be possessed by the Brethren of the Holy Crosse at that time of its union, who (as I have said) had their first habitation in Grandpont, I leave to the judgment of others and passe forward[2].

⟨6.⟩ St. Clement's Church.

⟨Its site and dedication.⟩

This parish church[3] or chapple dedicated to the memory of St. Clement, the third bishop of Rome, is situated without East Gate beyond Petty Pont in the streete called Bruggset (commonly Bridgset) on the south side of that street.

⟨Its foundation uncertain: mentioned in 1122.⟩

It was among other churches in and about Oxon given or rather confirmed[4] to the canons of St. Frideswide's by King Henry I in the

[1] ⟨'translated' substituted for 'united.'⟩

[2] Perhaps by the looking into Godstow register, in the writings of St. Michael's parish at South Gate, wee might guess (by some of their tenements there somtimes standing) where this c⟨h⟩urch once stood.

[3] ⟨i. 286.⟩

[4] registrum magnum S. Frideswydae p. 8.

year 1122: by whose permission (I meane of the canons of that priory[1]) it was at first built[2], but how long before its confirmation I am as yet to seek.

⟨*Dispute about the tithes of S. Clement's parish.*⟩

Not long after this, the canons of Osney having severall lands and tenements in this parish, there arose great controversies between them and those of St. Frideswide's concerning the tithes from the said land and tenements that were payable to this church. At length ⟨**fol. 302 b**⟩ comming to a composition[3], the buisness was then concluded, viz.

that all the tithes which the tenants of Osney were bound to pay from their tillage or pasture land or else from their merchandising or other employments they did professe were to be payed[4] to Osney; and those things that grew in their gardens the tithes of them to the canons of St. Frideswide's, who (as 'tis exprest) did and were to administer divine service to them and the other parishioners their tenants, as also to receive all obventions from them as from the rest:

and if it should happen that there should be more aedifices to be built on the lands of the canons of Osney, then those that possessed those aedifices should injoy the same priviledges as those for whome this composition was intended:

morover if the canons of Osney have or think they have any right in this church, that they then should surrender all of it into the hands of the canons of St. Frideswide's;

furthermore, if it should happen that the canons of Osney would have free sepulture for those of their tenants that should die here, then, without contradiction, this church should (if any legacy left therto by the party defunct) receive them and the chapleine therof conduct the corse to that church and, after the usuall ceremonies at such times, bury them in the yard adjoyning; and if so be the said chapleine should sing masse for the dead either in this church or in any other where the corps was buried, then should he have all the offerings to himselfe.

Thus the composition, which was made in St. Marie's Church before a synod and in the presence of Mr Nicolas the deputy-archdeacon of Oxford, about the foundation of Osney Abbey, anno 1129.

⟨*No inscriptions in this Church.*⟩

I should in the next place speak of the monuments and armes herin, but seing[5] ther is not, or I think have not of late bin any, I shall draw to a close

[1] However afterwards thence (?) an annuall pension (liber S. Frideswydae magnus p. 493) of 1 marc per annum from the rector paid them.

[2] registrum Osney bibl. Cotton. in fine ejusdem, Twyne XXII p. 289.

[3] registrum S. Frideswydae ut supra p. 493; Twyne XXIII 65; V. 513.

[4] ⟨'payed' substituted for 'given.'⟩

[5] ⟨MS. 'being.'⟩

⟨Charges on, and privileges of, this Church.⟩

and conclude with what I find of this church elswhere:—that is to say, that it, with others in Oxon belonging to St. Frideswide's Priory, was to pay[1] an annuall pension of a mark to them, as 'twas confirmed by Walter ⟨Reynold⟩, archbishop of Canterbury; and (in another place as it appears) was, with other churches belonging to the said priory, free from all custome[2]

'sicut servitium altaris matris ecclesiae, de qua nulla redditur consuetudo episcopis vel ministris eorum; excepto quod, si in eadem ecclesia episcopus synodum tenuerit, ornamentum quodlibet sericum ad dorsum ejus pendi debet.'

⟨7.⟩ St. Cross'es Church.

⟨The Cross and Holy Cross day.⟩

[St.[3] Crosses church dedicated to the Holy Cross or Rood, and that day was solemn⟨l⟩y observed by these parishioners, Sept. 14.

The Holy rood or cross stood at the upper end of the body[4].]

⟨Dedication of the Church.⟩

From St. Clement's Church wee must passe to the parish church or chapple of St. Crosse of Halywell[5], or (as the English register of Godstow hath) Holyrode parish of Halywell.

Soe called it seems because didicated to the memory of the crosse wheron **⟨fol. 303 a⟩** our Saviour was crucified, as other churches elswhere to his sepulcher.

⟨Site and surname of the Church.⟩

It is situated neare the east end of this[6] street; and termed 'Halywell,' because of a well adjoyning to it and holy from the supposed holynesse of its water therin, having bin antiently and lately employed about holy uses done in[7] this church.

⟨Perhaps founded by Robert D'oilly I.⟩

Concerning the foundation of it, when and by whome performed, I am somewhat to seeke, though I have bin and am alwaies apt to

[1] ibidem, p. 325; vide A. W. p. 48.

[2] registrum Osney ut supra in fine ejusdem.

[3] ⟨The passage in square brackets is added by Wood at a later date.⟩

[4] ⟨'body' is Wood's word for 'nave' of a church.'⟩

[5] ⟨i. 388.⟩ Of S. Cross'es church, vide Tom. 2 princ. p. 602. Note that in Domesday concerning the mannour of Holywell is no mention of 'capella de Holywell'; vide in Holywell.

[6] ⟨i. e. Holywell Street.⟩

[7] ⟨'uses done in' substituted for 'things belonging to.'⟩

beleive, that 'twas built or at least re-aedified by Robert D'oilly, who came in with William the Conqueror, and who was lord of this soile as also patron of St. Peter's parish within few years after the Norman Conquest, as appears in Domesday Book cited elswhere.

Besides in another place[1] wee are told that when the said Robert D'oilly had received a dismall vision for withdrawing the dues belonging to the church, especially Abingdon Abbey ⟨i. 418⟩; was soe much smitten with horror for his sacriledg that he to absolve himselfe became a great benefactor in building and repairing severall churches in and belonging to Oxon: amongst which this of St. Crosse might probably be one, being then lord of the place and mannour wheron it stands.

⟨*Patronage of the Church given by King Henry III to Merton College.*⟩

Through severall hands from him it came to King Henry III. And then he, for the great respect he bore to Walter Merton his Lord Chancellor and one of his councellours, gave[2] it (togeather with its mother church of St. Peter's in the East) to his schollers of Merton College in Oxon, who to this day are acknowledged by all to be the patrons of it, as I have elswhere ⟨i. 376⟩ in my discours of Halywell amongst the streets, lanes, and other places in Oxon more fully specified.

⟨*Lady Chapel.*⟩

What additions this church hath had since its foundation[3] hath bin the little south isle or chapple dedicated to the Virgin Mary; built by an unknown (as yet) founder, whose body I beleive was there buried under a monument in the wall, but the inscription therof (formerly on brasse) hath bin long since conveyed away.

⟨*Chantry in the Lady Chapel.*⟩

Therin was a chantry instituted; and maintenance allotted for a preist out of tenements in this parish, of which one was situated[4] on the east side of Fouke Hall, mentioned in a charter in the beginning of Henry IV.

⟨*The tower built in* 1464.⟩

The other addition is the tower at the west end, ⟨which⟩ was

[1] registrum coenobii Abingdon fol. 122 B, vide Twyne XXII p. 173.

[2] ex archivis Collegii Merton.

[3] See in my discourse of the church more.

[4] ibidem ⟨i.e. arch. Coll. Mert.⟩; Twyne III fol. 595.

⟨Charges on, and privileges of, this Church.⟩

and conclude with what I find of this church elswhere:—that is to say, that it, with others in Oxon belonging to St. Frideswide's Priory, was to pay[1] an annuall pension of a mark to them, as 'twas confirmed by Walter ⟨Reynold⟩, archbishop of Canterbury; and (in another place as it appears) was, with other churches belonging to the said priory, free from all custome[2]

'sicut servitium altaris matris ecclesiae, de qua nulla redditur consuetudo episcopis vel ministris eorum; excepto quod, si in eadem ecclesia episcopus synodum tenuerit, ornamentum quodlibet sericum ad dorsum ejus pendi debet.'

⟨7.⟩ St. Cross'es Church.

⟨The Cross and Holy Cross day.⟩

[St.[3] Crosses church dedicated to the Holy Cross or Rood, and that day was solemn⟨l⟩y observed by these parishioners, Sept. 14.

The Holy rood or cross stood at the upper end of the body[4].]

⟨Dedication of the Church.⟩

From St. Clement's Church wee must passe to the parish church or chapple of St. Crosse of Halywell[5], or (as the English register of Godstow hath) Holyrode parish of Halywell.

Soe called it seems because didicated to the memory of the crosse wheron **⟨fol. 303 a⟩** our Saviour was crucified, as other churches elswhere to his sepulcher.

⟨Site and surname of the Church.⟩

It is situated neare the east end of this[6] street; and termed 'Halywell,' because of a well adjoyning to it and holy from the supposed holynesse of its water therin, having bin antiently and lately employed about holy uses done in[7] this church.

⟨Perhaps founded by Robert D'oilly I.⟩

Concerning the foundation of it, when and by whome performed, I am somewhat to seeke, though I have bin and am alwaies apt to

[1] ibidem, p. 325; vide A. W. p. 48.

[2] registrum Osney ut supra in fine ejusdem.

[3] ⟨The passage in square brackets is added by Wood at a later date.⟩

[4] ⟨'body' is Wood's word for 'nave' of a church.'⟩

[5] ⟨i. 388.⟩ Of S. Cross'es church, vide Tom. 2 princ. p. 602. Note that in Domesday concerning the mannour of Holywell is no mention of 'capella de Holywell'; vide in Holywell.

[6] ⟨i. e. Holywell Street.⟩

[7] ⟨'uses done in' substituted for 'things belonging to.'⟩

beleive, that 'twas built or at least re-aedified by Robert D'oilly, who came in with William the Conqueror, and who was lord of this soile as also patron of St. Peter's parish within few years after the Norman Conquest, as appears in Domesday Book cited elswhere.

Besides in another place[1] wee are told that when the said Robert D'oilly had received a dismall vision for withdrawing the dues belonging to the church, especially Abingdon Abbey ⟨i. 418⟩; was soe much smitten with horror for his sacriledg that he to absolve himselfe became a great benefactor in building and repairing severall churches in and belonging to Oxon: amongst which this of St. Crosse might probably be one, being then lord of the place and mannour wheron it stands.

⟨*Patronage of the Church given by King Henry III to Merton College.*⟩

Through severall hands from him it came to King Henry III. And then he, for the great respect he bore to Walter Merton his Lord Chancellor and one of his councellours, gave[2] it (togeather with its mother church of St. Peter's in the East) to his schollers of Merton College in Oxon, who to this day are acknowledged by all to be the patrons of it, as I have elswhere ⟨i. 376⟩ in my discours of Halywell amongst the streets, lanes, and other places in Oxon more fully specified.

⟨*Lady Chapel.*⟩

What additions this church hath had since its foundation[3] hath bin the little south isle or chapple dedicated to the Virgin Mary; built by an unknown (as yet) founder, whose body I beleive was there buried under a monument in the wall, but the inscription therof (formerly on brasse) hath bin long since conveyed away.

⟨*Chantry in the Lady Chapel.*⟩

Therin was a chantry instituted; and maintenance allotted for a preist out of tenements in this parish, of which one was situated[4] on the east side of Fouke Hall, mentioned in a charter in the beginning of Henry IV.

⟨*The tower built in* 1464.⟩

The other addition is the tower at the west end, ⟨which⟩ was

[1] registrum coenobii Abingdon fol. 122 B, vide Twyne XXII p. 173.

[2] ex archivis Collegii Merton.

[3] See in my discourse of the church more.

[4] ibidem ⟨i.e. arch. Coll. Mert.⟩; Twyne III fol. 595.

built by Henry Sever[1], warden of Merton College, about the year 1464.

Which are all the additions now extant about it.

⟨*Benefactions.*⟩

Then for the revenews that have bin given to the church it self by people willing the health of their soules, I meet with divers: but for the most part the donours unknowne.

John de Coleshull, a burgesse of Oxon, gave[2], about the 52 of Henry III ⟨1268⟩, 4*s* yearly rent to be paid to it out of a messuage of his in the Jewry, as I have in the Austen Fryery more fully said.

Another tenement also belonging to it was[3] that which was situated on the east of Sand Hall in this parish, as I have seen in a charter of the 7 of Edward III ⟨1333⟩.

⟨*Lights in the Church.*⟩

Another, in St. Marie's parish[4], for the maintenanc of lights burning herin; the lease of which Radulph Halegod, a burgesse of Oxon, gave to the nunns of Stodely about the latter end of King John who from thence were to pay 32*d* per ⟨**fol. 303 b**⟩ annum towards the said lights, &c.

With others; but the givers of them, and for what purpose, are to me unknowen.

Monuments and inscriptions in this Church.

Vide alibi[5].

Andreas Brownyng buried here, A.B. 207; Nicholas Day, 221.

William Clare, ⟨see⟩ Horsman's writings, p. 15.

⟨8. Dantesburne Church.

See *supra*, p. 47.⟩

⟨9.⟩ St. Ebb's Church.

⟨*Its sile.*⟩

Having delivered what I have to say of St. Crosses Church, I must proceed according to the alphabet and speak of St. Ebbs Church[6],

[1] Catalogus sociorum Coll. Mert. MS.

[2] rotulus de anno 54 Henr. III ⟨1270⟩ in Turri London.

[3] arch. Coll. Mert. ut supra; vide Twyne III 594 ad imum.

[4] registrum monialium de Stodely com. Oxon. inter chartas de parochia Beatae Mariae Oxon.

[5] ⟨See note 4 p. 20.⟩

[6] ⟨i. 209.⟩ See in Mr. Twine's coppy of S. Ebb's Church.

situated on the south side of Penifarthing Street and not farre from West Gate and Little Gate in South West Ward.

⟨*Its dedication.*⟩

It was first built to the memory of Ebba or Tibba, daughter of Ethelfrid, king of Northumberland; who being a devoted nun, became afterwards abbesse of Coldingham [1], and died in the year 683.

⟨*Given about* 1005 *to Einsham Abbey.*⟩

[Concerning [2] its founder and foundation I cannot absolutely pronounce.

Yet I am not ignorant that the land wheron this church now stands, with others therabouts, going under the name of 'curia' did belong before the Conquest to the earls of Cornwall [3], of whome Aethelmer [4] (who was founder [5] of Einsham Abby anno 1005), was one; and Alanus his successor (probably his son), another.

'Imprimis,' saith a certaine inventorie of their revenews[6], 'dominus Almarus comes Cornubiae contulit ecclesiae de Einsham supradictae curiam suam in Oxonia in qua ecclesia S. Ebbae sita erat cum quibusdam aliis redditibus ad eandem curiam pertinentibus,' &c.

This was before the Norman Conquest, as appears by passages in the same writing.

By which 'tis manifest that then this church was standing. But by whome founded it is not specified; though probably it may be by the

[1] Tynmouth in Historia Aurea MS. bibl. Bodl. lib. 22 p. 210 cap. 3.

[2] ⟨The passage in square brackets is found on a slip inserted between fol. 303 b and 304 a, with the following instruction at the end:—'If you think this passage might passe for credit, insert it.' It takes the places of these words in the original text:—'Of the founder of this church wee can little; but concerning the sufficient antiquity of it, wee have severall proofs in readiness.

And, first of all, that this church belonged to Einsham Abbey in the county of Oxon at or not long after its first foundation which was by a certaine nobleman called Aethelmer anno 1005, I cannot deny: for from one of the registers that belonged to that abby (⟨nunc⟩ in thesaurario Aedis Christi Oxon) I find this church to be one of their antientest possessions and soe continued,' etc.⟩

[3] Vide Baronagium.

[4] Speed in his catalogue of religious houses saith that he was earl of Cornwall; and soe 'tis in Twyne XXI 810 where he is called Aylmar; et vide Twyne II fol. 44 b ('grossus').

[5] tempore Edgari regis ⟨973-975⟩, vide Collectiones ex Lelando p. 25 in 8°, and confirmed that year ⟨1005⟩ by Ethelrid.

[6] ex Collectaneis Nicolai Bishop in chartophylacio civitatis Oxon, vide Twyne XXI 731; Twyne XXIII 413.

same Aethelmer, and given by him to Einsham Abbey[1], as the land about it was by Alanus his son or successor.

⟨Fortunes of Einsham Abbey. It acquires this Church and other property.⟩

Besides to strengthen this my conjecture, it is not unknowne to me from one of their registers that this church was belonging to that abbey at or not long after its foundation and was accounted one of its cheifest possessions and soe continued as a member therto till the Norman Conquest.]

⟨Its property, including this Church, given to Stow Abbey.⟩

After which Remigius, bishop of Dorchester in this county and afterwards the first bishop of Lyncoln, 1070 (minding to translate that abbey which was before impoverished by the incursions of the Danes to the abbey of Stow in Lyncolnshire which was before a cell to the said abbey, and which, being likewise impoverisht, he would have renewed) gave, with it and other lands, this church of St. Ebbe.

'Addo etiam praeterea,' saith Remigius[2] in his confirmation charter, 'eidem gloriosissimae dei genitricis ecclesiae sibique famulantibus monachis' (meaning Stow Abbey[3]), 'augmentum quoddam insigne, Egneshamnensem ⟨ecclesiam⟩ cum eodem pago in quo antiquitus construitur caeterisque sibi membris adhaerentibus, Scipfort scilicet ac Rollendricht, nec non Ardintona atque Micletuna, quadam quoque ecclesiola S. Ebbae[4] in urbe Oxenefordensi consita, cum reculis sibi devotione pia fidelium collatis,' &c.

This was, as the charter it self testifieth, A. D. 1091 and the 4 of William II.

⟨Its property, including this Church, restored to Einsham Abbey.⟩

But Robert Bloet, his successor in the see of Lyncoln, translated[5]

[1] Of the foundation of Einsham Abbey, vide Camden in Oxon. Ailmarus grossus, comes Cornubiae, fundator Einsham, vide Twyne II p. 45.

[2] ibidem ⟨i. e. Einsham cartulary in Ch. Ch. treasury.⟩

[3] ⟨Note on a slip now pasted on to fol. 380a:—⟩ King William Rufus, anno 2 regni sui ⟨1089⟩ confirmes to the abbey of Stow (to which Einsham had been translated) 'Egneshamam cum appendiciis suis, scilicet Micletuna, Rollendrith, Erdenton, Sifort, et ecclesiam S. Abbae cum adjacente terrula et duobus molendinis in Oxineford'—ut in libro cartarum ecclesiae beatae Mariae Lincolne, fol. 1 b, recitantur per inspeximus in carta Edwardi I.—This out of Dr. Sanderson's Collections p. 709.

[4] ⟨Marginal note:—''Tis said in Einsham book that John St. John gave this church, vide collectiones ex libro Einsham p. 2.' This note is scored out with the remark 'false.'⟩

[5] vide Twyne XXI 234.

againe the revenews with the monks of Stow to Einsham againe, reserving the scite therof as a mannour for his bishoprick.

Soe that this church being reduced to its old owner againe (Einsham Abby), was amongst other sacred and canonicall possessions confirmed to the monks therof by King Henry I in the tenth year of his raigne, A. D. 1109[1].

Which continued soe till the dissolution[2] of that abbey, they alwaies receiving an annuall pension of a mark from thence, as 'twas confirmed[3] to them by Hugh, bishop of Lyncoln, and others.

⟨*Dedication day of the Church.*⟩

⟨fol. 304 a⟩ Having now done with what is memorable of the church it selfe—excepting its dedication, which was[4] on ⟨15 Oct.⟩ the ides of October—I shall proceede in the next place to speak of the chantries.

⟨*Pubbesbury's Chantry.*⟩

The first of which that occurrs was that[5] of William de Pubbesbury, an inhabitant of Oxon, who, in the year 1348 (the time of his death), gave to this church severall lands and messuages in Oxon:—viz., two shops without North Gate; a tenement called St. George's Hall, with five shopps annexed to it, in St. Edward's parish; two acres of meadow land and an halfe, behind Osney Abbey; another messuage with a shoppe, without North Gate, which Susanna, the wife of Nicholas de Pubbesbury, then kept as part of her dowry; and another messuage called 'the Bell,' adjoyning; with others. All which, I say, he left to his executors to be sold, and the money therof to be given to this church for the maintenance of a preist that should dayly pray in this place for the soule of him and all his relations.

⟨*Holwey's Chantry.*⟩

Agnes Holwey, the wife of John Holwey, buried here 20 Richard II ⟨1396⟩, left[6] a house or two in Oxon for the maintenanc of another prest that should doe this same offices for her soule also.

[1] ibidem ⟨i. e. Einsham cartulary⟩; vide notas nostras Einsham p. 26, 30.

[2] ⟨Note on a slip now attached to fol. 380 a:—⟩ Quaere: how this church was bestowed after the dissolution of Einsham. ⟨Peshall notes 'At the demolition ⟨*sic* for 'dissolution'⟩ of abbeys, this church of right came into the King's hands.'⟩

[3] ibidem in principio; vide Twyne II 43, 2.

[4] ex vetere calendario in archivis civitatis.

[5] Twyne XXIII 341 et 144.

[6] Twyne XXIII 350.

⟨*An obit.*⟩

Besides these, there was an obit[1] founded here by the churchwardens of this parish of the yearly rent of 4*s*; but when, it doth not appear: only but that it was reckoned to the commissiners when the chantries were surrendred up into the king's hands, 1 Edward VI ⟨1547⟩.

⟨*Light in this Church; and an obit.*⟩

To these I may adde the gift of one Agnes, the wife of Michael Norton, buried in the Gray Fryers' church before the image of Our Lady of Pyté, anno 1438, who left a little garden in this parish for the susteyning of a lamp to burne alwaies in the body of this church, and on some dayes to have her obit observed (vide Twyne XXIII p. 533.)

⟨*Other benefactions.*⟩

Henry Witney left a hous for the reparation of this church, V 224: Robert de Hoggeston, another tenement, V. 528.

Monuments[2] *and Inscriptions in this Church*[3].

⟨10.⟩ St Edward's Church.

⟨*Its dedication and site.*⟩

This church[4], dedicated to King Edward the Martyr who died anno 979, was situated almost in the middle of the city and in the South East Ward:—viz., between the High Street in All Saints parish on the north, and the gardens of one of the canons of Christ Church togeather with Tresham Lane on the south side of it, St. Edward's Lane on the east side, and the back-part of the Blew-bore Inne on the west side.

⟨*Its churchyard.*⟩

It had in its churchyard a famous schoole wherin the Canon Law

[1] ibidem 20; ex libro MS. in officio augmentationum continente valores collegiorum et cantariarum Oxon.

[2] ⟨See note 4 page 20.⟩

[3] ⟨There are here a few marginal and interlinear notes:—⟩ (*a*) 'Bring the valuation of the rectory or that which is mentioned alibi, etc.' (*b*) 'contra polluentes coemiterium, A p. 28 b.' (*c*) 'S. Ebb's parish writings, V 342.' ⟨Notes on a slip now attached to fol. 380 a:—⟩ (*a*) 'Fraternitas S. Ebbae Oxon, Catalogus MSS. Sheldon p. 36: et aliae fraternitates ibid., vide librum Collectionum Sheldon, p. 68. That is all that is mentioned there: see in repertorie of records in turri London.' (*b*) 'S. Ebb's tower fell downe 1 Sept. 1648: for Richard Ely there killed was buried at Carfax the next day.'

[4] ⟨i. 160.⟩

was read and profest; the vestigia of which (being in the same lane of Tresham) are yet remaining, and that tenement wheron it stands is knowne to this day in dimissions from Christ Church College by the name of Canon Schoole.

⟨*The Church mentioned in* 1122.⟩

This, amongst other churches in Oxon, was by the favour of King Henry I confirmed[1] to the canons of St. Frideswide, anno 1122.

⟨*Annexed to S. Frideswyde's Priory,* 1298.⟩

And afterwards, viz., 1298, was by ⟨**fol. 304 b**⟩ Oliver ⟨Sutton⟩, bishop of Lyncoln[2], annexed and united to it, together with the profitts belonging therto; which because of its poverty was[3] not worth above 10*s* in issues except those oblations from scollars abiding in the parish which was uncertaine, as an inquisition concerning the union therof (in libro magno ⟨S. Frideswydae⟩ p. 304) testifieth. Soe that the whole parochial care, which was before incumbent on them, came now to them in a quiet and more freer injoyment.

⟨*Becomes a Vicarage,* 1320.⟩

Afterwards I find, notwithstanding the said union, the maintenance of a vicar to be ordained in the said church, anno 1320[4]: for then the archbishop of Canterbury in his visitation of these parts, taking cognisance of the state therof, allotted the said vicar a setled and peculiar relief, viz. the same diet every day as a canon of St. Frideswide's hath and a competent diet for his servant; that he should have also St. Michaell's Hall in the same parish with all its chambers therin for his dwelling house, conditionally that he should pay 10*s* yearly to the sacrist of St. Frideswide's, and the procurator therof should repair it; and the like.

⟨*Reason of this arrangement.*⟩

Any why the said vicar should be allowed soe much (a pension of 1*s* per annum only issuing from him to St. Frideswide's) I cannot tell; unless it were that certaine lands in Codeslow[5] and the chapple

[1] registrum magnum S. Frideswydae p. 8.

[2] ibidem, pag. 304. Approbatio unionis, Twyne II p. 28.

[3] vide in S. Edward's Hall per me et B⟨rianum⟩ T⟨wyne.⟩

[4] ibidem ⟨i. e. reg. magn. S. Frid.⟩ p. 325; A. W. p. 48.

[5] ⟨In i. 53 note 2 read 'Cudeslow.' It is meant of this place.⟩

of Binsey which belonged to this church were found to maintaine a vicar. For soe in an inquisition[1] I find as follows :—

'Item dicunt' in a certain inquisition 'quod ecclesia Sancti Edwardi Oxon secundum quod intelligunt non taxatur; ad quam quidem ecclesiam prior St. Frideswidae Oxon habet capellam de Bunseye cum pertinentibus et quandam portionem terrae in Codeslow pertinentes.'

Thus the said inquisition[2] by the oaths of twelve men 15 Edward III ⟨1341⟩.

⟨*Tenths of this parish.*⟩

But yet nothwithstanding though it was not taxed, yet that, with Binsey, being decimated in the raigne of Edward II (I know not the reason why) paid with the church of St. John Baptist[3] 4£ 12*s*.

⟨*The Church destroyed, and its parish included in All Saints.*⟩

To conclude, this church, having small parochiall limitts in Oxon (though Binsey as also Cudeslow[4], two villages a mile or two distant, was in this parish), either for want of repair or use, ruinated; and at length about 200 years since quite demolished, and its parish translated to the churches of All Saints and St. Aldate's (rather[5], to St. Frideswyde's[6]).

⟨11.⟩ St. Frideswid's parish Church.

⟨*Its site.*⟩

From St. Edward's to the conventuall parish church of St. Frideswyde, within the wall and not far from South Gate, must our discourse be guided, it being the next according to cours to be handled.

⟨*Its early history and mythical foundation.*⟩

This church was the same that belonged to the priory of St. Frideswyd's as their conventuall church, of which I have spoken more

[1] in archivis civitatis Oxon; vide Twyne XXIII p. 203.

[2] I have mentioned this in Cudeslow.

[3] ibidem ⟨i. e. in arch. civ. Oxon.⟩

[4] Cudeslow in this parish, vide A.W. p. 69.

[5] ⟨The words in brackets are a later correction by Wood. I conceive that he intended to say that S. Edward's parish was merged in the parishes of S. Frideswyde's and of All Saints (which then belonged to S. Frideswyde's priory).⟩

[6] ⟨There are two notes at the end of the paragraph :—⟩ (*a*) 'coemiterium nuper ecclesiae S. Edwardi, 1451; vide sched. 4 p. 2; vide V. 282, 283.' (*b*) 'Mr. Thomas Throp leaves 6*d* to S. Edward's Church 1464; sched. 7.'

elswhere amongst the religious houses: as also the same (though much augmented with collaterall chappells) that was founded by Didan, prince of Oxon[1], about the year of Our Lord 727 and consecrated to the memory of the Holy Trinity, the Blessed Virgin Mary, and All Saints—though called St. Frideswyde's because of the priory.

⟨*It was a parish, as well as a conventual, church.*⟩

When it began to be a parish church or made use of for that purpose, or what isle or place therin allotted for the reception of the parishioners, I cannot in truth say.

⟨*First, a rectory: and then, a vicarage.*⟩

Neverthelesse I am not unknowing that, as it was a parish church and a rectorie at the time of the restauration (and long before) of that priory—which ⟨**fol. 305 a**⟩ was anno 1122—as also free from the archdeacon's power therin (soe pronounct on its side after a long contention with the canons[2] anno 1231), soe (afterwards) was it reduced from that estate of a rectorie to a vicaridge, therby taking away that parochiall care that laid upon the shoulders of the canons of the said monastery.

⟨*Provision for the vicar.*⟩

For, as it appears, upon their request, John ⟨D'alderby⟩ bishop of Lyncoln, by his ordination[3] or rather confirmation of the said vicaridg, 1309, (having bin one, as the register of ordinations of vicaridges in Lyncoln diocese testifieth), appoints ⟨that⟩ the vicar therof (who should alwaies serve ther and administer divine service to the parishioners and other servant⟨s⟩ belonging to that priory) should have a sufficient exhibition of victualls as any of the canons besides; as also a convenient place within the said priory to lodge; moreover that he should have 24*s* per annum for his livery; as also out of any legacy left to the church or other gifts 'pro decimis oblitis' exceding the sum of 6*d*, that he should have 6*d* out of it, and the rest to be divided amongst the canons; and lastly, that he should have a fit clerk to help him in all church duties; and the like.

Soe much and noe more I find to occurr of it as a parish church.

[1] registrum magnum prioratus Stae Frideswydae p. 7 et ex MS. de vita St. Frideswydae in bibl. Coll. Jesu.

[2] ibidem, ex registro p. 88; vide Twyne XXIII. p. 372.

[3] ibidem, p. 305; vide A. W. p. 70.

⟨*Chantries, inscriptions, tombs.*⟩

Now as concerning the cheif chantries, as also the monumentall inscriptions, with the sepulture of divers worthy persons in this church, I have delivered more satisfactorily below in my discours of St. Frideswide's Priory. Soe that what remaineth more to be said on that subject are other chantries, togeather with som anniversaries of smaller note, which I suppose will not be thought unworthy to be inserted here, as they thus follow.

⟨*Curteys' Chantry.*⟩

Richard Curteys of Oxon, 22 Henry III, A.D. 1238, gave[1] to this church and the canons therof all his land that he had in St. John Baptist's parish, conditionally that they would insert his and the name of his wife Lettice in their martyrologé and find a canon of their house who should alwaies celebrate service for the safety of their soules.

⟨*Burewaldescote's Chantry.*⟩

Roger Burwaldescote, rector of Tackley church in com. Oxon anno 1245 and about that time archdeacon of Wiltshire[2], left all the lands and tenements that he had in All Saints parish for the relief of a chapleine that should celebrate service dayly here for him and his parents and also that the said cannons every year should, the day he died, feed 50 poor people.

⟨*Dunham's anniversary.*⟩

William de Dunham, rector[3] of the same church also, about the year 1255, a house in St. Mildred's parish[4] near to the church, which he had of John Pady, a burgess of Oxon, that his anniversary of his death might be performed by the canons of this place.

⟨*Hulmo's anniversary.*⟩

Reginald de Hulmo[5], rector of All Saints parish in Oxon, 1262, all his land in St. John Baptist's parish with the houses theron, conditionally that on the day of his death every year the canons of this

[1] registrum magnum p. 462; A. W. p. 61.

[2] ibidem p. 410; A. W. . . .

[3] registrum parvum p. 243. ⟨Wood on fol. 305 a has written Hulmo's before Dunham's bequest, but marked them for transposition. Does 'same church' in Dunham's case mean All Saints?⟩

[4] registrum magnum, 482; A. W. 62.

[5] ibidem, p. 467; A. W. 61.

place should celebrate for him, his father and mother, Godard his brother, Elias Breton, and Maurice Arundell, with others.

⟨*Bodyn's anniversary.*⟩

⟨**fol. 305 b.**⟩ Julian, the relict of Richard Bodyn, a burgess of Oxon, about the same time[1] that Reginald gave his, gave a house in St. Mildred's parish for an anniversary for her husband on which 5*s* should be distributed among the canons.

⟨*Cirencester's anniversary.*⟩

Adam de Cyrencestria, a chapleine, about the year[2] 1270, gave another messuag in St. Peter's in the East for his anniversary also. (He had it of the gift of John Halegod; see when he lived.)

⟨*Winton's chantry: Mass of Our Lady.*⟩

Thomas de Wynton, clerk, about that year (rather about the year[3] 1258) gave his houses that he had in St. Mildred's parish, for the susteyning of one canon that should celebrat mass 'pro defunctis' dayly for his and his benefactors' soules, but one[4] the Sabbath day the Mass of the Virgin Mary. (The charter of Johannes filius Hamonis follows.)

⟨*But's anniversary.*⟩

Robert But[5], a burgess of Oxon, and Felicia his wife, 10*s* yearly rent out of their messuage in St. Michaell's at North Gate situated somtimes betweene the tenements of Simon Blancpaine on one side and the lane of the abbat of Osney ⟨i. 75⟩ on the other, for the anniversary of their obits to be duly by them observed.

⟨*Segrim's obit.*⟩

Richard Segrim, the son of Richard, had an obit here, who gave them a tenement in All Saints parish and another in Catt Street[6].

⟨*Minor benefactions: lights in the Church, etc.*⟩

Besides these anniversaries[7] and obits, many were the gifts of pious

[1] registrum magnum p. 473; A. W. 62.

[2] registrum parvum p. 208 carta 334.

[3] ⟨'1285' corrected between the lines 'rather about the year 1258.' The reference is 'registrum parvum p. 194 carta 307.'⟩

[4] ⟨*sic* for 'on.'⟩

[5] registrum parvum p. 84 carta 131.

[6] Vide cartam 168 ex libro S. Frideswydae p. 109.

[7] Henry Burgesh, bishop of Lyncoln, Twyne II. 13.

people towards altars, ornaments, lights, and the shrine of St. Frideswyde and the like; but being they are numerous, would prove too taedious and wonderfull to relate.

⟨*The Lady Chapel: light of the gild of barbers.*⟩

I shall, from amongst the rest, insert[1] that light of the barbours of Oxon, who it seems at their first incorporation, 22 Edward III, A.D. 1348, when John Northwode, D.D., was chancellour of the University, ordained in the first place that the craft of the barbours of Oxon should yearly keep and maintaine a light before Our Lady in Our Ladye's Chapel in this church; for the sure continuance of which every man or woman of the same profession that kept a shop should pay 2*d* every quarter, and a journeyman 1*d*; and to keep it allwaies burning under the payne of 6*s* 8*d*. This, as I find, continued till the reformation; and then that, with all such superstitious things, were quite demolished and taken away.

Of this church see more in what I have delivered in the Priory of St. Frideswyde's. ⟨Explicit fol. 305 b.⟩

12. St. George's Church.

⟨*Its site: founded as a conventual church.*⟩

⟨Incipit **fol. 306 a.**⟩ St. George's Church[2], somtimes situated in the Castle, was a conventuall parish church (as was St. Frideswyde's, before mentioned), and founded[3] by Robert D'oilly the I^st^ with a covent adjoyning, anno 1074.

⟨*Becomes simply a parish church.*⟩

After the translation of the same covent to Ousney (as I have more fully described both in St. George's Colledge and Osney Abbey in my discourse of the religious houses), this church, appropriated also to that abbey, was solely used for some time by the parishioners inhabiting in and about the Castle, especially by those that lived in the place now called Broken Heys and in so much of Stockwell Street that stretched itselfe from Barbican Bridge to Glocester Colledge and so to Walton[4].

[1] ex archivis Academiae Oxon.

[2] ⟨i. 214.⟩ For prebendaries, see F (broken) . . . .

[3] chronicon Thomae Wyke, canonici Osney, MS. bibl. Cotton.

[4] and the houses one ⟨i.e. on⟩ Waram ⟨Warham Bank⟩ or Fish Rew or those tenements on this side Bookbinder's Bridg next the Castle. See the limitts at the end of that rentall, vide V 422 ⟨should be 423⟩, 499. ⟨See also the note at the end of S. Michael's at South Gate, infra.⟩

⟨Becomes connected with a hall for students.⟩

And in that condition it seems it continued till certaine saecular schollers of the University occupied the room of those that were translated to Osney, anno 1149. And then 'twas dayly frequented by them; and had a chapleine (for the most part a canon of Ousney) that celebrated divine service both to them and the parishioners, and had a stipend for what therin was by him performed in relation to the parish from the said abbey of Osney, amounting to the yearly sum of 40*s*.

'Officium vestrum est' (saith the statutes[1] belonging to the said schollers concerning the office of the chaplein or curate) 'pueros baptisare, confessiones audire, infirmos visitare et eis sacramenta ecclesiastica prout necesse fuerit tribuere, hiis scilicet qui sunt infra Castelli ambitum; . . . . . etiam in dominicis diebus parochianos de modo bene vivendi servitiumque dei dilige⟨re⟩ ac limina ecclesiae frequentare admoneatis,' &c,—

and the like: denoting it then a parish consisting of severall families —though now, nor in the memory of man, none but one in the Castle standing.

⟨Its chantries.⟩

Herin hath bin chantries by severall persons instituted; but the founders names as yet to me unknowne.

One[2] wherof by the monks of Osney[3], was given for the good estate of them, Robert Doilly their founder, and others of that name that were benefactors.

⟨Benefactions of King Henry III.⟩

King Henry III also, when he entred this church[4] anno 1263, gave severall ornaments therunto.

Towards the reparation of which he added 5£ per annum, as appears in the sheriff's accounts 51 Henry III ⟨1267⟩, going thus[5]:—

'Item fratri Adae de Biham canonico de Osneya, custodi capellae S. Georgii in Castro regis ibidem, ad ornamenta et operationes regis ejusdem ecclesiae sustinendas, 100*s* per breve regis.'

Which sum soe long as he lived was payd, but whether by his successors I know not.

[1] MS. penes me A. W⟨ood⟩.
[2] Bruman de Walton another; G L.
[3] ex quodam computo MS. inter veteres chartas abbatiae Osney.
[4] chronicon Thomae Wyke ut supra.
[5] in officio pipae ex rotulo de anno 51 Henry III ⟨1267⟩ in computo vicecomitis Oxon.

⟨*Annual contributions from Osney Abbey.*⟩

Furthermore that this place should not be deficient in necessaries for the due celebration of divine service both for the schollers and parishioners, they had severall supplies from Osney[1]:—viz. 4 galones of oile at 4 severall times in the yeare; a certaine portion of incense to be received twice in the year; two 'cerei' on Purification Day ⟨2 Feb.⟩; a certaine portion of wine twice in the week, and bread also when 'twas wanting; a torch ('torticem') on the Nativity of Christ; and 42 pound of wax towards the end of Christ-tide: and lastly, from the vicar of Cudlington, 4 pound more on the Purification ⟨**fol. 306 b**⟩ of Mary ⟨2 Feb.⟩, &c.

These necessaryes they had constantly delivered to them, and soe to the last in due order observed.

⟨*Honours paid to the patron Saint.*⟩

Having performed what I have to say concerning this church, I shall speak one word of the worship done to the saint to whome dedicated (viz., St. Georg, the tutelar saint of England).

⟨*Image of S. George: and light before it.*⟩

His picture, as I find[2], cut in stone, was set up in this church above the high altar: before which a wax-light alwaies burned, it being soe partly maintained by the fresh schollers who paid a certaine sum of money at their comming, as the injunctions then read unto them did oblige them.

⟨*Sermons and feast on S. George's Day.*⟩

Great adoration it seems was used by them and other people in and about this city towards it; especially on that day ⟨23 April⟩ which was appointed by the church for his memory, on which was a sermon in the morning and afternoone (for the most part performed[3] by one of this College or the canons of Osney) and to which all that came to give audience and afterwards offered somthing at the altar before it should have ten years and 76 dayes indulgence, with the participation of all good things as variety of meats and drink in the abbey of Osney which laid open all the day for the same purpose.

[1] Statuta Collegii S. Georgii ut supra.
[2] in Statutis ut supra. [3] ibidem.

⟨Relics in the Church.⟩

I need not I suppose speak of the reliques that they had of this worthy saint, viz., his sword, seale and other accostments: which also was in great esteeme and veneration among them, they being (as I have observed) soe often mentioned in severall indulgences, accounts, and other writings belonging somtimes to Osney Abbey.

'Item, solut. pro erubiginatione gladii St. Georgii, 4*d*: item, solut. Ricardo Sawtry pro reparatione organorum, 4*d*: item solut. pro redemptione sigilli Sancti Georgii, 5*s*.'

and the like, &c. Thus in an accompt of the expenses[1] of one John de Grandpont, warden of this Colledge 17 Henry VII ⟨1502⟩, mixt with other expences denoting that great charge of wax-light that alwaies burned before his image.

⟨The Church demolished.⟩

All which continued till the dissolution of Osney Abbey. And then this church, which had all its maintenance from and depended on it, fell likewise with it, and soe to ruine.

⟨Its site is now the jail.⟩

At last it became a common goale for the county, which soe continueth to this day, there being some footsteps and tokens of the church yet remaining.

⟨13.⟩ St. Giles'es Church.

[Whether[2] this parish was not mostly taken out of St. Peter's parish in the East because that parish reached as far as Wolvercot.]

⟨Mythical antiquity of this Church.⟩

That on, or near, this place[3] was a certaine church standing in the Brittish and Saxons times, I have already from good authority described, the Chronicles of Hide Abbey togeather with David Morganius (or Landavensis) followed by John Rossus (as Leland[4] observes) delivers the like.

[1] inter veteres chartas quondam pertinentes abbatiae Osney in thesaurario Aedis Christi.

[2] ⟨The passage in square brackets is added by Wood at a much later date than the text.⟩

[3] ⟨i. 355.⟩

[4] tom. 4 collectaneorum bibl. Bodl. p. 110 in vita Alfredi. Rossus perhaps might say that this was a University Church from the cronicle of Hyde, ut in Twyne XXI 15.

And that the same church served as a basilica or consistory belonging to the University (then situated in Beamont or Bellositum) the same authors testifie: and to us of Oxon is from other arguments soe notoriously knowne, that I shall desist from wading farther in that particular and passe to the present church of St. Gileses now standing.

⟨*Site and dedication of S. Giles' Church.*⟩

In the pleasant feilds of Beaumont without the North Gate of the city is visible to the beholders the parish church ⟨**fol. 307 a**⟩ dedicated to the memory of St. Giles, borne (as historians report) of royall blood in the city of Athens, abbat of a monastery in France, and died about the year 700.

⟨*Foundation of the Church.*⟩

The founder therof wee find[1] to have bin one 'Eilwinus filius Godegosii,' or (as it is in another[2] place) 'Eylewyne' (or 'Edwyne') 'Godgoose,' a man of great religion, wealth, and repute in these parts about the time of the Norman Conquest. He, it seems, enjoying some land in Beaumont and neare to the place where the vestigia of the old consistory stood, erected theron out of pure devotion for the safty of his and his father's soule this church which wee are now speaking of about the yeare of our Lord 1120, and (as it appears elswher[3]) did it by the favor and permission of the canons of St. Frideswyde's[4].

⟨*Dedication ceremony.*⟩

After its totall erection, 'twas dedicated by the bishop of Lyncoln his suffragan to the aforesaid saint, cheifly because it was situated, as most bearing that name are, towards the end of the city and forasmuch that the said saint lived alwaies remote in solitarie places and shunned the fame of people.

At its dedication great numbers repaired thither, expecting indulgences according to the bishop's instrument for the same purpose; which they had, each leaving according to their abilitie an offering. But that which at the same time was most remarkable was the men or farmers of Walton who gave[5] with the consent of Walter arch-

[1] registrum coenobii Godstow in agro Oxon. fol. 143.

[2] ex eodem, Anglicé.

[3] registrum Osney in fine ejusdem.

[4] Quaere why; because they had land in Walton? or in Magdalen parish?

[5] registrum Godstow ut supra Latiné fol. 96; vide V. 628.

deacon of Oxon all their tithes belonging to the said village to remaine for ever towards the said church.

⟨*Opposition to the Church.*⟩

About the same time the founder, instituting a clerk therin to administer divine service, had some resistance (as it should seeme) by the diocoesan or archdeacon, because probably he did it without their permission.

⟨*Confirmation by the King.*⟩

Wherfore a confirmation[1] therof issued forth under the king's owne hand, which (a⟨s⟩ I find in these words, antiently translated) is as followeth:—

'The[2] senetence of thys dede telleth that Henry the first, Kyng of Engelond, &c, commaunded the byshop of Lyncecolnne and his archdecon that Edwynus the sun of Godgoose should have yn pease and rest hys churche of Seynt Giles and put hys clerke whom he woulde by hys presentmente and let noe mane to heare the servise of God ne doe her alms yn the sayde church without his premyssyon.'

Thus the substance of the said charter.

⟨*The Church given to Godstow Nunnery.*⟩

This church, therfore, continuing in the founder's patronage for some years, was by him at length given to Godstow. For at what time that nunnery was built by the Lady Edyve, widdow of Sir William Lancelyne, about the year 1134, and afterwards dedicated[3] by Alexander, bishop of Lyncolne, anno 1138; the founder Ed⟨wyne⟩ Godgoose, on the dedication day of the said nunnery-church, in the presance of the King and Queen and divers others, gave[4] it with all the appurtenances belonging therto to them and their successors for ever.

And soe, after a small while, was it confirmed to them by the charters of Maud the Empresse[5] and her son King Henry II[6]: by the last of which, or by both, they were for the said gift togeather with the church of Wycombe to deliver to every poore Christian soule that came to their gates on St. John Baptist day ⟨24 June⟩ a loaf of bread[7] as much as they could eat that day.

[1] ibidem.
[2] ⟨Marginal note:—⟩ English character.
[3] ibidem Latiné, fol. 1.
[4] ibidem.
[5] ibidem, fol. 145.
[6] ibidem, fol. 143.
[7] ex rubro libro C ⟨in⟩ archivis civitatis in principio.

⟨*Provision for a vicar.*⟩

It[1] being soe given and confirmed to them, Hugh (Wellis, as I think) bishop of Lyncoln, in the 12 year of his prelateship, that is[2] A.D. . . . setled therin by his ordination[3] a vicar who togeather with his ⟨**fol. 307 b**⟩ successours in that church were to have 'medietatem totius alteragii' of the same church; as also the whole tithe of the gardens of the parish belonging therto, with other things (except wool, hemp, flax, and lambs; and also the candles at the Purification of the Virgin Mary, which the said nuns were alwaies wont to receive whole); the vicar also was to have the dwelling place[4] wherin the chapleine used to inhabite, for which he should pay to the church 6*d* per annum; and last of all, that the said nuns were to susteyne all ordinary burdens belonging to the said vicaridge, except synodalls which the vicar therof was allwaies to pay.

⟨*Lady Chapel, and Fitz-warren's Chantry.*⟩

As for the foundation of severall chantries[5] that have bin in this church, I am to seeke, having as yet seen but little record that testifieth the same: only but that chantry togeather with the chapple situated on the south side of the chancell seemeth to have bin built[6] and founded by the Fitzwarrens, owners of tenements and lands in and about Oxon in the beginning of Henry III; one of which family (named Stephen[7] Fitzwarren) was a benefactor to Godstowe; and the armes of which name were not long since in the windows of the said chapple.

It was dedicated to the Virgin Mary[8] and had a certaine allowance belonging to the singing preist[9] therof amounting to the yearly value of 44*s* 2*d* beyond all reprises[10], which came one year with another to

[1] ⟨'It' substituted for 'This church then.'⟩

[2] ⟨'A.D. 1196' scored out, and '1209' written over and also scored out.⟩

[3] registrum Latiné ut supra, fol. 5; vide Twyne XXII p. 151, Twyne XXIV p. 234; V 628. Ordinatio vicariae vide Collectiones ex Horsman's office.

[4] This house stood neare to Sims his house, as I think, on the north side; vide Collectiones ex archivis Coll. Univ.

[5] ⟨Note on fol. 308 a:—⟩ William Howes and his chantry; vide Collectiones ex Horsman p. 14, 15.

[6] See whether not built by the Damoryes.

[7] Walter Fits-Stephen, benefactor of lands in S. Giles to Godstow, vide Twyne XXI p. 338 (⟨anno⟩ 1235).

[8] ⟨Marginal notes and notes on a slip:—⟩ (*a*) 'lights burning about the altar of the Virgin Mary in S. Giles Church, 1464; sched. 7.' (*b*) 'Margery Marshall gave something to this chaple, 1504; vide sched. 11.' (*c*) 'Margerie Marshall a benefactor to S. Marie's Chapel in S. Giles Church, A.B. 164.' (*d*) 'tenementum pertinens capellae beatae Mariae, V. 630, 631.'

[9] Another stipendary, vide Twyne XXIII p. 20.

[10] Curia augmentationis in libro MS. de lustratione terrarum Collegiorum Oxon; vide Twyne XXII p. 36.

27*s* by the certificat that was given into the commissioners' hands when chantries were surrendred into the king's disposall 1 Edward VI ⟨1547⟩.

It appeared by an old indenture under the seale of one Richard Dodington of Gloucester Hall and Richard Fulke, proctors of the said chapple, bearing date 'in festo Epiphaniae anno regni primo,' that they with the assent of the vicar and heads of this parish did let the lands belonging therto by indenture for terme of years: which continued soe to the last surrender.

Besides in another deede also, bearing date Sept. 16, 17 Henry VIII ⟨1525⟩, it appeareth from the same certificat that one Richard Hill did infeoffe Richard and Edward Wutton and others of a tenement and a garden, being parcell of lands and tenements belonging to the use of this chappell 'per nomen capellae Beatae Mariae infra ecclesiam Sancti Aegidii.'

This was all that the commissioners then could learne of that chantry, the muniments belonging therto being either conveyed away or lost: by which means they had noe insight of the fo⟨u⟩nder and what he gave or of all its lands[1] belonging thertoo. Soe that of this chantry I can say noe more.

⟨*S. Michael's Chapel.*⟩

Capella S. Michaelis hic[2], vide V. 298.

⟨*Benefactions to the Church.*⟩

What lands and tenements have belonged besides to this church have bin severall, as I understand; but the names of their donors have bin for the most part lost.

Hugo de Meriton, who held a messuage, in North Gate Hundred and (I think) in this parish, of the king 'in capite,' gave it towards the fabrick of this church in the latter end of Henry III and at that time was let out for 2*s* per annum.

Joane Gylle, wife of Edmund Gylle of Oxford and daughter and heire of William Dagvyle of the same, gentleman, gave to this church (she formerly living at Black Hall in this parish) 1 Henry VII ⟨1486⟩, two acres[3] of arable land next to the wall of the White or

[1] St. Marie's Chapel: the lands concealed (?) and the commissioners could never find them out.

[2] ⟨The reference in V 298 is to a deed dated 1337 which speaks of 'the new chapple of St. Michael' in S. Giles Church.⟩

[3] ⟨Marginal note added by Wood at a much later date than the text:—⟩This was formerly the Buts and Church-buts (belonging to the church). There the parishioners after evening song used to shoot. ⟨It is not clear whether the note applies to these 'two acres' or to the

Carmelite Fryers and an acre of mede lying in the X acres of Burgeys Mede for evermore. Besides which she gave to Our Ladie's Chapple beforementioned the long garden ground[1] next the said White Fryers in this parish, conditionally as it should seem that the churchmen here keep her yearly obit.

With severall other benefactors which for brevity sake I now omit.

But not to forget others that have in this last generation bin benificiall also to this place ⟨**fol. 308 a**⟩ and the poore of ⟨this⟩ parish, ⟨I must[2]⟩ insert one *Katherine Willis*, who in the year 1622 bequeathed to the use of two poore widdows, to remaine in stock[2] (?) ⟨for⟩ ever 40*s* to be lent successively to them for two years and noe longer at one time, provided alwaies that before they ⟨received[2]⟩ the said summe, they put in sufficient security to the church wardens and overseers for the poore for the repaiment therof at the end of the said years.

The other is *Richard Brainthwaite*, esquire, who dying April 29, 1645, and here buried, left ⟨twenty[3] pounds (?)⟩ per annum for the maintenance of a minister who should preach every Sunday. Besides this he gave while living anno 1639 a communion table, a carpet of purple velvet fairly fringed, a damask linnen table cloth and two napkins of the same, a silver flaggon, a silver chalice with a cover to it, and a plate of silver for the bread[4].

Monuments[5] *and inscriptions in this church*

The founder buried here or at Godstow.

⟨Holywell Church.

See S. Cross, *supra*, p. 50.⟩

'long garden ground' below, the note not being attached to the text by any mark.⟩

[1] ⟨See preceding note.⟩

[2] ⟨The text is here imperfect, the cause being anterior to Transcript A, the writer of which notes 'quite blotted out by a great spot of ink.'⟩

[3] ⟨There is a blank space left for the amount in Wood's MS. Transcript A notes 'I have heard that, according to the table of benefactors, it was twenty pounds.'⟩

[4] ⟨There are a number of jottings at the end of the section :—⟩ (*a*) 'Collections from the book of accompts in V' ⟨p. 348⟩. (*b*) 'benefactors to the church, vide in libro monum'⟨entorum⟩. (*c*) 'terra pertinens huic ecclesiae, V 531.' (*d*) 'Severall gifts to this church (V 629, 630) et capellae beatae Mariae; vide Latin copy.' (*e*) 'A repository in the church porch on the east side stopped up, 1676.'

⟨Note on a slip inserted between fol. 307 b and 308 a :—⟩ Rectorie and chapple of S. Giles given away by the king V. 631; George Owen. ⟨The reference in V says it was given by King Henry VIII 16 June 1545 to John Doyly and John Scudamore; and that they on 7 Nov. 1550 sold it to George Owen.⟩

[5] ⟨See note 4, page 20.⟩

⟨14.⟩ St. John Baptist's Church.

⟨*Its site.*⟩

Having now done with St. Gileses church, wee must step within the wall to the parish church of St. John Baptist[1], situated neare the south part therof and in the street called St. John's Street.

⟨*Given by Reading Abbey to Merton College.*⟩

It was a church of an ancient erection, and belonged in old time to the abbey of Reading[2]; who, for the great respect they bore to Walter de Merton and his foundation going onward at Oxon, freely by their charter gave[3] and granted it to him (Richard, being then abbat) A. D., 1265, togeather with a void plot of ground lying at the west end of it wheron before was an ancient aedifice and to which the advowson of the said church did belong.

Soe that the same being thus given, was confirmed to him and his assignes by Henry III to the end that his schollers might celebrate divine service therin[4].

⟨*Changes consequent on its appropriation to the College.*⟩

Afterwards, when the incombent or rector therof (William de Chetyngdon) was dead, 'twas then (as I find), viz., anno 1292, appropriated by Oliver ⟨Sutton⟩, bishop of Lyncoln[5], to the schollers of Merton College, and also made a collegiate parish church—which to this day soe continueth,—being from that time stiled in ancient evidences 'ecclesia parochialis Sancti Johannis de Merton,' in others 'ecclesia Sancti Johannis de Merton,' & 'de Merton Hall.'

Soe that they occupying it as their parish church on festivall and Lord's day for the celebration of God's service (they having a chappell on the south side of their college dedicated to the Virgin Mary, where ⟨the⟩ kitchin now is, to celebrate on weekly dayes), all the parochiall care that before relied on the rector therof was now translated to them.

Who, according to the injunctions specified at the time of its appropriation, were to find a chapleine who was to performe all those church offices to the parish as the rector before used to doe, viz. in baptizing,

[1] ⟨i. 177.⟩

[2] See who gave this church to Reading, V 358.

[3] ex archivis Coll. Merton in pixide A. i. 17; Twyne III 598; M. p. 6.

[4] confirmed also by the bishop and chap⟨ter⟩ of Lyncoln ut in pixide A. i. 59; M. p. 6, 14.

[5] ibidem, A. i. 63, 64.

marrying, burying the dead, and the like, as it is to these times orderly continued[1].

⟨*The old Church demolished and a new one built.*⟩

This church in processe of time being ruinous, or (rather) too little to containe the number of students and parishioners, was by the colledge pulled downe to the ground and by them on the same place was erected[2] this comly and decent church now standing consisting of a ⟨**fol. 308 b**⟩ faire choire or chancell[3] with an ⟨out⟩ward[4] church and a stately well-built tower[5], half of which church containing the north isle was allotted for the parish for the sepulture of their deceases.

⟨*Re-dedication of the Church.*⟩

After its totall erection 'twas re-dedicated[6] to the same saint as before, anno 1424; and the dedication feast which was used to be in antient times solemnly kept on ⟨7 Jan.⟩ the morrow after the Epiphany in the month of January was by the command of Henry ⟨Chichley⟩, archbishop of Canterbury, by his writing dated Jan. 28 in the same year ⟨142$\frac{4}{5}$⟩, translated to ⟨6 Nov.⟩ St. Leonard's Day in the mounth of November.

⟨*Survey of S. John's parish in* 1424.⟩

And then also at that time was a description[7] of the parish made, with an accoumpt given what number of houses there was therin, wherby it appeareth that at that time and long before[8] most houses in the same parish were halls for the entertaining of students and that the parish also consisted of larger limitts then now: as indeed it hath, appearing soe to be from other antienter records which I have observed.

[1] Indulgences to those that will come here, M. p. 6.

[2] The campanile was not built or finisht 1451, vide sched. 4 p. 1.

[3] ⟨At the top of the leaf is a note, one word of which is illegible from a bad ink-splash (anterior to Transcript A). 'A body of a church intended was built ⟨*sic*, perhaps for 'was intended to be built'⟩ by . . . . ⟨! 'degrees'⟩ as farr as C. C. C. quadrangle.'

[4] ⟨The first part of this word is illegible from the ink-splash.⟩

[5] The tower built after the church, vide Collectiones ex comput. Coll. Merton p. 23. Sir Walter Hungerford, knight, gave 100*£* to build the tower. A masse appointed for him in the time of Elias Holcot, warden ⟨1438–1454⟩. Walterus Hungerford, dominus de Haytesbury et de Hornet; vide lib. statut. Coll. Mert. in manibus vice-custodis. fol. 12 b.

[6] ibidem ⟨i.e. arch. Coll. Mert.⟩ in A. i. 72; M. ⟨p.⟩ 6.

[7] ibidem, A. i. 93; Twyne III 597.

[8] ⟨substituted for 'about 40 or 5 years before.'⟩

And as for those halls therin, which were 18 in number[1] (I speak at the least), were for the most part taken into the foundations and limitts of colledges, some into orchards, others quite ruinated; soe that at this time our parish consisteth but of seven houses (except two Colledges and an Hall) containing ten families and noe more.

⟨*Chantries in the Church.*⟩

Now as for those chantries that have bin founded in this church, have bin diverse.

Of which because there is but slender record remaining I shall among the rest insert but two.

⟨*Hunsingore's Chantry.*⟩

Viz., one by Richard Hunsingore[2], clerk, official to the archdeacon of Oxon, and founder or restorer of an hall in Shydyard Street called Hunsingore Inne or Broadgates, who in the 11 of Edward II ⟨1317⟩ gave severall revenews for the maintenance of a preist who should celebrate and sing divine service for his and his parents' soules. He died anno[3] 1337; and was buried at South Newenton; of which place he was rector to the day of his death, and to which he gave moneys for a preist that should celebrate there also.

⟨*Lady Chapel; Trenge's Chantry.*⟩

Robert de Trenge[4], warden of Merton College, by the favour and intreaty of Richard Melton, rector of St. Ebbs Church, instituted another in Our Ladie's Chapple which then adjoyned to the old church. This was in the year 1349, as appears by the charter it selfe; wherin he appoint⟨s⟩ maintenance for a chapleine that should celebrate for him while living and afterwards when dead, for Richard Hunsingore, Richard Melton, and others as they are ther exprest. The said Robert de Treenge died anno 1356, and was buried in this church under a fair marble stone with a Saxon[5] inscription theron, as it remaineth among severall others, to this day laying in the choire.

⟨*Anchorhold.*⟩

Speak of the anchorhold here, as in other churches.

[1] See more.

[2] Vide in appendice, p. 8.

[3] but look in Twyne IV p. 336 among the names of the testators in littera H. See in Collectiones ex comput. Coll. Merton p. 18.

[4] ex archivis Coll. Merton; M. p. 10; Twyne III 599 bis; and see in the book of statutes of the College in the hands of the Sub-warden fol. 11 b.

[5] ⟨i. e. written in 'Saxon letters,' which term Wood uses for black letter.⟩

Monuments[1] *and inscriptions in this church.*

Here must be inserted noe monumentall inscriptions but what are in the north isle (viz., those four of Morecott, Yarnold, Babington, and of the Woodses), being all that belongeth to the parish. What of others that are in the south isle and choire must be inserted in our discours of Merton College[2].

Here must come in the monument erected to the memory of Richard Wood, my grandfather, who died 1594.

James Wood, 3d son of Richard Wood, died without issue in the beginning of the month of August A. D. 1629, aetat. 47.

Thomas Wood, 2d son of Richard Wood, died leaving severall children[3] behind him January . . . , anno 164⅔, aetat. 62.

Edward Wood, A. M., 2d son of Thomas Wood by his 2d wife, died May 22 1655, aetat. paene 28.

John Wood, the 6th and youngest son of Thomas Wood by his 2d wife, died March A. D. 1639 aetat. paene 2.

⟨S. Martin's Church.

See *infra* p. 80.⟩

⟨15. S. Mary's (the Virgin) Church.

See *supra* p. 14. This is treated as the University Church and so thrust out from its place in the catalogue of parish churches.⟩

16. St. Mary Magdalen Church.

⟨*Site and foundation of the Church*[4].⟩

⟨**fol. 309 a**⟩ The scituation of this church[5] is in the suburbs and without North Gate, built in old time by the permission and leave of the canons of St. Frideswyde's[6].

[1] ⟨See note 4, page 20.⟩

[2] ⟨In Gutch's Wood's Colleges and Halls.⟩

[3] ⟨Among them Anthony Wood himself.⟩

[4] ⟨There are a number of jottings at the beginning of the section :—⟩ (*a*) 'Before you write againe of this church, see in Latin copy what lands belong to it; et vide V 301 et alibi.' (*b*) 'Note that in Domesday book (Twyne XXII 280) noe distinction of S. Marie's Church ⟨i.e. that church is not called S. Mary the Virgin to distinguish it from S. Mary Magdalene⟩ as if this was not then standing.' (*c*) ''Tis said in the foundation charter of Robert D'oilly which I have that this church did belong to S. Georg's Church.' (*d*) 'If this church had been founded by the D'oillies you would have mentioned it in his charter, V 571.'

[5] ⟨i. 358.⟩

[6] registrum Osney bibl. Cotton. in fine ejusdem.

⟨Owned at the Conquest by Robert Doilly I.⟩

Afterwards, at the time of the Norman Conquest, it came into the hands of Robert D'oilly, the first of that name in Oxon; but by what means, whether by just or unjust, it doth not absolutely appear; though more probable by the last, because (as I find[1]) at his first comming into these parts he was accounted a robber of the church and poore, continuing soe to be till such time ⟨as⟩ he had received a vision from the Virgin Mary; which converting him, his hard hart was mollified and became a nourisher of the poore and a builder and repairer of churches in Oxon, as I have in my discourse of the bridges ⟨i. 418⟩ at larg already demonstrated.

⟨Given by him to S. George's College.⟩

Amongst which this church he not only repaired (thoug by some thought founded); but at his erection of St. Georg's Colledge, was one of the cheifest possessions that he gave[2] to the Saecular cannons therof, A. D. 1074.

For the space of 55 years, therfore, it did belong to that College.

⟨College and Church transferred to Osney Abbey.⟩

And then both[3], being translated to Ousney newly erected, came also to the cannons therof of a Regular profession.

⟨College and Church claimed by S. Frideswyde's Priory.⟩

But the canons of St. Frideswide's, knowing their interest[4] that they had in St. Georg's Church and this, began to lay open claim to them both:—in that ⟨the College⟩, because Walter somtimes archdeacon of Oxon and a canon of the said church of St. Georg did erect a certaine aedefice 'in parte praebendae suae sub ecclesiae nomine' (as the writing[5] itself speaketh) which he gave to the priory of St. Frideswyde's about the beginning of Henry I; in this ⟨the Church⟩, not only as a member or portion of the possessions of that church, but also because in the antient registers and muniments of their priory

[1] registrum Abingdon quondam bibliothecae domini Fenton fol. 122 B; vide Twyne XXII p. 172.

[2] registrum Oseney penes capitulum Aedis Christi p. 9 cap. 5.

[3] ⟨i.e. the college or collegiate church of S. George, and this parish church of S. Mary Magdalene.⟩

[4] taken from S. Frideswyde's by Roger, bishop of Sarum, V 404; see there severall times.

[5] bulla Eugenii papae III compacta cum libro MS. de mirabilibus mundi quondam penes H⟨enricum⟩ P⟨arry⟩ socium C. C. C. Oxon.

and in the confirmatory bull of Pope Eugenius the III it was manifest that it did belong to them, who (as 'tis said before) consented to its first erection.

Great was the contention it seems about this question, (as in the body[1] of the Canon Law, viz. in the Pope's rescripts, as also in the Lateran Counsell, A. D.[2] 1178, where there is often mention of this church) that did happen betwixt them, which without dayly labour and great expence was not brought to an issue.

⟨College and Church confirmed to Osney Abbey.⟩

The whole processe of the buisnesse will be unnessisary I suppose to lay before you at this time: and therfore what I shall say in relation to the result of it, shall be from the Chronicle of Osney wrote by a monke[3] therof, anno 1280, which hath the sum of it; and wherin, under the year of Our Lord 1147, saith thus:—

'Eodem anno adju⟨di⟩cata est ecclesia Sanctae Mariae Magdalenae ecclesiae Sancti Georgii a Roberto de Bethune, Hereford. episcopo, qui eandem causam ex mandato Eugenii papae III, remota appellatione, terminandam susceperat, agente Waltero, archidiacono, ecclesiae S. Georgii canonico, adversus ecclesiam S. Frideswidae.'

And againe, under the year 1151, thus:—

'Eodem anno perrexit abbas Wygodus, Romam provocatus a Roberto priore S. Frideswydae qui ecclesiam S. Georgii ex authoritate Walteri archidiaconi (qui nullum jus donationis in ea habuit) sibi vendicavit: ibi adju⟨di⟩cata est ecclesia S. Georgii et ecclesia S. Mariae Magdalenae ecclesiae nostrae, ipsaque ⟨fol. 309 b⟩ judicii sententia autoritate apostolica confirmata et in regestro papae Eugenii III in gestis septimi anni litteris annotata est.'

And last of all, under the year 1200, thus againe:—

'Eodem anno, canonicis Sanctae Frideswydae sponte remittentibus canonicis Oseney omnem querelam[4], quam eis super ecclesia Sanctae Mariae Magdalenae, et super decimis de Norrham et de Berechet instituerant, Willielmus abbas de Thame, et Rogerus prior de Abendon, et Mr. Thomas de Wathelia ⟨Watelei⟩ judices a papa Innocentio III delegati, canonicos Oseney ab impetitione praedictorum in perpetuum absolverunt.'

Thus the said Chronicle. By which quotations (too taedious to be

[1] vide Twyne XXI 324.

[2] Lateran councill was 1215, quaere. ⟨Lateran Council, the eleventh general council, 5–19 March 1179 (on discipline). Lateran Council, 11–30 Nov. 1215, complaints against Simon de Montfort, canons made.⟩

[3] Thomas Wyke, bibl. Cotton.; vide V 404.

[4] Haec relaxatio sub sigillo prioratus S. Frideswydae in pixide hic infra. Vide hoc scriptum sub tribus sigillis in pixide b⟨eatae⟩ M⟨ariae⟩ Mag⟨dalenae⟩ inter munimenta Osney in Aede Christi,—sub sigillis istorum trium hic specificatorum.

rendered into English) is apparent how long this controversy was depending, and what great journeys and expences was taken and spent concerning the right therof either to St. Frideswide's or Oseney. At last, as it is above said, it was adjudged to Osney[1]; as is also manifest from the said acts of the Lateran Counsell beforementioned and the bull of pope Eugenius the III the coppy of which already cited testifying as much[2].

⟨Osney Abbey and its Churches are now owned by the successors of S. Frideswyde's!⟩

Yet neverthelesse, though it was soe strongly confirmed and they enjoyed it for hundreds of years, yet such is the vicissitude of time that this church, togeather with its patrone (I meane, Osney Abbey) and all the lands belonging thereto, came to the successors of the canons of St. Frideswyde's viz., the prebends or canons of Christ Church at the erection of that church by Cardinal Wolsey and King Henry VIII; soe that they are now accounted the present patrons.

Thus much may be said of the church itself, which alwaies yeelded to Osney from the vicar therof[3] 26*s* 8*d*. I come now to speak of the chapples and chantries that are belonging to it.

⟨Lady Chapel; and S. Hugh's Chantry.⟩

The first of which that must be remembred is that[4] on the south side of the church, built at first by St. Hugh, bishop of Lyncoln[5], about the year 1194, who also instituted a preist therin.

But the revenew therof being small or else not strongly confirmed to it or perhaps the chapple itselfe gone to ruine, was renewed by King Edward III in the 11 year[6] of his raigne ⟨1337⟩ after the same mode and fashion as wee now see it, being a comly and decent chapple and dedicated long before to the Virgin Mary, whose image stood

[1] Ordinatio vicariae hic, Twyne II fol. 29 a.

[2] most of which time the king and his baillive did suffer great dammage 'de servitio suo in ecclesia S. Georgii, cujus luminaria et vicarium (?) sub certo numero assignati (?) praefata ecclesia S. Mariae Magdalenae et aliis pertinentiis sustentantur,' etc.; ut in carta Gilberti Basset directa to the said three persons (viz. William, abbot of Thame, etc.) to decide the controversie as soone as they could, etc.: in eadem pixide.

[3] Vide Twyne XXIII 81.

[4] This is called 'nova capella' anno 1337 (Twyne XXIV 255) et 'capella beatae Mariae' 9 Edward II ⟨1315⟩ (V. 298).

[5] ex libro MS. in officio Augmentationis continente aestimationes terrarum collegiorum et cantariarum in Oxon.

[6] ex libro primitiarum concernent. valores collegiorum Oxon. Whether or noe this chapel might not be built by the King himself having a habitation ⟨Beaumont Palace⟩ in this parish.

there on a pedestle as also without-side next the churchyard togeather with the effigies of St. Hugh and others, pictures formerly of great request.

Therin was a preist that performed dayly service for the soules of the founders; having for his stipend 13£ 6*s* 8*d* per annum; being soe valued 1 Edward VI ⟨1547⟩ at its suppression.

⟨*Benefactors to them.*⟩

To this chapple and chantry have ⟨been⟩ severall persons that have given revenews:—

viz. one *Joane Dodeford*[1], who gave towards the latter end of Henry III her messuage without North Gate;

Thomas Gamel[2], about the same time, 6*d* per annum out of another messuage;

Henry Malmbury, a rich burgess of this place, buried in the same chapple anno 1361[3], left to the use of it, 20*s*; to the fabrick or reparation therof, 40*s*; besides severall summes of money to the lights of the Roode, St. Catherine, and St. Nicholas in the same church;

and last of all *William Bost*, another rich burgesse[4], buried in this chapple also anno 1336 or therabouts, was soe great a benefactor to it and to others in Oxon, that Robert ⟨Wyville⟩, bishop of Salisbury, granted 40 day⟨s'⟩ indulgence to all those people that would devoutly pray for the welfare of his soule and the soul of his wife Mabil buried in St. Gileses Church in these North Suburbs.

⟨*Havile's chantry in the Lady Chapel.*⟩

To these must be added *Georg Havile*[5], another rich burgesse ⟨**fol. 310 a**⟩ and by profession a brewer, buried here also 1511 or (as 'tis expressed in his will[6]) in the chapple of Our Lady of Pitty, who in the same will (as 'tis expressed) ordered that they who should be infeoffed in his brewhouse in this parish and also in his house uppon Canditch before the Austen Fryeries should pay yearly the sum of 4 marks for evermore towards the finding of one preist to pray for his soule at the altar of Our Lady of Pytty in this church; and of the residue of the moneys that may be of the rent of the said houses he willed that 8*s*

[1] ex vetere autographo in archivis hujus ecclesiae (V. 260).

[2] ibidem.

[3] ex veteribus membranis quondam pertinentibus coenobio Osney in thesaurario Aedis Christi.

[4] ex archivis hujus ecclesiae ut antea; V. 298, Twyne XXIV 255.

[5] One William Havill *alias* Whatley, V 116.

[6] ex magno libro testamentorum burgensium Oxon in chartophylacio civitatis Oxon. MS. fol. 153.

should be spent yearely upon an obit, and the residue upon the reparations of the sayde houses if need soe required; if not, then to the profitt of this church.

His wife Alice, not long after, at or before her decease, so increased this chantry with other revenews that at the surrender of it into the king's hands, 1 Edward VI ⟨1547⟩, it was valued to be yearly worth 4£ 12*s*[1].

⟨*Confirmation of the Lady Chapel lands by Henry VI.*⟩

All these lands that were belonging to this chapel[2], of which I doe not insert half, were upon suspicion of defect of mortmaine surveyed, and the writings belonging therto perused, by the King's escaetor in the raigne of King Henry VI; who, finding nothing contrary to that act, pronounct by his writing[3] that they were not in the least defective.

⟨*Chapel used at first by Balliol College.*⟩

Besides this chapel there is another on the north side, supposed to have bin first built or at least repaired by Dervorgille, foundress of Balliol College; for it was used by the schollers of that college at the first foundation therof to performe their usuall services therin. Which soe continued till anno 1293; and then Oliver ⟨Sutton⟩, bishop of Lyncoln, did grant license[4] to them that by reason of the frequency of disputations and lectures they could not attend holy service in this church, they might celebrate them in their owne oratory within their college, not prejudicing the parish church concerning oblations and obventions, provided also that they frequented this church in the greater solemnities of the year as other schollers were bound to doe to the parish wherin they lived[5].

⟨*Two other chapels.*⟩

There be two more chapples, besides these mentioned—one on the north side of the chancel; another, joyning to Balliol ⟨chapel⟩, on the north side of the church—but nothing of memory remaining of them.

[1] ex libro MS. in officio Augmentationum ut supra.

[2] ⟨Note on fol. 310 a:—⟩ John de Einsham, slatter, gave a tenement to this chantry ⟨of our Lady⟩ vide V 261; perhaps the same mentioned in V 175 b, 256. Tenementum alterum, V 532.

[3] in archivis hujus ecclesiae.

[4] ex thesaurario Aedis Christi inter veteres chartas coenobii Ousney.

[5] vide Historiam Coll. Balliol. p. 14.

⟨S. Katherine's Chapel.⟩

St. Katherine Chapple here; for Lyonell Jackson of Balliol College was buried 1514, vide sched. 14: perhaps the same where Balliol College men celebrated, for their chapel was dedicated to that saint.

The Monuments[1] *in this Church*[2].

Margaret daughter of John son of William Bost buried here 1339; V. 11.

William Duke buried here[3], 1403; V[4] 535.

⟨17.⟩ St. Martin's Church.

⟨Site, antiquity, and dedication of the Church.⟩

This church, standing within the wall, and at the place called Quatervois (commonly Carfax), almost in the middle of the city, is of a most ancient erection and beyond all record.

The tutelar saint it ownes was bishop of Tours in France, anno 399, in which year he died; and its dedication day was ⟨27 Jan.⟩ on the 6 of the calends of February[5] being St. Julian's Day.

⟨Patronage of the Church given by Cnute to Abingdon Abbey.⟩

The ancientest mention that I find of this church is some years before the Norman Conquest: for then did it belong to Cnute the Dane, King of England, and ⟨**fol. 310 b**⟩ by him for some time possest. At last he, with other revenews gave it to the monks of Abingdon.

'Unde ego, Cnut,' saith he[6], 'ejus gratuita miseratione et molita benignitate totius Albionis basileus, parvam ruris particulam quod ab hujus patriae incolis Linford nuncupatur (duorum videlicet manentium quantitatem), quoddamque monasteriolum[7] in honore Sancti Martini presulis consecratum cum adjacente praediolo in urbe quae famoso nomine Oxanaford nuncupatur, &c, ad usus monachorum ⟨in⟩ loco qui celebri ⟨nomine⟩ Abbandun vocatur,' &c.

[1] ⟨See note 4, page 20.⟩

[2] John Felton, vicar; vide ⟨in⟩ Pitseo; vide Apologiam B. Twyni p. 171.

[3] ⟨At the end of the section are some notes given *supra* in their proper references, and also these two jottings:—⟩ (*a*) 'The withdrawing of oblations from the Vicar,' V 534, 535. (*b*) 'Walter Bost, vide Hist. ⟨et Antiq. Oxon. sub anno⟩ 1297' ⟨i.e. lib. I. p. 143.⟩

[4] ⟨The reference in V says 'before the image of St. James in Magdalen Church.'⟩

[5] ex vetere calendario in quodam libro in archivis civitatis Oxon.

[6] registrum Abingdon quondam bibliothecae domini Baronis Fenton, fol. 108; et vide Twyne XXIV 308 ex alio registro.

[7] ⟨Wood at a later date than the text has written over this as a rendering:— 'a little church perhaps.' See note 5, p. 34.⟩

Thus King Cnute[1]. But why, and for what reason, he gave it, was (as is elswhere testified) for the sake of one Siward[2], somtimes a monk of Glastenbury and the successor of Athelwin in the abbatship of Abbendon.

'ob cujus etiam benignitatem' (as the words are, of Siward) 'quam rex Cnut ex ipsius pectore jugiter novit exuberare, memoratus rex ecclesiam S. Martini in Oxonefordia cum uno praediolo huic domui caritative contulit.'

This gift was about the yeare of our Lord 1032.

⟨*In that gift the Church is called 'monasteriolum.'*⟩

But what in the aforespecified words is most worthy of our notice is that in King Cnut's charter, wherin he stileth this church 'monasteriolum,' 'a little monastery.'

Which passage, indeed, togeather with that of St. Aldate's beforesaid[3], hath seemed somwhat strange to me. And why it should be soe termed in those days, in plaine truth I cannot pronounce; unlesse it might be frequented with fraternityes, that is, by such men or women who by particular engagements gather themselves into one combination, and in a religious way serve God dayly in a church appointed by them.

⟨*Mythical connection of the Church with Halls for students.*⟩

Or whether it was occupied by schollers living in severall halls in this parish, using the church as a private chapple, I cannot neither boldly affirme.

However without a solicisme[4] wee might take it soe. For from good authority I am not unknowing that in this parish were severall halls for schollers before and immediatly after the Norman Conquest.

The restitution charter[5] of the priory of St. Frideswyde's, by Maud the Empress and King Stephen in the beginning of his raigne, maketh mention of the land 'quae Malger tenuit,' which is (as I find in Mr Twine's notes) a certaine tenement in this parish formerly knowne by the name of Malger or Mauger Hall, mentioned elswhere ⟨i. 77⟩ and one of the antients[6] possessions that belonged to the said priory.

[1] ⟨This document does not seem free from suspicion. Were Abingdon and Oxford 'famous' places in Cnut's time? and is it reasonable to suppose that in a deed of conveyance such roundabout phrases would be used as 'the town called by the famous name of Oxford,' 'the place called by the celebrated name of Abingdon'?⟩

[2] ibidem, fol. 107 B.

[3] ⟨See note 5 page 34.⟩

[4] ⟨'a solicisme' substituted for 'offence.'⟩

[5] registrum magnum S. Frideswidae p. 11 et 317; vide Twyne II p. 122.

[6] ⟨i.e. ancientest.⟩

Besides I find[1] another knowne by the name of Boken Hall; and, immediatly after the Conquest, Doillye's Inn, owned or built by Robert D'oilly who came in with the Conqueror; with others. The two last of which (as mine authour saith), standing neare the house of one Aaron the son of Isaac a Jew[2] that was burnt because the owner denied payment of money to King Stephen, was for that reason totally deserted by the schollers therof,

'quae duo videlicet hospitia clericorum' (meaning the said halls) 'propter eandem causam ex tunc vacua ad tempus remanserunt.'

Soe the words of the said writer.

And soe probably, I say, these schollers living in this parish and using to celebrate service in the church, came to be stiled a 'monastery.' For certaine it is, as I have observed hitherto, that all thos schollers that inhabited in any parish (perhaps as many that ⟨**fol. 311 a**⟩ would fill 14 or 15 halls) did celebrate divine service in their owne parish churches, as these halls now standing doe on high dayes or surplice prayers.

⟨*The Church confirmed to Abingdon Abbey.*⟩

But to goe forward. This church being possessed by the Abendonians, was confirmed[3], togeather with the mediety of St. Aldate, simpliciter by the bull of Pope Eugenius the III in the second year of his pontificate ⟨1146⟩;

⟨*Annual payment by the Church to Abingdon Abbey.*⟩

wherin as I have observed is noe mention of an annuall pension, nor noe where else that I know, till the time of Hugh, bishop of Lyncoln: and then I find by his writing[4] that he not only confirmed to them the annuall pension of 30*s* per annum to be paid from hence, but also all other pensions and tithes that they had within the archdeaconry of Oxon.

And soe likwise within few years after was the said pension (amongst other antient and canonicall possessions) confirmed[5] to

[1] liber MS. continens excerpta quaedam ex libro MS. Nigelli, fratris de Regali Loco Oxon, in manibus quondam Roberti Stevyns; vide Twyne XXII 106.

[2] ⟨Here follow, but marked for deletion, the words:—'which would have bin burnt with other houses adjoyning had they not rescued'.⟩

[3] ex alio regestro Abendon quod continet placita ejusdem abbatiae et in particulas dividitur.

[4] ibidem, in tertia particula.

[5] ibidem, particula 1 carta 7.

them by Pope Innocent the III in the fourth year of his pontificate, A.D. 1200.

Which soe continued for some time: but afterwards amounted to the yearly sum of 30*s*, as appears in a certaine tax of the churches in Lincoln diocesse, 20 Edward I ⟨1292⟩, for moneys towards the expedition into the Holy Land, and then this was reputed as a pension belonging to Abingdon Abbey to be worth soe much though at that time indecimable. And soe it continued to the dissolution of abbeys as appears by the collectors' accounts[1], 37 of Henry VIII ⟨1545⟩, of all lands and revenews in and about Oxon belonging to that abbey.

⟨*Lady Chapel: and Cary's chantry.*⟩

I have now done with the church. I must come in the next place to speak of the chantries.

The first of which[2] that occurreth is that of Richard Cary, a burgesse and severall times maior of this city, who dying in the year 1349, left care to his executors[3] for the establishing one, to pray for him and Nicholas Burchester (whose sister Alice he married, vide Twyne XXIII p. 551). They therfor, procuring the King's license[4] the year following, did according to what the party had left in his will (being part of the revenew out of six messuages and other lands) setle maintenance for a preist that should say and sing service dayly for him in the chapple of the Virgin Mary wher the said Richard layed buried.

To which chantry afterwards John Cary his son, at the time of his death, 42 Edward III ⟨1368⟩, augmented the revenews therof to the yearly value of eight marcs[5] issuing out of four messuages and two shops in Oxon, which for brevity I shall not togeather with their scituations and rents now recite[6].

⟨*S. Thomas' Chapel and Chantry.*⟩

Another chantry also, of an unknown founder, called St. Thomas the Martyr his chantry. 'Item' (saith John, the son of Walter de Milton[7], a spicer of Oxon, in his will, 1349) 'lego cantariae Sancti Thomae Martyris in ecclesia Sancti Martini Oxon, 20*d*.'

[1] vide Twyne III p. 493.

[2] I must speak of this chantry as of that in All Hallows (vide Twyne XXIII 551) to mention Nicholas Burchester.

[3] ⟨MS. 'executors'.

[4] Rotuli patentes 24 Edward III ⟨1350⟩ membr. 13; vide Twyne XXIII 556 b. These must be compared and examined more.

[5] rotuli patentes 42 Edward III ⟨1368⟩ membr. 16; vide Twyne XXIII 548.

[6] The chapleine therof to pray for . . . ; Twyne XXIII p. 195.

[7] ⟨'de Milton' written over 'Porylton.'⟩

This chantry (I suppose) was in St. Thomas' his chapple[1] in the same church; which chapple one Richard Flaxney, alderman of Oxon, buried therin 1535, doth in his will alsoe remember. Which c⟨h⟩apple was, if I mistake not, on the north side of ⟨the⟩ body of the church: for there not long since I saw in a window there next the doore the murder of the said bishop by a knight, praying at the altar.

⟨*Chantry of the gild of tailors.*⟩

The next chantry that I meet with[2] was founded by the craft of the taylors of Oxon; who allowed to a preist that should pray for their welfare an yearly stipend of 3£ 16*s*, as appeareth by the certificate of the commissioners for the surrender of chantry lands, 1 Edward VI ⟨1547⟩.

A token of which foundation is[3] a paire of taylor's sheers painted in the upper south window of the south ⟨**fol. 311 b**⟩ isle adjoyning to the church, as in the same it still remaneth.

Now concerning the promoter or institutor of this chantry, I cannot justly deliver: though I alwaies had thoughts 'twas by one Thomas Wythygge, alderman of this city in the raigne of Henry VI. For in a certaine script[4] that I have seen it appeareth that one Sir Richard Tonstall, knight, John Lowe, Thomas Browne, and Richard Spragot were infeoffed in four tenements with a brewhouse[5] lying in Grantpont demised to them by the testament of the said Thomes Wythygge, as by a deed, to the intent that the craft of taylors of Oxon for ever for the time being kepe or cause to be kept a preist singing (yerely taking from the said 4 tenements 4 marks or more) in the worship of Almighty God, Our Lady, and St. John Baptist, praying for the said Thomas Wythygge and Margaret his wife[6], their friends' souls and the brethren and sisters of the fraternity of St. John Baptist. Soe far the writing, by which we may without doubt suppose that the taylors did receive the same gift, as appeareth also elsewhere: but whether they did institute the said preist in this church or made it as an addition or augmentation to a chantry by them here before founded I cannot say[7].

[1] capella et altare S. Thomae, V 49, 540.

[2] liber MS. in officio augmentationum ut supra, in ecclesia S. Mariae Magdalenae ⟨*sic*, ? in error for 'Martini'⟩, vide V 335.

[3] ⟨'is' written over 'was' as a correction.⟩

[4] in archivis civitatis.

[5] Vide Twyne XXII 337.

[6] Margaret Wythyg, wife of Thomas Wythyg, buried in All Saints; vide Twyne XXIII p. 380.

[7] ⟨'cannot say' substituted for 'am in doubt.'⟩

⟨*Anniversary of Alice Dobbis.*⟩

Alice Dobbis, buried here by ⟨i. e. beside⟩ her husband John Dobbis, alderman somtimes of Oxon, A.D. 1488, instituted an obit also. For, as it appears by a composition[1] between her and her executor that year, she left to him and his heires a tenement in this parish then knowne by the name of the Faulcon, antiently Knap Hall and now the Castle Inne, conditionally that they cause to be kept the day of her obit in the feast of the commemoration of St. Paul ⟨30 June⟩ with 4 preists, 2 clerks, 2 children, 4 tapres, &c., with giving 6*d* a peice to 6 poore men upon that day and one pennyworth of bread to the prisoners of the Castell every Sunday for ever; as also a taper to be kept burning upon her and her husband's graves as the use was till her month's minde were past: in default of which performance the prior and students of St. Mary College were to have the said tenement and they cause to be kept the obit.

Beside which she left to the church 20£ to buy a sute of vestments for the preist.

This it seems continued to the surrender; though noe mention at all of it in the certificate of the commissioners.

⟨*Anniversary of Edward Woodward.*⟩

Edward Woodward, alderman and 6 times maior of Oxon, by his will[2], 12 Henry VII ⟨1497⟩, sent downe under the seale of the archbishop of Canterbury to be proved in the maior's court, ordaineth 40*s* per annum for an honest preist to kepe the quire and sing masse over his grave here; besides which, 13*s* 4*d* also for an yearly obit for his and all other Christian soules, which was to be paid out of his farme in St. Gileses parish.

He gave severall other gift for pious uses, which for brevity I now omitt.

⟨*Obit of William Flemming.*⟩

And to come to the last obit here to be mentioned (though severall others might be produced) is that of William Flemming, alderman of Oxon, instituted the year of his death, 22 Henry VIII ⟨1530⟩. Who for that purpose, as also to the church it selfe left severall lands; but before they were scar⟨c⟩e setled, were surrendred into the king's

[1] in archivis civitatis; vide Twyne XXIII p. 538.

[2] ex libro magno testamentorum fol. 141; Twyne XXIII 540. Bring in here his gift on S. Scholastica's day ⟨10 Febr.⟩; Twyne XXIII 540, Twyne IV 332.

hands; and then at that time the revenews belonging to the obit only were valued to be worth 25*s* 4*d* per annum.

Thus much for the chantries.

⟨*Tower of the Church lowered in* 1340.⟩

What else[1] (before I come to speak of the monuments) to be observed is that the tower which of old time was high and of a more statly bulke, as also some part of their church, was by the command[2] of King Edward III in the 14 year of his raign ⟨1340⟩ taken downe lower, as now it is: because upon the complaint of schollers the townsmen would in times of combat with them retire up there as their castle and from thence gall and annoi them with arrows and stones, &c.

18. St. Michaell's Church[3] at North Gate.

⟨*Its site and antiquity.*⟩

⟨Incipit **fol. 312 a.**⟩ From St. Martin's downe the North Street wee must take a straight passage to St. Michael's Church at North Gate[4], within the wall. A church it is of an ancient erection and

[1] Mrs. Seaman a benefactress, V 49 ⟨it should be V 48⟩. On V 49 is an extract from the churchwardens' accounts, 37 Henry VIII, 1545, 'Imprimis given in earnest to Higgons the carpentar to make the bench under the church wall, 2*d*.' Wood notes:—'After which follows all the expences about it which amounts to severall pounds'; and adds in the margin 'The first building of Pennylesse Bench ⟨i. 221⟩; reaedified with stone pillars July 1667.' Peshall adds (p. 180) 'since pulled down, and instead thereof an alcove.' Peshall (on p. 181) speaks thus of Penniless Bench:—

'Adjoining to the east end of the Church ⟨S. Martin's⟩ is Pennyless Bench. Here the mayor and his brethren meet occasionally on publick affairs. And, if tradition and history inform us right, this was the seat frequently of the Muses, and that many wits were *benchers* here. To this they ascribe the celebrated poem 'The Splendid Shilling' of Mr. John Philips, Student of Christ Church; and that the author of the 'Panegyric on Oxford Ale' was no stranger to this inspiring bench may be concluded from these verses:

"Beneath thy shelter, Penniless, I quaff
The cheering cup."

South of the Church, at the distance only of the breadth of the street, is a paved walk with a canopy over it and at its extremity a room. This is at present for butter-women, etc., on market-days, a retreat or cover from the rain.' ⟨i. 477 note 10.⟩

[2] ex archivis Academiae in pixide M.

[3] This church built upon a wast, that is upon 'wallanda' ⟨i. 240⟩ under the wall. Concerning this church see V 404. ⟨where it is said from S. Frideswyde's cartulary, fol. 16, 1, that Roger, bishop of Sarum restored this church, together with S. Mary Magdalene and All Saints, and S. Frideswyde's fair to S. Frideswyde's priory, to which S. Michaels at North Gate and All Saints had been given by 'Robert, presbiter.'⟩

[4] ⟨i. 64.⟩

belonged to the canons of St. Frideswid's as it should seem long before[1] the Norman Conquest.

⟨*Confirmed to S. Frideswyde's*, 1122.⟩

After severall distractions that that priory did endure 'twas restored by King Henry I, and then this with severall other church⟨es⟩ was by him confirmed to them[2] anno 1122.

⟨*Made a Vicarage*, 1205.⟩

Herein afterwards William Bleys, bishop of Lyncoln, about the year 1205, taking away all the parochiall care relying on them, instituted a vicaridge[3]; and appointed from the said church an annuall pension of 5 marks to be paid to them. Which decree, upon their petition, was confirmed to them[4] by pope Innocent III in the 17 year of his pontificate ⟨1214⟩, and afterwards by other popes.

⟨*Incorporated into Lincoln College*, 1429.⟩

In that manner for severall ages it did continue; and till such time that Richard ⟨Fleming⟩, bishop of Lyncoln, for the great respect he bore to his colledge of Lyncoln which he was then founding, caused it togeather with St. Mildred's (satisfaction[5] being given to the Frideswydeans before by Henry ⟨Burwash⟩, bishop of Lyncoln, 1326) to be united to All Saints Church anno 1429[6] which then was made a collegiat parish church by the foundation of Lyncoln Colledge adjoyning.

Soe that it being thus united was also confirmed by the charters of the deane and chapter of Lyncoln, 1434; by Henry ⟨Chichley⟩, archbishop of Canterbury, 1439[7]; and the year before, by John Southam, archdeacon of Oxon, conditionally that the rector of Lyncoln College for the indemnity of thos churches should pay to him and his successors 1*s* 8*d* per annum[8].

⟨*Chapels in this Church.*⟩

What additions of chappells (with chantries therin) that have bin

[1] If it belonged '*long before the Norman Conquest*' why then did not King Ethelred mention it in his charter; see A. W. p. 7.

[2] registrum magnum St. Frideswydae, p. 8.

[3] ibidem.

[4] registrum parvum St. Frideswydae p. 285 carta 436; see A. W. p. 111.

[5] ⟨This means that S. Frideswyde's had already demised the patronage of the church to the bishops of Lincoln in 1326.⟩

[6] registrum Chichly fol. 290 et vide Twyne XXIII p. 21.

[7] ibidem.

[8] ibidem.

built and founded in this church have bin severall: but the fonders for the most part as yet unknowne.

Dionysia Burewald[1], a rich woman in this parish in the raign of Henry III (from whome and severall others of that name a lane adjoyning was called Burewald's in the old time), did about the year 1240[2] (?) build one of the chappells [on[3] the south side of this church].

⟨*S. Mary's Chapel and Burewald's chantry.*⟩

It was dedicated to the memory of St. Mary the Virgin[4]; and had therin a chantry instituted by her, as also a preist therin to performe divine service for her and the soules of her relations,—viz. (besides the relations of another name) for the soule of one Burold, who (as it should seem) lived here in the raigns of Henry I and King Stephen; for the soules[5] also of Gilbert and Radulph Burewald, his sons, togeather with Hugh Burewald; for Robert the son of Gilbert Burewald; and for severall others of that name, men of great wealth and possessions within Oxon and benefactors to religious houses (as appears from St. Frideswyde's, Osney, and Godstow books).

⟨*Endowments of this chantry.*⟩

What tenements or lands she gave for the maintenance of the preist doth not ⟨**fol. 312 b**⟩ fully appeare: though by the antient rentalls belonging sometimes to this church, seemeth to have bin diverse.

Of which take this note out of a rentall 3 Henry VI ⟨1425⟩:—

'item de Johanne Hertipole modo tenente magistri et scholarium[6] de quodam hospitio nuper vocato Burnell's Yn modo Lundon College pro tenemento nostro quondam Dionisiae Burewald, nuper Johannis Gybbs et haeredibus suis concesso per parochianos ecclesiae ad terminum C annorum ad duos anni terminos inde solvendos nisi 13*s* 4*d* et postea ex tunc ad 60 annorum ⟨terminum⟩ ad singulos annos 20*s*.'

[1] e diversis rentalibus in archivis hujus ecclesiae.

[2] ⟨written at first '1260,' then '40' written over as a correction but perhaps scored out. The marginal notes are (*a*) 'vide A. W. p. 93.' (*b*) 'She was living circa 40 Henry III, 1256, Twyne XXIII 420.' (*c*) 'vide notas ex archivis hujus ecclesiae.'⟩

[3] ⟨The clause in square brackets ran at first 'but whether on the north side or on the south side of this church it doth not appeare.'⟩

[4] ⟨'St. Catherine' corrected to 'S. Mary the Virgin.'⟩

[5] V. 218; vide in nomine Burewald. But how can it be for thes men's soules when some lived after the said Dionisia, vide cartam ⟨libri⟩ S. Frideswydae 143.

[6] ⟨'Coll. Ball.' followed, but the words are scored out.⟩

Out of another 9 Henry VI ⟨1431⟩:—

'item de tenemento quondam Dionisiae Burewald nuper incluso in novum hospitium ubi "corona" est signum, 13*s* 4*d*:'

this is another (if not the same) tenement that was included in that great aedifice of free stone standing on the south side of this church and built at first either for a hall or college.

⟨*Another chantry in S. Mary's Chapel.*⟩

Another chantry also in the Virgin Marye's chapel seemeth to have bin founded[1] by one of the same name and family, if not by Dionisia her selfe: which I shall not now for verity pronounce.

⟨*Endowments of S. Mary's Chapel.*⟩

Severall lands and tenements that belonged to the Burewalds were belonging to this chapel: and more particularly[2] Stapled Hall, otherwise Lawrence Hall, included in the limitts of Jesus College, which yeilded a competent rent by the year.

⟨*Images and lights in this Church.*⟩

Besides which severall others (both by them ⟨i. e. the Burewalds⟩ and other persons) were likewise[3] allotted for the maintenance of ornaments, lights and other trinketts that did allwaies attend the images[4] of the Virgin Mary, St. Catherine, St. Georg, and others, as they did formerly stand on pedestles in this church, and each in their chappel dedicated to them.

⟨*Odyham's chantry.*⟩

John Odyham, a rich burgesse of Oxon, who died 1342, fonded[5] a revenew also for the maintenance of one or two preists for him and all his relations' soules. The messuages allotted for that purpose cheifly lay in this parish, but now too taedious (with the severall conditions for the first ordination therof) to be inserted.

⟨*Archer's chantry.*⟩

John Archer another rich burgesse of Oxon, who died the last of

[1] ibidem ⟨i. e. arch. hujus ecclesiae.⟩
[2] vide in White Hall.
[3] look more in the rentalls; vide Twyne XXIII p. 507.
[4] ⟨Peshall notes (p. 22), 'niches where they stood yet remain in the church.'⟩
[5] ex archivis civitatis Oxon.

November 1524[1], and here with his wife Agnes buried, founded a stipendary for one chapleine to pray for him; and also his wife soe long as shee was living,—after she was dead to performe the same offices for her. And then other revenews[2] were to be added for the maintenance of one more; both to pray for their welfare for evermore.

⟨Endowment of Archer's Chantry: New Inn.⟩

Their maintenance it seems was to issue forth out of a house of the said John Archer in this parish anciently called New In and 'domus de Wye,' but then the Crowne ⟨Inn⟩, being the very same house before mentioned built of free stone and standing opposite to the south side of the church.

At the making of his last will, he caused it to be let but for £6 per annum, because both the charges of the stipends and the rent due to St. Frideswide's (which was 26*s* per annum, as appears by one of their rentalls, 9 Henry VIII ⟨1517⟩) should be more easily paid and better borne.

But in the 37 Henry VIII ⟨1545⟩ when a survey of it was taken, it (being then a brewhouse and in the tenure of one Ralph Flaxney) was fallen soe farre into decay that it was lett but for 46*s* 8*d* per annum[3].

Which continuing in that manner till 1 Edward VI ⟨1547⟩, the stipendary it self, being then valued to be worth 56*s* 8*d* (though more before) was delivered into the commissioners' hands for that king's use.

Afterwards it came by . . . .[4] to this church againe, for the maintenance of the poore of the parish; which soe continueth to this day[5].

⟨Monuments in S. Michael's Church.⟩

Here follows the monuments[6], &c.

[1] ex libro pergamenaceo in curia Augmentationum.

[2] terra pertinens huic ecclesiae, Twyne XXIII 173, 425.

[3] ⟨A mark here seems to refer to a note now lost, perhaps on a lost interleaf.⟩

[4] ⟨Blank space in MS.⟩

[5] Remember to look in the windows of this parish ⟨church⟩ for the pictures of S. George, Catherine, and Virgin Mary. As also to make mention of the taking away of some of the churchyard, ut Twyne XXIII p. 429 and how miserably he died that did it. ⟨See i. 70. The pictures now found in the old glass in the windows are S. Mary the Virgin, S. Michael, S. Nicholas, S. Edmund.⟩

[6] ⟨See note 4 page 20.⟩

19. St. Michaell's Church at South Gate.

⟨Site of this church.⟩

⟨Incipit[1] **fol. 313 a.**⟩ This church or chappel in antient membranes, for distinction sake from the other before mentioned, was stiled St. Michaell's at South Gate[2], or, as it is elswher, 'supra portam australem.'

It stood neare adjoyning, and without[3] the wall, and in that equall distance to the South as the other to the North Gate, as also those dedicated to the memory of St. Peter neare the East and West Gates,—as[4] an ancient distic running thus testifieth :—

> 'Invigilat portae australi boreaeque Michaël
> Exortum solem Petrus regit atque cadentem.'

> 'The North and South Gates St Michaël doth guard;
> The East and West St. Peter's care doth ward.'

⟨Anciently belonged to S. Frideswyde's.⟩

It was one of those churches that did anciently[5] belong to the canons of St. Frideswyde's. To whome, after their restauration (mentioned elswhere), this (with others) was given and confirmed[6] by the charter of Henry I, 1122.

⟨Made a Vicarage.⟩

Afterwards St. Hugh, bishop of Lyncolne, instituted therin a vicar[7]; who, togeather with his successors, was to pay according to the ordination it selfe to the Priory of St. Frideswyde's an annuall pension of two marks.

⟨Removed to build Cardinal College.⟩

In that manner it did continue till the dissolution of that religious house by the procurement of Cardinall Wolsey: and then, at the

[1] ⟨In Transcript A p. 511 the writer notes that in his day fol. 313–317 were missing. See note 6 page 39.⟩

[2] ⟨i. 164.⟩

[3] ⟨Written in the text 'and for the most part within the wall.' But marked for correction and the marginal notes added :—(*a*) 'without the gate V 560' ⟨cited on i. 614⟩. (*b*) 'certainly without becaus all the parish was without.' (*c*) 'Noe : within ; vide A. W. p. 5.'

[4] ⟨'as' substituted for 'according to' and 'testifieth' then added.⟩

[5] If this church did belong to St. Frideswyde's before the Conquest, why did not King Ethelred mention it ; vide A. W. p. 7.

[6] regestrum magnum St. Frideswydae ; vide A. W. p. 49.

[7] regestrum parvum St. Frideswydae p. 301 (?) carta 457, et registrum magnum fol. 337 ; vide A. W. p. 49.

foundation of his Colledge, this church[1] (which stood in the place where the south-west corner of the quadrangle was afterwards built) was, with severall other houses adjoyning, quite demolished and its parish united to St. Aldate's, the rector wherof paying yearly to the archdeacon of Oxon the procuration money that formerly issued from it which amounting to *6s 8d* per annum[2].

⟨*Lady Chapel.*⟩

What additions this church had, was only (as I have yet read) but one chapel, dedicated to the Virgin Mary and to which a house in Grandpont called St. Marie's house[3] did of old time belong, viz. for the defraught ⟨i. e. defraying⟩ of lights and ornaments therin. By ⟨whom⟩ it was given doth not appear.

⟨*Lady Chapel and Legh's Chantry.*⟩

Thomas de Legh[4], clerck, and town-clerk of Oxon, with Joan his wife (formerly the widdow of Symon Wyth, a burgess of this place), having procured the king's licence for mortmaine anno 1340, founded a chantry[5] in Our Ladye's Chapel adjoyning to this church, and for that purpose setled theron severall messuages in Oxon worth 5 marks per annum for the maintenance of one chapleine to pray every day at the altar of the Virgin Mary therin.

⟨*Patronage of Legh's Chantry.*⟩

The patronage therof after the time of his death, which was 1342, he willed to come to the maior of Oxon for the time being: who if after the vacation of the chaplein's place did not present within 6 weeks following, then it was to fall to the abbat of Osney: if he likewise in that time, then to the warden of Merton College: if he also, then to the archdeacon's officiall of Oxon: and, last of all, if he, to the bishop of Lyncoln[6].

[1] see more at larg of this church in A. W. 110.

[2] liber archidiaconi Oxon MS. nu⟨nc⟩penes B⟨arten⟩ Holyday, S. T. D.

[3] ⟨i. 296, 297.⟩

[4] Twyne XXIII p. 63, 64, . . . ⟨reference injured by the binder⟩ 620; Twyne IV 325, 326, etc. This Thomas de Legh had a daughter called Sara married to John Shaw, fishmonger; Twyne XXIII 474.

[5] ex rubro libro minore C MS in chartophylacio civitatis Oxon, fol. 42 usque ad fol. 58 et ex rotulis patentibus 24 Edward III ⟨1350⟩ membr. 13.

[6] Most of the writings concerning this chantry; viz., the giving of the advowson, the confirmation of it to Oriall College, etc., are in their ⟨i. e. Oriel⟩ archives in pyxide F.

⟨*Endowments of Legh's Chantry.*⟩

The messuages that were ordayned for that purpose and made over to William Tothale the first chapleine of the said chantry, presented therto (with his[1] leave) by the bishop of Lyncoln, were severall: of which one was in All Saints' parish and in High Street opposite to that church which yeilded yearly beyond all reprises 26*s*; another in Schydierd Street in St. Marie's parish joyning to Oriole messuage which yeilded also 23*s* per annum cleerly; the third and last in Grope Lane ⟨**fol. 313 b**⟩ neare Oriole Gate worth 17*s* per annum.

Besides which he gave also severall revenews, that were to issue out of Plummer Hall neare this church, towards the reparation and new covering of the said chapple wherin his chantry was founded and he and his wife buried.

⟨*These endowments taken away from the chantry.*⟩

All these revenews with severall others parcells continuing for some time for the sustenance of the said chantry, were, within few years, being fallen to ruine, conveyed to the provost and fellows of Oriall College, notwithstanding those many anathemaes the donor did openly pronounce at his death to those that ⟨should⟩ alienate them.

⟨*Havell's and other obits.*⟩

Joan Havell, in her last testament[2], 1501, under the seal of Dr. Henry Wilcocks (Dr. of Laws and commissary general in the archdeaconry of Oxon) and of Richard Mayewe (professor[3] of Divinity, archdeacon), left a house situat in St. Peter's parish in the Bayly to this church, conditionally that her exequies should be celebrated yearly.

Which (as it seemeth elswhere) continued to the demolition of this church and then that with other obits of smaller value were partly translated to St. Aldate's and partly for altogeather relinquished[4].

[1] ⟨Thomas de Legh's?⟩

[2] ex magno libro MS. testamentorum burgensium Oxon in chartophylacio civitatis fol. 149.

[3] ⟨i. e. D. D. See note 3 page 5.⟩

[4] ⟨Inserted between fol. 313 b and 314 a is a slip with a note about the Castle Mills which may belong to i. 403 or 404:—'Mr. Thurston tells me that the Castle Mills yeild the City 80*£* per annum; that 'tis a mannour and the city can keep court—that is, those houses between the bridge at Castle Mill tayle and Bookbinders Bridge: quaere whether not originally a ham belonging to the mill.' The note may however have been intended to explain the western limits of S. George's parish; see note 4 page 62.⟩

⟨20.⟩ St. Mildred's Church.

⟨*Its dedication and site.*⟩

This church[1], dedicated to the memory of Mildred, daughter of Merivale (son of Penda king of the Mercians) by his wife Ermenberga called Domneva, was situated on the north side of Lyncolne Colledge, partly[2] upon the lane called Mildred Lane and partly on that place where Exeter College hall now stands[3].

⟨*Anciently belonged to S. Frideswyde's Priory.*⟩

It was one of those churches that did of old belong to St. Frideswyde's Priory and confirmed[4] to them at their restauration by Henry I, 1122:—

'Notandum,' saith their register[5], 'quod ecclesia S. Mildredae collata fuit ecclesiae S. Frideswidae cum aliis ecclesiis in fundatione, et solvere consuevit annuam pensionem duarum marcarum ecclesiae S. Frideswidae ad cameram conventus,' &c.

But by what bishop a vicaridg was setled therin and who appointed that pension to be paid doth not appeare. ['Twas[6] a rectory without do⟨u⟩bt to the last.]

⟨*Afterwards belonged to the bishops of Lincoln.*⟩

In their possession it continued till the 20 Edward II ⟨1326⟩ and then Robert the prior and covent of St. Frideswide's by their writing[7], dated ⟨25 Oct.⟩ 8 cal. Novemb., convey the advowson and patronage therof togeather with the said pension to Henry ⟨Burwash⟩ bishop of Lyncoln and his successors for ever; but for what reason 'tis not there exprest.

[1] ⟨i. 115.⟩

[2] It stood rather in the garden ⟨i. e. the ground east of Linc. Coll. hall, now called 'the Grove' and formerly 'the cook's garden'⟩ or by the kitchen; vide Twyne XXIII 393.

[3] ⟨It is practically impossible that the Church can have stood on any part of Exeter College ground, since the Church and churchyard were given to Lincoln College at its foundation to form a site for the College, and there is no trace of any subsequent conveyance of any portion of it to Exeter College. Human remains have been dug up in the lane between Exeter and Lincoln Colleges, and Wood *infra* mentions the same with regard to Exeter College ground; but these point only to encroachments on the churchyard before the foundation of either college.⟩

[4] registrum magnum S. Frideswydae p. 8.

[5] ibidem p. 482; vide A. W. p. 62.

[6] ⟨The passage in square brackets was added by Wood between the lines as a correction of the text.⟩

[7] ibidem p. 407; V. 518.

⟨Incorporated in Lincoln College.⟩

In the next age following Richard ⟨Fleming⟩, bishop of Lyncolne, annecting it to All Saints Church, was by that means togeather with St. Michael's at North Gate setled on his college of Lyncoln[1]; the fellows of which, procuring it afterwards to be confirmed by the charters of the deane and chapter of Lyncoln, the archbishop of Canterbury, and the archdeacon of Oxon, were to pay to the last and his successors for the indemnities of the said churches 20*d* per annum.

⟨Decay of the fabric of the Church and desecration of its site.⟩

For severall years after, it continued in good reparation and was somtimes occupied[2] by the schollers of Lyncolne C⟨ollege⟩ and by other halls in its parish; but when that colledge had their chapel togeather with other buildings adjoyning **⟨fol. 314 a⟩** erected by one of their benefactors anno 1437, was some part of this church pulled downe to make roome for them[3].

Soe that the rest standing for some time[4], was at last, either for its propinquity to other churches, or else its paucity of auditors it usually received or defect of a curate, fell much into ruine and (as I guesse) levelled with the ground about the beginning of Henry VIII.

The place[5] afterwards wheron it stood was partly converted into a common way wheras before it was through the churchyard, and partly used by Exeter Colledge[6]. Who building some lodgings therabouts and those going to ruine also, built in the roome of them their common hall that now stands: in the foundation of which was dug up a stone coffin that had bin formerly buried there, containing the reliques of a man[7] with a coronet of some kind of mettle on

[1] registrum Chichley fol. 290; et registrum Coll. Lync. fol. 6, 1. ⟨Peshall adds 'rotulus 6 Henr. VI ⟨1428⟩ parte 1 membr. 8, pro fundatione et unione ecclesiarum S. Mildredae, Omnium Sanctorum, et S. Michaelis ad portam borealem.'⟩

[2] ⟨There seems no evidence for this assumption, which is probably in error. The 'scholares' of Lincoln College would use All Saints Church for their services.⟩

[3] ⟨'them' substituted for 'those buildings.'⟩

[4] S. Mildred's Chapel remembred, 1503; vide sched. 10. The church seemeth to be standing 1546 when Leland composed his book 'de illustribus viris' in vita Ricardi Flemming, vide I. L. ⟨i. e. Twyne XVIII⟩ 453; V. 63. 64. ⟨See also Clark, Reg. Oxon. II. i. 102.⟩

[5] It was included in Lync. Coll. building (?) ⟨the word is indistinct, possibly 'hall'⟩ with that parcell of ground mentioned in Twyne XXIII 393.

[6] ⟨See note 3 page 94.⟩

[7] I only heard that it was the effigies of a man's head with a crowne theron, lying by ⟨i. e. beside⟩ or on a pot of money.

his head as also severall other things of precious concernment in those superstitious[1] time⟨s⟩ that were reposited by him. All which they esteeming as tokens of venerable antiquity, did to the memory of the person ther deposited set up the effigies of a man's face with a crowne on his head neare the place where found on the south wall of their celler under their hall. Which[2] continueth with them to this day.

⟨*Chantries in this Church.*⟩

As for the chantries and obits that have bin in this church, were severall; but the founders of them for the most part unknowne.

⟨*Brailles' Chantry.*⟩

Among the rest, was one founded by John Brailles rector and deane of this church anno 1333; who dying that year[3] and buried here, left severall revenews in and about the suburbs of Oxon (too taedious now to be recited) towards the maintenance of a preist, to pray for him, his parents' soules, and the soules of Nicholas Brailles and Maud his wife, and for all other faithfull soules in Christ deceased.

This continued, as it seemeth, till the demolition of the church and then 'twas either translated to St. Michaell's at North Gate or else to All Saints.

⟨*Use of S. Mildred's by the University.*⟩

But besides severall things worth our observation concerning this church, are that the University having formerly interest therin, &c., the congregations of regents in the faculty of Arts were used in old time here to be kept, as appeareth from good authority[4]; as also the artists' vespers, as the ancient statutes tell us:—

'quia vesperiae artistarum et medicorum concurrentes impediunt se mutuo, statutum est[5] quod vesperiae medicorum in scholis propriis teneantur, et quod doctores arguant in eisdem sicut in aliis facultatibus e⟨s⟩t hactenus observatum; ita tamen quod non concurrant cum artistis in vesperiis tenendis sed in ecclesia S. Mildridae teneantur interesse in vesperiis omnibus artistarum,' &c.

And a little farther[6] thus:—

'statutum tam pro quieto regentium et non regentium quam simpliciter omnium ad

[1] ⟨'those superstitious' substituted for 'ancient.'⟩

[2] Take occasion here to speak of it for in Exeter ⟨in the 'Colleges and Halls'⟩ I can't.

[3] liber magnus testamentorum burgensium Oxon, fol. 16.

[4] ex libro Vice-cancellarii MS. in archivis Academiae fol. 8 b; vide Twyne XXII p. 267.

[5] liber senioris procuratoris MS. in archivis Academiae fol. 52, 1; vide Twyne XXI 81; see Twyne I 184 in initio.

[6] ibidem; vide Twyne XXI 751 in margine.

vesperias arcistarum accedentium, quod vesperiae arcistarum apud S. Mildridam et ad fratres Augustinenses indifferenter poterint celebrari [1],' &c.

Thus our old books, containing severall statutes for the University.

But how long they continued her; or whether they were celebrated here constantly, and not in Black Friers Church, I know not: vide et quaere.

⟨21.⟩ St. Nicholas Church [2] or Chappel.

⟨Incipit **fol. 314 b.**⟩ Of this conventual-parish-church or chapple, I have mentioned already in my discours of Osney Abbey. That is to say, that it was first built by the monks of Osney by ⟨i.e. beside⟩ or within their gate for the reception of their servants.

Afterward, upon their petition to S. Hugh, bishop of Lyncolne, license was granted to them by a certain writing [3] zans date not only to admit of servants therin but also of strangers and parishioners within the village and limitts of Osney; and that the chapleine therof (who was to be one of the canons or retinew) might heare confessions and administer all ecclesiasticall offices to them.

After the dissolution of that monastery, the hamletts belonging to it (among which that called the Wyke) was annexed to St. Thomas parish church. Upon which account partly and because of the injunction of King Henry VIII that church was called altogeather St. Nicholas; but of late time and now is called and written St. Nicholas *alias* Thomas Church. Of which look more there.

⟨22.⟩ St. Peter's Church in the East.

⟨Dedication, site, and antiquity of the Church.⟩

From St. Mildred's [4] wee must passe to the church [5] dedicated to St. Peter and St. Paul, situated neare the East Gate and on the north side of the High Street. Of which, because I have already [6] delivered somthing concerning the originall, I shall with more brevity passe over the remainder.

[1] Vide in appendice ad Antiquitates Oxon p. 20 in margine.

[2] ⟨The whole section is scored out in pencil; see note 8 page 2.⟩

[3] inter veteres chyrographos coenobii Osney in thesaurario Aedis Christi.

[4] ⟨written 'St. Nicholas at Ousney wee must passe to the other end of the city to the church,' and changed to the present text when the preceding section was scored through; see note 2 *supra*.⟩

[5] ⟨i. 104.⟩

[6] ⟨Gutch's Wood's Hist. Univ. Oxon., I. p. 22.⟩

⟨*Myth of Grimbald.*⟩

It is delivered by historians[1] that, at the restauration of the University of Oxon, Grimbald, one of the professors therof appointed by King Alfred, built this church[2] of stone curiously cut and carved, and therin in a vault[3] under the chancell thought to have laid his bones; but, upon some discontent[4] (as is elswhere mentioned), took away his tombe that he had provided for himselfe and retired to Winchester Abbey, where he spent the rest of his dayes and was there buried.

The reason why he should build it (which was about the year 884[5]) doth noe where appeare; though from all probability we may suppose it was for the reception of schollers to performe divine service in, and more particularly for those of St. Neot's Hall, then situated on the north side therof and from which to this place was a vault underground, as part of it not long since was remaining.

Herin allso Sir Isaac Wake[6] and our antiquary[7] have thought that the said Grimbald first instituted the Quadragesimall sermons, as they continue with us to this day: though (I confesse) to that which I have seene seemeth somwhat repugnant, making that custome to be noe ancienter then Edward the Second his dayes. The script[8] it self (if you'l suppose it means this church) beareth date ⟨25 Oct.⟩ 8 cal. Novemb. A.D. 1320, wherin Henry Burwash, bishop of Lyncoln, granteth 40 days' indulgence to all those within his diocesse that would come to a sermon which the University of Oxon had about that time ordained and there give somthing towards the aid of its performance. The words themselves, as they are regestred ⟨explicit **fol. 314 b**; incipit **fol.**[9] **316 a**⟩, partly run thus:—

'de Dei igitur' (saith the bishop) 'omnipotentis miserecordia, beatissimae Mariae, gloriosi confessoris beati Hugonis, et omnium sanctorum meritis confidentes, omnibus parochianis nostris et aliorum quorum diocesani hanc nostram indulgentiam ratam habuerunt de peccatis suis vere contritis et confessis, qui ad sermonem[10]

[1] ⟨Peshall p. 78 gives a reference to 'Asser Menevensis in Leland's Collect. vol. i. edit. 1770.'⟩

[2] This church consecrated by the bishop of Dorchester, ⟨Twyne⟩ Apol. p. 144.

[3] 'Tis to be considered whether the work of the vault be antient if that be the same supposed to be built by Grimbald.

[4] The contention between Grimbald and the old scolars was anno 886.

[5] ⟨'886' corrected to '884.'⟩

[6] Rex Platonicus, edit. anno 1635, p. 224.

[7] Twyne, Apol. Antiq. Oxon, lib. 2 p. 189.

[8] regestrum Burwash fol. 6 B.

[9] ⟨This folio in the MS. is marked '216' in error for '316.' There is no fol. 315 found in the volume as paginated by Wood.⟩

[10] Note that at some times there were sermons in the churchyard, et pulpitum ibidem; vide A.B. 68.

(quem Universitas Oxon ad augmentum theologorum fructuosum et omnium in dicta Universitate commorantium spiritualem profectum salubriter ordinavit) audiendum confluxerunt, devote audierunt, ac ea quae audierunt retinuerunt mente pia, et qui de bonis sibi Deo collatis in dictae Universitatis adjutorium grata contulerunt subsidia charitatis, quadraginta dies de injuncta sibi poenitentia relaxamus, ratificantes nihilominus omnes indulgentias,' &c. (Vide[1] caetera in Twyne II p. 23 b.)

Thus the said writing, but therin noe particular church nominated: and therfore wee cannot certainly say 'twas here; though upon good grounds we may aver it, considering that the preaching at St. Frideswide's was long before this used, and that (about that time) was a pulpit set up in this churchyard for the reception of folke, the church it selfe being too little, as appears from good authority[2] which I can produce.

⟨At the Conquest the Church belonged to Robert D'oilly.⟩

Now to whom the patronage and jurisdiction of this church came after it was relinqueshed by Grimbald, wee have noe record that can tell us. Neverthelesse we are sure that after our University had bin pillaged and rifled by the Danes and suffered all kind of injury (especially in loosing our records), this church at the Norman Conquest came to William the Conqueror and from him to Robert Doilly the first of that name in Oxon, as Domesday book[3] doth sufficiently testify.

⟨Afterwards it belonged to the Kings of England.⟩

From his heires it came, as I suppose, to the King 'par les forfeitures dez Normans' or by an escaet rather; and then, as from an inquisition[4] of the 1 of Richard II (1377⟩ 'tis manifest, King Henry III was seised of it and had presented on ⟨i.e. one⟩ Bogo or Bovo de Clare therto, as I have more fully ⟨i. 379⟩ in Halywell described.

⟨Given to Merton College.⟩

But after the foundation of Merton College, the same king, by his charter[5] dated Sept. 7 anno 1266, gave the perpetuall advowson therof to them and their successors for ever.

[1] et vide A p. 16, 1. Vide English history, 1320 ⟨i.e. Gutch's Wood's Hist. Univ. Oxon., I. p. 402.⟩

[2] Vide regestrum Academiae Aaa p. 27, 1.

[3] Transcrip. in regestro Osney in bibl. Cotton fol. 128; vide Twyne XXII 287.

[4] ex libro MS. in archivis civitatis fol. 3 aut eo circiter. Vide Twyne XXII 278, 132 et 283 (or 285?) ex quodam registro Merton. fol. 11 a in pergamena.

[5] in archivis Coll. Merton., vide M. p. 6; the advowson granted to them, M. p. 14.

⟨*Made into a Vicarage.*⟩

Wherin, afterwards[1], upon their petition to Oliver ⟨Sutton⟩, bishop of Lyncoln, had a vicar setled therin to serve as well here as at St. Crosses and Wulgarcote which are chappells belonging thereto and were accordingly inducted 1292. Concerning which (I meane whether St. Crosses was not in its owne right a parish church or whether that togeather with Wulvercote depended on this) arose some controversy and doubt about the same time[2], as is apparent in Sutton's register[3] too taedious now to be inserted.

⟨*Lady Chapel and S. Edmund's chantry.*⟩

The chantryes here have bin severall.

One 'tis said was instituted by St. Edmund of Abingdon in the beginning of Henry III, togeather with a chapple[4] dedicated to the memory of the Blessed Virgin Mary.

The author[5] of his life tells us that when he was made Master of Arts and before he had taken sacred orders, used every day before he read lectures to heare the masse of Our Blessed Lady[6]:—

'quod ut devotius faceret, capellam de Beata Virgine, quam speciali quodam privilegio amoris semper dilexit, in parochia ubi tunc habitabat construxit; ubi adhuc solennes missae non desinunt celebrari ad ipsius laudem et gloriam,' &c.

Soe the author of his life[7]. And that he lived in this parish is too well ⟨**fol. 316 b**⟩ knowne from severall authors; who report him to have had his education in University College; and by others that he first instituted St. Edmund's Hall adjoyning to this church, whose schollers alwaies till of late time used on festivall and Sabbath dayes to performe their service here. Soe that without doubt we may take him to be the founder of the said chapple and chantry; which I suppose might be on the ground where that joyning to the body on the north side standeth, and of which (with severall messuages belonging therto) I find often mention in ancient charters[8].

[1] Institutio vicariae hic, vide Collectiones ex registris Coll. Mert. sub anno 1485.

[2] Of this see M. p. 15.

[3] MS. in archivis ecclesiae Lyncoln. fol. 114 et alibi illic: Twyne II fol. 28, vide ibidem.

[4] Our Ladye's chapel and the image there, V 45.

[5] Eustachius monachus, MS. quondam penes H⟨enricum⟩ P⟨arry⟩ socius C. C. C.; vide Twyne XXII 142; vide in Capgrave.

[6] ⟨Simon son of Roger son of Stephen de Oxenford⟩ benefactor to the mass of our Lady, V. 248.

[7] If this of St. Edmund cannot be brought in here, then in history ⟨i. e. the MS. edited by Gutch as Wood's Hist. Univ. Oxon.⟩

[8] viz., in libro parvo S. Frideswydae p. 257 carta 398; et in libro testamentorum burgensium Oxon fol. 61 et alibi in archivis civitatis Oxon.

⟨*Osberston's chantry.*⟩

William de Osberston, a rich barber (that he was a mercer, see Twyne XXIII p. 518) of this parish, setled another chantry[1] in the year of his death anno 1336; to which he left an ancient hall called Temple Hall[2] in this parish, that from the revenew therof two chapleins should be maintained to celebrate divine service dayly here for him, his son William, and all the soules of his relations, &c.[3]

⟨*Dyer's chantry.*⟩

William Dyer, another rich inhabitant of this parish, in the year of his death, also 1349, instituted another chantry[4] for the maintenance of which he left four cotages without East Gate situated betweene the tenement of Reynold Dyer and the tenement of St. John's Hospital, as also an entry and a curtelage therabouts, after the death of his brother Richard Dyer: besides which, a shop and another curtelage there, towards the reparation of this church;—all which being given, his executors were to find one that should celebrat for him and Maud his wife, for Walter Dyer, for William Dyer and Emme his wife, &c.

⟨*S. Thomas' Chapel and Standish's chantry.*⟩

Edward Standish, esquier bedell, who died in Aprill anno 1533, leaved severall revenews[5] to his executors for the setlement and maintenance of an honest and saecular preist to sing for his soule, and for the soules of Raffe and Annes his mother, and for the soules of Richard Browne, William Atwater late bishop of Lyncolne, Thomas Chaundler late abbat of Yenesham, and for all his freinds' and benefactors' soules in St. Thomas Chapple within this church, &c.

Of this I find noe particular mention in the comissioners' certificat (1 Edward VI ⟨1547⟩) at the dissolution of chantries, and therfore perhaps not perpetuall[6].

[1] liber testamentorum burgensium Oxon fol. 21.

[2] vide Twyne XXIII 196.

[3] ⟨Marginal note:—'Dyer's Chantry com in here,' directing the insertion here of the next paragraph, which in the MS. has been placed out of chronological order after Standish's chantry.⟩

[4] rotuli curiae Oxon. de anno 24 Edward III ⟨1350⟩ in archivis civitatis.

[5] regestrum Academiae B (reversed) p. 307. His wife's name was Joane.

[6] ⟨There are some notes at the foot of the page:—⟩ (*a*) 'William lymner or luminor of S. Peter's parish in the East leaves his house in the said parish (on the south side of the High Street) to St. Peter's Church, 1451; vide sched. 4 p. 5.' (*b*) 'Some lands belonging to this, vide Twyne XXIII p. 196.' (*c*) 'S. Katherine's altar, V. 45.' (*d*) 'Nova capella vel reparatio veteris, vide V. 46; perhaps capella beatae Mariae Virginis.'

⟨23.⟩ St. Peter's Church in the Baylye.

⟨*Name, site and antiquity of the Church.*⟩

⟨incipit **fol.**[1] **317 a.**⟩ Having finished St. Peter's church in the East wee must passe to that of St. Peter's in the West; or, as 'tis commonly called, St. Peter's in the Bailye[2], (and St. Peter 'ad[3] Castrum'), situated on the north side of the same[4], within the wall, and not far from the Castle.

This church hath bin observed by severall to be of a most ancient standing: but particularly when and by whome built, it doth not appeare.

⟨*Anciently belonged to S. Frideswyde's Priory.*⟩

It was one of those churches that did of old belong to St. Frideswyd's Priory and to them after their restauration confirmed[5] by King Henry I, A.D. 1122.

⟨*Made into a Vicarage.*⟩

Who also, not long after, reserving an annuall pension[6] of 40*s*, setled therin a vicar, therby taking away that parochiall care that did before relye upon them. And neverthelesse though that annuall pension seemed too great for this church; yet, all things considered, it amounted to noe small benefice by those continuall confessions that were here received. For, as it should seem, of a vicaridge it seconded none within Oxon.

⟨*The vicar was generally a Grey Friar.*⟩

The office therof was commonly performed by our Minorite Fryers whose habitation was not farr distant: and that too especially since John Peccham became archbishop of Canterbury; who (having alwaies a speciall respect for them because of his former residence amongst them as being a Franciscan) did, by his letters severall times to the prior and covent of St. Frideswyde's, request their presen⟨ta⟩tion of one of them thertoo.

[1] ⟨This fol. in the MS. is marked '217' in error for '317.'⟩

[2] ⟨i. 218.⟩

[3] 'S. Petrus apud Castellum,' anno 1175; V 550.

[4] ⟨i.e. of the street called 'the Bayly,' now Queen Street. See i. 217, note 7.⟩

[5] regestrum magnum S. Frideswydae p. 8 et 399. *Given* certainly by King Henry I, vide Ad⟨ditamenta⟩ p. 7.

[6] 40*s* per annum du to this church, V. 552. ⟨'to' is in error; the reference being to a suit between the executor of Ralph de Bungey (late rector of S. Peter le Baily Church) and the canons of S. Frideswyde's who required the payment of 'the 40*s* annuall pension due from the said church to them.'⟩

Among which one[1] being dated ⟨May 30⟩ 2 cal. Jun. 1291, I find this pretty passage giving a reason for his request—

'et hoc quia' (saith he) 'nos in domo Fratrum Minorum Oxon superioris naturae quae naturans communiter appellatur hausimus naturali pondere potiorem,' &c.

Thus he; but to proceed,

⟨*This Church called 'monasterium.'*⟩

this church, togeather with St. Aldate's and St. Martin's, is in ancient scripts called[2] 'monasterium'; and more particularly in St. Frideswyde's register[3], where 'tis called 'monasterium Sancti Petri in Occidente.'

And why? The reason is elswhere delivered; this parish, containing as many antient halls as most in Oxon (the vestigia or tokens of which wee may yet behold, though more abundantly before that miserable fier that hapned here Oct. 6 1644)[4] . . .

⟨*Four chapels in this Church.*⟩

The additions of chappels that this church hath received have bin 4: viz., St. Andrew's Chapel built in recompence[5] of St. Andrew's Church at the Castle, Our Ladye's Chapple, St. Clement's Chapel, and the fourth whose name I am yet to learne.

⟨*S. Andrew's Chapel and Wormenhale's chantry.*⟩

In St. Andrew's Chappel Robert de Wormenhale, a burgesse of Oxon and severall times mayor of the same, founded with leave[6] from the king a chantry therin, A.D. 1317; assigning for the maintenance of a chapleine (to pray daily there for his, his ancestors', and all soules faithfull deceased) an annuall revenew out of a messuage in St. Martin's parish. He died 1323 and was here buried.

Whos son and executor, Andrew Wormenhale, added to the same according to his father's will other rents.

And soe did severall persons.

[1] registrum Peccam, fol. 140.

[2] ⟨See note 5 page 34.⟩

[3] registrum magnum p. 403.

[4] ⟨The sentence is incomplete, the sense being intended to be gathered from what is said 'elsewhere,' i. e. *supra* p. 82. A marginal note here says:— 'Bakers lived much in this parish formerly and the couvrefew bell used to ring here. Bakers often occurs in this parish vide Twyne XXII 291; Twyne XXIII 624; V 372, 550.'⟩

[5] ⟨See p. 40 *supra*; and note 3 on that page, where Wood concludes that there was no such church in Oxford.⟩

[6] rotuli patentes 11 Edward II ⟨1318⟩, membr. 25.

Which at last amounting to a considerable revenew per annum, was taxed with the other churches[1] in Oxon towards tenths and fifteenths (7 Richard II) ⟨1383⟩, 4*s*:

'item de capellano S. Andreae Apostoli ⟨fol 317 b⟩ in ecclesia S. Petri in Balliolo, 4*s*.'

⟨Coleshull's chantry.⟩

Joane Coleshull, formerly the widdow of Robert Crisha⟨ll[2]⟩ of Oxon, instituted[3] another chantry in this church the year of her death anno 1349, the maintenance of which was to issue forth of Coleshull Hall with three shops annexed in St. John Baptist's parish, then held of her by Merton College.

This hall[4] it seems was long before possessed by this name, viz. by John Coleshull, a burgesse of Oxon who died[5] 1273, leaving some annuity to issue from it towards the use of this church. To him I find was allied, or els from him sprung, William Coleshull, proctor of the University anno 1281; and John Coleshull, another burgess of Oxon, buried here, 1324[6], father to Nicholas Coleshull master of St. John's Hospitall and (as I suppose) of this Joane here mentioned: all whome (with severall others of that family) were benefactors to this church.

⟨Lady Chapel and Pennard's chantry.⟩

Frideswide, the daughter and heire of William Pennard (from whose ancestors Pennard's Lane in this parish was soe called), built in her life time, about the year 1340[7], the chappel of Our Lady; allowing something for a preist to celebrate for her.

To whome, and for the use of this chapel she did assigne in her last will, 1351, other revenews to issue out of a messuage of hers called Rose Hall in this parish. But when her will was proved in the mayor's court, John ⟨Trillock⟩ bishop of Hereford, and Thomas Trillock his brother (as I have in New In Hall[8] already said) by their attorney laid cl⟨a⟩ime to it. Soe that they, producing a conveyance therof from her to them, to come after her death, had at last after severall sutes in law a generall release therof from her executors. This maid

[1] ex chartophylacio civitatis Oxon.

[2] ⟨The last letters are now lost. Peshall gives the name as 'Crishall.'⟩

[3] rotuli curiae Maioris Oxon., 23 Edward III ⟨1349⟩, in archivis civitatis.

[4] ⟨i. 182.⟩

[5] ex archivis Coll. Mert.

[6] ibidem.

[7] rotuli curiae Oxon. 26 Edward III ⟨1352⟩ in archivis civitatis.

[8] ⟨Gutch's Wood's Colleges and Halls, p. 676.⟩

or woman[1] died about the year 1352 and was buried in her owne chappel[2], being the same (I suppose) on the north side of the church wher New In Hall schollers did of late celebrate divine service.

To this chappel afterwards one Durand Bugwell, who died 135– or therabouts, left a messuage[3] situated opposite to the south side of this church.

⟨*S. Mary's altar and Pirie's chantry.*⟩

Margaret Pirie (somtimes the wife of Michael Pirie), buried here 1349, left severall rents[4] in this and All Saints parish, as also tow ⟨i. e. two⟩ acres of land in the suburbs of Oxon towards Godstow for the maintenance of a chapleine to pray for her and all hers at the altar of Our Lady,—in the aforesaid chappel, as I suppose.

⟨*Offord's chantry.*⟩

William Offord, a burgess of Oxon, who died 1432, other revenews[5] also for chapleines, to celebrate for him and his three wives Alice Elizabeth and Margery all here interred by him.

Among severall gifts that he gave towards pious uses was 6*s* 4*d* per annum to the city issuing out of his two cottages in this parish; wherof 5*s* 4*d* was to be distributed to those 63 burgesses[6] who ⟨with the mayor⟩ were to come to St. Marie's to offer on St. Scholastick's day ⟨10 Feb.⟩, and the other shilling to the chapleine that read service at that time to them.

⟨*Other benefactions to this Church.*⟩

Severall other gifts of lands and messuages, togeather with obits, I could here insert as belonging to this church; but seing[7] the donors and founders of them are for the most part unknowne, I shall for that reason desist.

⟨*Culverd's chantry.*⟩

Neverthelesse I shall not forget the gift[8] of one John Culverd of this parish, who died about the year 1334. Who, as I remember I

[1] ⟨In V. 255 Wood decides that she was married; her husband being John . . . . . .⟩

[2] She was buried in the churchyard; V. 255 ⟨where in her will she directs her body to be buried in S. Peter le Baily churchyard.⟩

[3] liber testamentorum MS. ibidem ⟨i. e. in arch. civit.⟩ fol. 54.

[4] rotuli curiae ut supra, 23 Edward III ⟨1349.⟩

[5] rotuli curiae iterum, 10 Henry VI ⟨1432.⟩

[6] ⟨Clarke's Reg. Oxon. II. i. 295.⟩

[7] ⟨MS. 'being.'⟩

[8] liber testamentorum ut supra fol. 15.

have somwhere saw, left (among severall donations) a certaine hall called Gamache Hall in Magdalen parish as I thinke, or else in St. Ebbs, to be sold after the death of his wife and the money to be bestowed on 30 chaplains who for 3 years togeather (viz., ten in a year) were to say and sing masse for him, his wife, and all Christian souls in this church[1].

⟨*Ledbury's chantry.*⟩

Cantaria Johannis Ledbury hic[2].

24. All Saints Church.

⟨*Its dedication and site.*⟩

⟨Incipit **fol. 318 a.**⟩ This parish church[3], dedicated on the 12 of the calends[4] of November in the octaves of St. Martin[5], standeth within the wall and on the north side of the High Street betweene St. Martin's and St. Marie's.

⟨*Its different names.*⟩

It is commouly called All Hallows; but in Godstow book[6], Allhalowin; and in St. Frideswyde's All Saint's of Certhull, as appears from a charter[7] of one Reynold de Hulmo, 1262, who stiles himself therin rector ecclesiae Omnium Sanctorum de Certhull[8] in Oxon, though elswhere in the same book he leaves out that addition.

⟨*Its antiquity.*⟩

But by what name soever it hath bin, or is now, called; 'tis certaine that 'tis of an ancient standing;

⟨*Given to S. Frideswyde's Priory,* 1122.⟩

and was numbred among those churches that King Henry I gave and confirmed[9] to the canons of St. Frideswyde's, anno 1122.

[1] ⟨A marginal note at the foot of the page is frayed:—'. . . ee more her . . . w buried . . . benefactors.'⟩

[2] vide Twyne XXIII 389.

[3] de hac ecclesia, vide V. 404. ⟨See note 3 p. 86.⟩

[4] ex vetere calendario in quodam libro MS. in archivis civitatis.

[5] ⟨These dates do not harmonise; 12 cal. Nov. = 21 Oct.; Oct. S. Martini = 18 Nov., i. e. 14 cal. Decembr.⟩

[6] MS. Anglicé.

[7] regestrum parvum p. 197.

[8] ⟨It may be questioned whether this refers to All Saints in the *city* of Oxford.⟩

[9] regestrum magnum S. Frideswydae, p. 8.

⟨*Made a Vicarage, c.* 1190.⟩

Not many years following St. Hugh, bishop of Lyncoln, made it a vicaridg (which was, as I guesse, about the year 1190), causing also an annuall pension[1] of 40*s* to be paid from it to the said canons.

⟨*Transferred to the Bishops of Lincoln.*⟩

In that manner it continued till the advowson[2] therof (as I have already said in St. Mildred's Church) was granted[3], togeather with a messuage near this church, by that priory to Henry ⟨Burwash⟩, bishop of Lyncoln, 20 Edward II ⟨1326.⟩

⟨*Incorporated in Lincoln College.*⟩

Whos successors retaining the same, was at last by Richard Flemming made a collegiate parish church as now it is; of which I have said more in Lyncolne College[4].

⟨*Four Chapels in this Church.*⟩

The additions of chapples that this church hath received have bin four: viz., St. Ann's chapple, the Virgin Marye's, Trinity chapel, and another whos name is not yet knowne.

⟨*Chapel of S. Anne; and Burchester's chantry.*⟩

That of St. Anne (the mother of Mary), situated on the north side of the chancell, was built by one of the Burchesters of Oxon in the beginning of Edward III, by name (as I suppose) William[5] Burchester, divers times maior and who died about the year 1340[6] leaving severall revenews for its support.

Afterwards Nicholas[7] Burchester, his son or near allie, at the time of his death[8] left severall messuages in Oxon for the foundation of a chantry therin, committing the execution therof to Richard Cary, severall times maior of Oxon and who had married his sister Alice;

[1] 'tres marcas nomine perpetui beneficii percipiendas,' liber parvus S. Frideswydae p. 298 carta 350; but in carta 354 speaks as if ther was 5 marks. Quinque marcae persolvendae ab hac ⟨ecclesia⟩, vide A. W. 108, 109; V 518.

[2] Jus patronatus hujus ecclesiae, Twyne XXIII p. 65.

[3] V. 518.

[4] ⟨Gutch's Wood's Colleges and Halls, p. 236.⟩

[5] Willelmus Burchestre fundavit cantariam, non Nicholas; vide Twyne XXII 395, Twyne XXIII 515.

[6] Vide V 59.

[7] ⟨See note 5 *supra*.⟩

[8] ex libro testamentorum MS. in archivis civitatis fol. 365.

but he also dying before he could fulfill his will, the buisinesse was taken in hand by his executors viz. one John Falle, John Cary his son, and John Langrish. Who, it seems, examining how the case stood both from the wills of Nicholas Burchester and Richard Cary, did in a manner settle it; though not soe fully as the testators themselves did intend.

In the founding therof they first procured the king's license[1], 24 Edward III ⟨1350⟩; then the confirmation of it by the bishop of Lyncoln: in both of which ther's mention of the yearly value of 5£ to be paid out of severall messuages in this parish to the said chantry (besides what the said Nicholas Burchester and Richard Cary did by their executors institute in St. Martin's Church) towards the maintenance of the chapplaine who should celebrate here in this for the soules of the Burchesters, Caryes, and the maiors of Oxon, to the last of whome the patronage therof did belong.

Thus it seems it continued (having severall other rents added therunto) till the uniting of this church with Lyncolne College ⟨**fol. 318 b**⟩ in one body by Richard Flemming, bishop of Lyncoln.

⟨*Chapel and chantry incorporated in Lincoln College.*⟩

And then this chapel with the chantry therin was united also to the same.

⟨*Ordinations of Bishop Rotheram.*⟩

Afterwards (because that colledge was left imperfect by the founder), Thomas Rotheram, bishop of Lyncoln, who undertook to finish it and give therunto statutes, had a conference with the mayor and brethren concerning a ratification of the said chapple to his college. Who at last conceding therto, did by their indenture of composition[2] (William Dagvyle being then maior) dated May 1, 15 Edward IV ⟨1475⟩, order it thus as followeth:—

first, that it should be inserted in the statutes for his colledge that one of the fellows therof should celebrate divine service yearly in the said chapel; that in his prayers there he should remember the welfare of the founders and benefactors of his colledge, as also pray for the good estate of the maior and comminalty of Oxon,—for which his service he should receive an annual salary of 40*s* from the said college:

furthermore, that the college should undergoe all the burdens of payments belonging to this chapel, as in fiftens, tenths, taxations, and the like; that from the rents belonging to it they were to allow 4*s* 10*d* yearly to the fabrick of this church:

and last of all, that the maior alwaies for the time being should have the

[1] rotuli patentes 24 Edw. III ⟨1350⟩ membr. 13.

[2] ex majore rubro libro ⟨now called the Vellum book I⟩ in archivis civitatis Oxon MS. fol. 218; et vide V 60, Twyne IV 336 ad imum. Goods belonging to this chapple, V 326 ⟨1422.⟩

nomination of the chapleine from the society of Lyncoln College on the feast of the Circumsision ⟨1 Jan.⟩

Thus the chief substance of the said composition; the performance of which service, it seems, remained till the reformation of religion and then 'twas converted (according to the maior's pleasure) into a sermon to be preached at St. Martin's which to this day (or at least lately[1]) soe continueth.

⟨*S. Mary's Chapel: and chantry.*⟩

The next chappel that occurrs is[2] the Virgin Marie's[3], of an ancient erection, on the south side of the body; supposed to be first built by the gild or fraternitye of the cordwainers in Oxon[4].

'Item,' saith one John Peggy, a burgess and cordwainer of Oxon in his will[5], 1349, 'lego fraternitati cantariae Beatae Mariae in ecclesia Omnium Sanctorum, cr.'

Thus he; who, in the same, stileth himself a brother of that fraternity.

Severall benefactors I find have bin very liberall to this chappel and fraternity:—viz., Jeffry Mounsorell[6], a draper of Oxon, who in the year of his death 1349 left to the proctors of this chapple and chantry which he names (being ten in number and all burgesses of Oxon) his messuage in St. Peter the Bayly and an acre of land in Bishops Eyte in the suburbs of Oxon both to the support of them and the brethren belonging to it.

John Mauncell, another burgess also of Oxon, left to it 8*s* yearly rent out of severall shops in St. Martin's parish anno 1361.

John Bereford, severall times maior and of whome I have spoke in my history, gave the revenews of another messuag[7] also, in St. Marie's parish. With severall others, which I shall now omitt.

⟨*Bereford's chantry.*⟩

The said John Bereford in ⟨the⟩ year of his death, 1361, gave the rent[8] of 6 *marks* 3*s* 4*d* (issuing out of severall messuages in St. Martin's parish, S. Peter le Bayly, and this, and S. Giles) for the

[1] ⟨Interlinear note added by Wood at a date later than the text:—'Now they only say grace'. Peshall notes (1771) 'it is now disused'.⟩

[2] ⟨'the Virgin Marie's' substituted for 'Our Ladie's'.⟩

[3] lumen beatae Mariae et tenementa pertinentia V 328.

[4] Others, of a fraternity of religious people only, vide Twyne XXIII p. 522.

[5] registrum magnum S. Frideswydae p. 413.

[6] liber magnus testamentorum in archivis civitatis fol. 51.

[7] rotuli curiae Oxon., 35 Edward III ⟨1361⟩, in archivis civitatis.

[8] ibidem.

maintenance of a chapleine who should dayly pray for him, all his, and all faithfull deceased[1]: but in what chappel in this church he doth not mention, though probably in our Ladye's Chapel because the bodys of him and Agnes his wife lye there buried.

Besides which he gave to the proctors of this church 8*s* 6*d* yearly rent issuing out of some of his tenements in St. Martin's for finding of vestments both for the church and his chantry.

Thus much for Our Ladye's chapple[2].

⟨*Trinity* (*and S. Catherine's*) *Chapel.*⟩

The next to be ⟨**fol. 319 a**⟩ mentioned is the chapple[3] dedicated to the memory of the Holy Trinity and St. Catherine, being the same I suppose that is situated on the south side of the chancell.

It was built by one John Stodeley[4], severall times maior of Oxon, about the year 1371.

⟨*Stodley's chantry.*⟩

Wherin, after his death which was anno 1376 or therabouts, his executors with license from the king[5] setled, according to his will, severall revenews issuing out of messuages in this and St. Martin's parish (amounting to 8 marks per annum) for the maintenance of a chaplain to say divine service for him John Stodeley, his freinds', and Christian soules.

The patronage[6] of which came afterwards to Sir Robert Tresilian knight. Who being attainted for treason in the parliament 12 Richard II ⟨1388⟩, the lands belonging to this chapel and chantry (as also others that came from the said John Stodeley to him) were quite lost and taken from him, and the presentation or patronage therof came as it seems to New College[7].

⟨*The fourth* (*the glovers'*) *chapel.*⟩

The fourth and last chapel in this church is that little one on the

[1] John Berford . . . ibidem, Twyne XXIII 378.

[2] Imago S. Catherinae in capella beatae Mariae.

[3] Whether or noe the little chapel said to be built by Barry ⟨see *infra*⟩ is the same of the Trinity, and whether this which wee take to be Trinity Chapel is not S. Catherine's, vide notam ad ecclesiam hanc ⟨'hujus' in MS.⟩; vide Twyne XXIV 250.

[4] John Stodley his will, vide V 267.

[5] rotuli patentes 50 Edw. III ⟨1376⟩ parte prima membr. 11.

[6] Of this see Twyne XXIII 361; vide V. 265. In a rentall 2 Richard III ⟨1485⟩ belonging to New College it is called Trinity Chapel.

[7] A pair of gloves on the roof of this? —see. Whether Olney's chantry coms not in here and Joan Gill's chantry.

south side of the Virgin Marye's Chapel, built (as 'tis said) by one John Berry or Barry, alderman of Oxon and maior therof the 31 and 32 of Henry VIII ⟨1540⟩.

He was a native of Einsham and by profession a glover; for whos corporation or gild[1] of Oxon he erected it, purposely for a masse preist to pray for their welfare: but religion altering not long after, they had only prayers in the same on the Monday after Trinity Sunday before they proceeded towards the election of officers for their corporation.

[Therin[2] on the roof is the badge of the glovers; viz., a paire of sheeres between two gloves.]

⟨*Mass and light of the glovers of Oxford.*⟩

[The[3] glovers ⟨of⟩ Oxon formerly had mass on every Trinity Monday in All Saints Church Oxon before they went to election; but alderman Southam, somtimes one of their corporation, allowed something towards a sermon; soe that instead of prayers formerly, they have now a sermon. The glovers' armes[4] are in the south isle[5] of All Saints Church carved on a beame, 'a pair of sheres between two gloves.'

June 11, ⟨16⟩67; in the orders of the glovers, 1461, towards the latter end, they are bound to find a light in Trinity Chapel in All-hallowes Church (viz., 8 tapers and 6 torches) to be honestly kept to the praise of the Holy Trinity.]

[1] See Twyne XXIV 250.

[2] ⟨The passage in square brackets is scored out, and this note written in the margin:—'Note that Trinity Chapel was on the south side of the church: on the roof of which the gloves perhaps ⟨see note 7 page 110⟩. St. Katherine's altar there.'⟩

[3] ⟨The two paragraphs in square brackets which follow are from slips pasted on to fol. 319a. The first of them is preceded by this note 'pestis apud Oxon anno 16 Henr. VII, 1501, vide D (reversed) fol. 104.' On the back is a note about ballads of Robin Hood ('Robin Hood and Maid Marian; R. H. and the bishop; R. H.'s progress to Notingham; R. H. newly revived; The noble fisherman or R. H.'s preferment; R. H. and the beggar; R. H. and the butcher; R. H.'s chase; R. H. and the shepherd; Renowned R. H.') and this note 'Robert Sadyller, maior anno 1447 Decembr., fuit tabernarius, vide Aa fol. 28 a.' I am not certain that any part of this slip is in Wood's handwriting. The second slip is in Wood's hand and notes also:—(*a*) 'Mr. Roger Spending mentioned in an accompt, 1470; Twyne IV p. 315'; (*b*) 'John Peggy buried here, 1349; A. W. 55.'⟩

[4] ⟨Note on the first slip:—'The glovers of London enjoy the sam as those of Oxon and are their juniors.' This note certainly is not in Wood's hand.⟩

[5] ⟨Note on the first slip:—'The said isle was built by one Berry, alderman of the citty tempore Henr. VIII. The said Berry was borne att Ensham. The warden of the company, one Squire, hath the writings, March 20, 166⅔.'⟩

Note[1] that the glovers antiently celebrated mass in Trinity Chapel on Trinity Sunday for the good estate of the glovers; and I suppose that an obit was founded there for their craft; and the taylors had for theirs in Allhallows Church.

In a membrane without a seale and also ⟨in a⟩ MS. book in parchment kept by Mr. Hanson the glover, master of the glovers, I find among severall orders made by the craft 1461, that they (Twyne XXIV 250) bound themselves to find a light in Trinity Chapel in Allhallows Church consisting of 8 tapers and 6 torches, but whether to burne perpetuall⟨y⟩ I know not—I think not.

⟨*The Chancel of All Saints Church.*⟩

[Lyncoln[2] College old register penes rectorem fol. 1 a:—10 Martii 147$\frac{2}{3}$, Mr. Tristrop, rector hujus collegii, praesentibus Mro Johanne Veysy (V. 323) et Thoma Pyts, extraxit e communi cista collegii pro aedificatione cancelli ecclesiae Omnium Sanctorum Oxon, 12£ 13*s* 4*d*.]

Joane Gill's obit[3].

⟨*Anna Lane's obit.*⟩

Amey Lane, buried in this church by ⟨i. e. beside⟩ her husband Wylliam Lane anno 1511, founded an obit here to be performed by Lyncolne College once in the year in ⟨the⟩ mounth of May, for the maintaining of which she gave the said college a house in Grandpont[4].

⟨25.⟩ St. Thomas' Church.⟩

⟨*Name and site of the church.*⟩

⟨Incipit **fol. 319 b.**⟩ The parish church[5] of St. Thomas or of St. Nicholas *alias* St. Thomas, situated at the west end of the city and within the limitts of Osney Abbey, comes next and in the last place to be mentioned.

[1] ⟨The two paragraphs following are notes by Wood written, at a later date than the text, at the foot of fol. 319 a.⟩

[2] ⟨This paragraph in square brackets is on a third slip pasted on to fol. 319 a.⟩

[3] ⟨Added in the margin: see note 7 page 110.⟩

[4] ⟨At the end of this section are a number of jottings:—⟩ (*a*) 'V. 53, divers lights here (vide p. 323).' (*b*) 'ibidem, imago S. Katherinae in capella hic.' (*c*) 'Imago S. Salvatoris, V 54.' (*d*) 'Altare S. Thomae, V 54, 323.' (*e*) 'Six altars here, V 323.' (*f*) 'vide Latin coppy of this church.' (*g*) 'Sunday pence V 329, 331; see in the Latin coppy.' (*h*) 'Terra Anastasiae, pertinens huic ecclesiae, V 521.'

[5] Of this chapel or church, of its foundation and the building therof on the fee of S. Walerye's, vide Collectiones ex registro Ousney.

⟨*Date and purpose of its foundation.*⟩

It was founded in the year 1141[1] by the canons[2] of Osney when the Castle with Maude the Empresse therin was beseiged[3] by King Stephen and the parishioners of St. Georg could not have free accesse to their parish church :—

'durante obsidione Castelli Oxon a rege Stephano, qui Matildam imperatricem in dicto castello diu obsedit, aedificata fuit capella Sancti Thomae quia parochiani Sancti Georgii in Castellum intrare non potuerunt.'

Thus Osney book[4].

⟨*Its site.*⟩

The place, as 'tis said there, wheron 'twas built was on the mediety of those 17 acres of lands that Barnard de Sancto Walerico gave to the canons of Osney.

⟨*Its dedication to S. Nicholas.*⟩

After its foundation it was dedicated to the memory of St. Nicholas, bishop of Mirea.

⟨*It is abandoned.*⟩

But being relenquished by the parishioners of St. Georg when the Castle was free from soldiers, lay for some time void.

⟨*It is re-constituted.*⟩

At length—that the poore clerks and servants of Osney, as also the pilgrims that came thither, togeather with others within the limitts of the said abbey, might have a chapple to themselves and not trouble the conventuall church of Osney,—St. Hugh, bishop of Lyncoln, was petitioned by the abbat to have his license for the same purpose.

Who therupon (as I find by his script[5] zans date) giveth them full leave soe to doe, as also that one of their canons or whome they pleased might celebrate service therin and administer all other church offices to the said parties within their owne confines (who, as it seems, consisted of severall professions; as I have mentioned in Osney already).

[1] Vide Twyne XXIV 66.

[2] ⟨'canons' substituted for 'monks.'⟩

[3] The castle was beseiged, 1139, Twyne XXI 356; but see.

[4] MS. in thesaurario Aedis Christi fol. 31, 1, tit. X; vide Collect. Osney.

[5] inter vetera autographa coenobii Osney in thesaurario Aedis Christi; V 500, 501.

⟨*A chaplain established in it.*⟩

They therupon setled a chapleine therin allowing him 40*s* per annum (which continued soe to the last year of that abbey and was reckoned[1] among their severall payments when 'twas, with the rest in Oxon, surveyed).

⟨*Dedicated to S. Thomas à Becket.*⟩

Not long after this, this church, it seems, I know not upon what account, had got a new name, as being re-dedicated to a fresh saint, about that time started up and in very great esteem; that is to say, Thomas à Becket archbishop of Canterbury, martyred anno 1170, and who in his life time had bin a freind to Osney in confirming severall charters of lands and priviledges to them.

⟨*Honours paid to Thomas à Becket.*⟩

The breviate of whose life[2] I shall make bold by way of digression to insert in ancient verse; both because they not only had this church dedicated to his memory which they in a high manner did reverence, but also a chapple within their owne covent—and in both, his effigies of carved stone and in painted glasse[3]. The verses run thus:—

'Gaude gaude Thoma
de quo canit ecclesia.'

'I shall you tell of Seint Thomas
That byshop of Canterbury was
And of his lyfe by God's grace.'

etc. etc., vide caetera Twyne XXII. 50. ⟨**fol. 320 a.**⟩ Thus far our poet.

⟨*Confusion as to the name of this church.*⟩

Now concerning the name of this church[4] since its rebaptizing I find great confusion:

Viz., in a certaine charter[5] called 'St. Thomas in North Osney,' as if it were situated within Rewley;

[1] ex libro primitiarum et decimarum anno 26 Henr. VIII ⟨1534⟩.

[2] ex transcripto penes H⟨enricum⟩ Jackson, quondam socium C. C. C. Oxon.

[3] S. Thomas, his epitaph, you may see in my Collections under the window at the end of Collectiones ex Rogero Bacon. Vide Twyne XXIV 494, 495. Vide Godwin.

[4] ecclesia S. Thomae Martyris, 1461, V 325.

[5] liber Vice-cancellarii MS. p. 40; Twyne IV 536.

In another place[1] 'St. Thomas Stockwell and Twentie-acre,' as if it stood in Stockwell Streete;

In another[2] charter, dated 1239 since its dedication to St. Thomas, called 'capella S. Nicholai'; and, in the same, mention both of 'capellanus S. Nicholai Osney' and 'capellanus S. Thomae Oseney,' but by that[3] I suppose is meant of St. Thomases Chapple within the conventuall church of Osney;

And soe in severall other places there is different mention, but chiefly by the name of 'St. Thomas the Martyr.'

⟨*Resumes its old name of S. Nicholas.*⟩

Furthermore, in King Henry VIII raign I find it called St. Nicholas againe, and more particularly in his charter[4] of fo⟨u⟩ndation of Christ Church College where he stiles it 'ecclesia Thome Becket modo Sancti Nicholai.' Which might be soe also, if those two reports given out were true: viz., that King Henry VIII commanded all churches dedicated to Thomas Becket should be altered; and againe that this church was consecrated[5] againe to the memory of St. Nicholas by John Longland, bishop of Lyncoln, 1521, the last of which I could never yet see recorded.

⟨*Disputes about the Church between Osney Abbey and the Archdeacon of Oxon.*⟩

But to proceede. Great difference, it seems, hapned between the canons of Osney and the archdeacon of Oxon concerning jurisdiction therin and of its chapleine; they alledging that it was by them built and within theire owne limitts, that it was neither in the city and suburbs, &c: but he, to the contrary.

At last comming to a composition[6], Robert Weseham being then archdeacon, 1236, it was ordered among severall matters that the chapleine of this place should come to the archdeacon's synod twice in the year, &c.

[1] registrum Osney in domo capitulari Aedis Christi fol. 24, 1; Twyne IV p. 301.

[2] inter veteres chartas coenobii Osney ibidem, Twyne XXIII. 106; V 500, 501; vide ☐ 88.

[3] ⟨i. e. the latter?⟩

[4] ex quarta parte origenal. 38 Henr. VIII ⟨1546⟩ rotul. 40, in officio rememoratoris scaccarii; vide Twyne XXIII p. 10; vide Catalogum canonicorum quem habui a Mro. Washburne.

[5] The tower is beleived to have bin then built, viz. 1521.

[6] inter veteres chartas Ousney; vide Twyne XXIII p. 98; sed vide registrum Osney bibl. Cotton, Twyne XXII p. 288. De compositione vide V 399, 500, 501.

Which continuing soe till 1240, came out another composition far different from the former:

⟨*Monuments in this church.*⟩

which for brevity sake I shall now passe over, and speak of the monuments[1] herin[2], and soe draw to a conclusion.

⟨*The two names of the church.*⟩

A tradition goes that from the doore to the upper end of the chancell was called S. Nicholas; but when that part from the doore to the tower or lower end (which was built about the dissolution of abbeys) was erected then 'twas called S. Thomas *alias* S. Nicholas.

Doubts ⟨*about the name of the church*⟩.

First of all, St. Hugh in his concession of celebrating divine service (mentioned in Twyne XXIII p. 94) calls it 'capella S. Nicholai ante januam curiae Osney.'

2, Nicholas Weston, who died 1271, 'capella S. Nicholai infra portas Osney' (Twyne XXIII p. 105).

3, in a charter (Twyne XXIII p. 106), dated 1239, mentione made of 'St. Nicholas et St. Thomas apud Osney,' as severall.

And last of all, in the 26 of Henry VIII ⟨1534⟩ (in Twyne XXI 808) it is called[3] 'capella infra portas Osney.'

⟨*Comments on the doubts.*⟩

In the first, it may be called St. Nicholas as being not then dedicated to St. Thomas; St. Hugh began 1186, St. Thomas died 1170.—But notwithstanding whether it was St. Hugh ⟨bishop of Lincoln, 1186–1200⟩ or Hugh Wallis ⟨bishop of Lincoln, 1209–1235⟩ we may doubt, because noe distinction there[4].

To the next, viz., the 2nd, I cannot answer unless 'twas not at that time dedicated.—But yet *e contra* that it was, Osney register tells us (which was writt by abbot Sutton who began to govern that place 1267) ⟨**fol. 320 b**⟩ wherin 'tis thus said (p. 2) 'durante obsidione' etc, ut supra ⟨p. 113⟩.

[1] ⟨See note 4 p. 20.⟩

[2] St. Thomas' picture in the window: take occasion to speak of him ut in notis Godwini.

[3] ⟨At the end of the paragraph are a few references:—⟩ (*a*) 'parochia S. Thomae circa 1280, V 14.' (*b*) 'capella S. Nicolai, V. 60.' (*c*) 'parochia S. Thomae; capella S. Nicholai, V 393.' (*d*) parochia S. Thomae martyris, V 497, 499.'

[4] ⟨i. e. the document quoted gives no indication which 'Hugo, episcopus Lincoliensis' is meant.⟩

To the third may be answered that that St. Thomas Chapel may be that in Osney conventuall church, and that 'capella Sti Nicolai' ⟨may be the parish church⟩.

To the 4, 'capella Sti Nicolai,' 26 of Henry VIII ⟨1534⟩, may be the same with St. Thomas, when by his command the name was turned as is above said ⟨p. 115⟩, etc.

But yet, for all this look in Osney ⟨in Chap. XXXI⟩ of what I have said of 'capella S. Nicolai.'

⟨*Notes on the names of the church.*⟩

Called 'St. Nicholas *alias* St. Thomas'; but at the dissolution, or rather before, it was called 'St. Thomas Becket modo Sti Nicolai' (Twyne XXIII p. 10) as if one should have writ 'St. Thomas *alias* St. Nicholas.'

Note that in all writings which I have perused of tenements in S. Thomas parish, it is alwaies stiled 'S. Thomas the martyr' and not stiled 'S. Nicholas' till King Henry VIII's time.

St. Thomas parish de Osney, V 497; St. Thomas parish, V 499; St. Nicholas *alias* St. Thomas, 29 Henry VIII ⟨1537⟩, V 500.

⟨*Patronage of the church.*⟩

This church after the dissolution of Osney came into the king's hands who setled it afterwards upon the new created[1] . . . . . church of Osney; afterwards upon the translation of the see to his new college in Oxon, upon the College who are the patrons of it at this time. ⟨Explicit[2] fol. 320 b.⟩

[1] ⟨The paper here is very much frayed, the illegible words are perhaps 'chapter of the see in the,' or to that effect. The help of Transcript A is lost here, the bottom of p. 517 having been torn off. Peshall, p. 315, omits the clause.⟩

[2] ⟨except for the notes:—⟩ (*a*) 'Nicholas Woodson, squire bedell of Divinity buried here 1571, A. B. 220.' (*b*) 'Mary Lynke, a benefactor to this church, A. B. 226.' (*c*) 'William Thomas *alias* Plomer, Horsman's writings p. 20: pandoxator, A. B. 380.' (*d*) 'Edmund Greenwood, ibidem p. 22; quaere, whether ever bailiff.'

CHAPTER XXXI.

⟨Religious Orders and their Oxford Houses.⟩

⟨This chapter falls into the following divisions and sub-divisions, which occur thus in the MS.:—

Division I, *legend of S. Frideswyde*, fol. 242–245 a.

Division II, *the Secular Canons.*

This division is not distinctly separated from the next, perhaps because the legend of S. Frideswyde seemed to carry the Regular conventual system to an earlier date and so made the difference between Secular and Regular harder to define. Something about the Secular Canons will be found in the introduction to the Regular Canons of S. Austin, fol. 245 b, 246 a; in the account of S. Frideswyde's Priory, fol. 230 a, 230 b, and of S. George's College, fol. 208 a and fol. 206 a,—both of which houses were originally for Secular but subsequently possessed by Regular Canons; and also in the account of Rewley Abbey, latterly a Cistercian house, but possibly originally for Secular priests, fol. 223 a.

Division III, *the Monastic Orders.*

(i) **Regular Canons of S. Austin,** fol. 245 b–246 a.

1. S. Frideswyde's Priory, fol. 230–241.
2. S. George's College, (first sketch) fol. 206–207; (second sketch) fol. 208 a, b.
3. Osney Abbey, (first sketch) fol. 211–220; (second[1] sketch) fol. 208 b–210.
4. S. Mary's College, (first sketch) fol. 247, 249, 256; (second sketch) fol. 248, 256 b, 257, 250–255[2].

[1] ⟨This second sketch is a series of notes from Osney cartulary which Wood intended to use in re-writing this section of his work. See the note on fol. 214 a.⟩

[2] ⟨These folios are copies of documents connected with the college.⟩

(ii) **Benedictine (or Black) Monks,** fol. 260 a, b.

1. Glocester College, fol. 261 b–265.
2. Durham College, fol. 266–270.
3. Canterbury College, fol. 271–276.

[4. London College, i. 159, 638.]

(iii) **Cistertian (or White) Monks,** (first sketch) fol. 221, 222; (second sketch) fol. 225, 226.

Rewley Abbey, fol. 222–224, 227.

[S. Bernard's College, i. 638; see fol. 259 a.]

(iv) **Bernardine (or Black Cistercian) Monks,** fol. 258, 259.

[? London College, i. 159.]

S. Bernard's College, (first sketch) fol. 257 b; (second sketch) fol. 258, 259.

DIVISION IV, *the four great Orders of Friars.*

(i) **the Dominican, Preaching, or Black Friars.**

(a) first sketch, fol. 138*–143.
(b) second sketch, fol. 170–173.

(ii) **the Franciscan, Minorite, or Grey Friars, or Cordeliers.**

(a) first sketch[1] fol. 144–150.
(b) second sketch[1], fol. 151–169.
(c) third sketch[1], fol. 174–179.

(iii) **the Carmelite or White Friars.**

(a) first sketch, fol. 180*–187.
(b) second sketch, fol. 180, 189–191.

(iv) **the Augustinian, Austin, or Eremite Friars.**

(a) first sketch, fol. 192–195.
(b) second sketch, fol. 196–200.

DIVISION V, *three lesser Orders of Friars.*

(i) **the Penitentiarian Friars.**

(a) first sketch, fol. 75 a, b.
(b) second sketch, fol. 205 a, b.

[1] ⟨The 'first sketch' is a fair copy of part of the second; the 'second sketch' is that written about 1670 for the 'Hist. et Antiq. Univ. Oxon'; the 'third sketch' is that written in 1661 for the 'Antiquities of the City.'⟩

(ii) **the Trinitarian Friars.**

(a) first sketch, fol. 202 a, b.
(b) second sketch, fol. 201, 203.

(iii) **The Cruched or Crossed Friars.**

(a) first sketch, not found.
(b) second sketch, fol. 204, 205.

This chapter on the Religious Orders and their Houses in Oxford is by far the largest and by much the most important chapter in the book. It also presents greater difficulties to the editor than any other.

(i) The sections which it contains are thrown into great disorder, parts of one section occurring in the middle of another section, as will be apparent from an examination of the above analysis. This is, however, a minor difficulty, and the folios can easily be re-arranged; but the two points which follow present a graver problem.

(iii) In most cases two (and in one case, even three) sketches of the same thing are given, as in the above analysis. We had something of the sort already in the chapters on the Suburbs (see i. 37 note 2, and i. 279 note 1); but there the second sketch was supplementary to the first and capable of being worked into it. Here, however, the first and second sketches are in most cases independent of each other: and, though they go over the same ground, are incapable of fusion. Even the third sketch, when one is found, presents salient points of difference from the other two.

The origin of these different sketches is not hard to discover in the case of the sections on the Friars[1]. When Wood wrote this part of his City volume (about 1661, see i. 16), he drew up for it these treatises on the Religious Orders and Houses. When Wood was preparing his 'Historia et Antiquitates Universitatis Oxon' for the press (about 1670 or 1671, see i. 19, 20, 16 note 2), he increased its bulk and enhanced (as he thought, see i. 20) its value by inserting treatises on the seven orders of Friars under the dates of their first arrival in Oxford. These latter I have called *the first sketches* because

[1] ⟨The case of the two sketches in connection with S. George's College, Osney Abbey, St. Mary's College, the Cistertians and S. Bernard's College, is different. These seem to have been all prepared for the city volume. In the case of S. Mary's College, the Cistertian monks, and S. Bernard's College, one sketch seems to be only a fair copy of the other sketch with some verbal improvements. In the case of S. George's College the two sketches have very little in common. In the case of Osney Abbey, one sketch is merely a series of notes from authorities.⟩

they are (a) the earliest published; they appeared in 1674 in a Latin dress, while the other sketches are printed (in anything more than extracts) for the first time in the present edition: (b) in reality cruder productions, flowing less easily and being largely made up of mere quotations. The term[1] *second sketches* I have applied to those papers which were definitely written for this City treatise. In the MS., in the sections on the Friars, the two sketches are distinguished by the size of the paper, the 'first sketches' being on quarto, the 'second sketches' on folio paper like the rest of the volume.

(iii) From what has been said, it is clear that one set of these sketches has been printed already in a Latin dress; and the editor had therefore to determine whether these were to be reproduced here or altogether omitted. Four considerations seemed to present a sufficient plea for their retention:— (a) the English, and not the Latin, draft is Wood's own work; and this English draft has not been printed till now. (b) Wood on mature reflection has placed this English draft in the City volume, as forming part of it. The insertion of these treatises in the Historia Universitatis in 1674 was an afterthought; and this afterthought was abandoned in the English form of that History, written after the publication of the Latin Book and edited by Gutch in 1792. (c) The two sets of treatises frequently contain very different matter and treat subjects in very different proportions: thus, the 'first sketches' are much fuller in their account of individual names, such as benefactors, teachers, authors; the 'second sketches' are much fuller in their account of buildings and of events, e.g. of the dissolution of the Friaries. (d) The two sets of treatises are in many points of detail in absolute contradiction the one with the other. To give only one of them would therefore present a misleading appearance of certainty in the history of the Friars and of unanimity in the statements of the authorities Wood has followed.

While retaining, however, the English draft prepared for the 'Historia et Antiquitates Universitatis Oxon' as well as the sections originally written for the 'Survey of the Antiquities of the City of Oxford,' I have rigorously cut out all passages which are verbally or all but verbally repeated. These retrenchments where they occur are sufficiently indicated in the text.

[1] In the case of the Franciscan Friars the first and second sketches are two drafts for *the first sketch* and are on quarto leaves; the third sketch corresponds to *the second sketch* in the others and is on quarto: see note 1 page 119.

⟨Division I: Legend of S. Frideswyde.⟩

Of St. Frideswyde and her Nunnery[1].

⟨*Parentage of St. Frideswyde.*⟩

⟨Incipit **fol. 242 a.**⟩ About the year of our Lord 727[2], as authors say, lived in the city of Oxford a prince (or as Malmsbury hath[3], a king) named Didan, one of incomparable honesty and vertues, who, by his wife Safrid[4] of a Saxon family, had an only daughter called Frideswyde, born at this place and by her parents brought up in all manner of honest and liberall breding befitting her descent.

⟨*Education of S. Frideswyde.*⟩

They (as it seemes) perceiving her in her education to be religiously addicted, and even from her infancy to embrace celestiall before terrest⟨r⟩iall enjoyments, committed her, being at the age of 15, to the tutelage of Algiva, one most noted throughout all these parts both for her piety and learning, supposed by Leland[5] to have bin afterwards abbess of St. Marye's in Wynton. She I say, being placed under the government of such a holy matron to obtaine literature, did within the space of 5 months to the admiration of every one learn all David's psalmes 'memoriter,' and made such a fruitfull progresse in all her undertakings that shee in a short time became the patterne of piety and vertue. Her fastings were frequent; her prayers and offerings, both day and night, continually to God; and all whatsoever was

[1] ⟨Wood dates this section of his work 'Dec. 28, 1661.' At the side he writes 'discours of the order of St. Austen,' referring to a subsequent section of this chapter.⟩

[2] ⟨Written '700', but changed to '727'; with these marginal notes added:—⟩ (*a*) 'MS. anonymus de vita et miraculis S. Frideswidae, in bibliotheca Jesu Coll. Oxon. et ex MS. Johannis Tynmouthensis vel Anglici bibl. Bodl. lib. 17 parte 2, cap. 210.' (*b*) 'Polycronicon bibl. ⟨Coll.⟩ Balliol. lib. 5 cap. 24 saith that 'circa hos dies' (viz. 737) 'vixit S. Frideswyda'; Tynmouth, ut infra ⟨referring to the preceding note which is written lower down in the margin⟩, dicit 739.'

[3] de pontificibus Angliae p. 291. Rossus calls him 'rex,' V 407.

[4] 'Frideswyda regina, mater S. Frideswidae virginis, dedit ecclesiae Winton manerium de Taunton, in qua requiescit humata':—Sic Thomas Rudborne; sic Collectiones ex Lelando sched. 1; vide Monast. Angl. First consult Collections in F (broken) p. 33, etc.

[5] Tom. 1 Collectan. p. 342, MS. bibl. Bodl.

requisite from a[1] saint was (though much opposed by Satan), with all due observance, rendred to her Maker.

⟨*She refuses marriage.*⟩

Her mother not long after leaving the world, committed the whole care and charge of this her most beloved childe to her lord[2] to make such noble provision for her that she might in due time equall her selfe in marriage according to her extract. Which indeed the father accordingly endeavoured, but could never performe; for he still soliciting her to marry because she was his most beloved[3], would as often to the contrary find denialls, protesting seriously that she would live a single life and spend her dayes to the utmost as a votaresse to God.

⟨*She refuses also to be a nun.*⟩

Which he by her inclination perceiving; and not by any means by fatherly counsell praevailing, though severall royall persons had made an attempt that way; had intentions to setle her in a nunnery that she might take upon her a monasticall vaile, but she (utterly disliking that motion that she should, being a princesse, be subject to her inferiours) humbly againe and againe desired her father that as he tendered her welfare, she might abide in his house, knowing that by her example (as hithertoo) she should doe more good to her neighbours where she was best knowne, then when she was in a strange place and lived obscurely under a rule.

⟨*A church built for her.*⟩

And furthermore, with great zeale, ⟨she⟩ added that seing he had larg possessions and inheritances and that she was like to enjoy most of them after his discease, ⟨he⟩ could not doe better then bestowe them upon some religious fabrick wherin she and her spirituall[4] sisters (votaresses also) might spend their dayes in prayers and singing of psalmes and hymmes to God. To which the father giving an attentive eare and considering withall that his issue was like to be discontinued, took upon him a resolution to performe the same that soe he might leave his child in a comfortable manner and then dye in peace. Wherfore, not long after, the good old man[5] built a church within the

[1] ⟨MS. 'an,' 'earthly' having followed, but afterwards scored out.⟩

[2] ⟨'lord' substituted for 'husband.'⟩

[3] ⟨'most beloved' substituted for 'only joy.'⟩

[4] ⟨'spirituall' substituted for 'holy.'⟩

[5] 'Frideswida nobilis virgo, p⟨rim⟩a fundatrix opere Didani ducis Oxon circa annum 730: ipsa fuit prima abbatissa': vide sched. 1 Collect. ex Lelando sub fenestra.

praecincts (as 'tis said) of the city of Oxon, and dedicated it to the honour of the Holy Trinity, the Virgin Mary and All Saints, and soe committed it wholy to the use of his daughter Frideswyde purposely to exercise her devotion therin.

⟨*She takes the veil and founds a nunnery.*⟩

After this the father, upon mature consideration, to make sure work, caused his daughter to take upon her a monastick habit, because that in case he should dye she should not be forced to marry contrary to her alwaies stedfast resolutions and soe all his cost and care in the foundation and endowment of the church come to naught and by consequence his memory perish. This her entrance into the profession of a nun was (as it seemes) performed in a solemne manner by the next ⟨i.e. nearest⟩ bishop (of Dorchester[1], I suppose) in the presence of many people to the great content and rejoycing of her father ⟨and⟩ relations. Soe that in a short season following, by that admirable carriage[2] in all respects, induced 12 virgins of noble extract to follow her ⟨**fol. 242 b**⟩ steps and to put on the vaile of devoted religionists[3] and with all humble obedience subject themselves to her as their governess or abbesse.

⟨*A house built for her nuns.*⟩

This the father, with great solace of minde beholding, erected other aedifices adjoyning to the church to serve as lodging roomes for the said virgins and wherin they might meet in common to converse and performe those duties required in a society.

⟨*Endowment of the Nunnery.*⟩

Then did he setle upon this foundation severall lands that he had in Oxon, viz. all that part lying about the priory since knowne by the name of St. Frideswide's parish; with other tenements, and (as I suppose) churches, in the same city, though noe absolute mention made therof. He gave also his mannour of Thornbury[4], an ancient Saxon village since knowne by the name of Binsey, a mile distant

[1] 'anno DCXXXV beatus Birinus fundavit ecclesiam apud Dorchester': F (broken) p. 25.

[2] ⟨The inner edge of the bottom of the leaf is torn off; but I think no word is lost, unless perhaps 'of hers.'⟩

[3] Whether they were not of the order of St. Benedict, vide Twyne XXIV. 177.

[4] regestrum magnum S. Frideswydae fol. 7.

from this place; with other lands, of which, because I have noe sure proofe, I dare not be soe bold to particularize.

⟨*Death of her father.*⟩

This being performed and setled according to his mind, lived some years after to see it both flourish and increase under the dominion of his daughter; and then being full of dayes and a good old age resigned up his soule to heaven and his body (as 'tis said[1]) to be buried in this his new fabrick in which he caused his Q⟨ueen⟩ to be laid.

⟨*Later history of this Nunnery.*⟩

Now here wee must understand that this church since its first foundation hath undergone many dangers and varietyes in the state therof. For hitherto it doth appeare that it was but a nunnery; and *that* it continued (as I shall presently shew), noe longer then till the death of St. Frideswyde and dispersion of the nuns. Afterwards it came to be a priory of men; and those of divers changes and qualityes, as in the processe of my discours when I come to speak of the said priory shall appeare. But before wee goe any farther in that particular it will not be amisse to alledge what wee have to say concerning St. Frideswyde and this place after the death of her father prince Didan.

⟨*Frideswyde is sought in marriage by King Algar.*⟩

Frideswyde, continuing most constant in her strict course of life, was not only reputed famous for that particular, but also for those excellent parts that nature had endowed her withall; insomuch[2] that both being conjoyned in one body, was accounted the flower[3] of all these parts. Which being quickly rumoured in other contryes[4], gave occasion to a young spritely prince, named Algar, king of Leycester, to become her adorer in way of marriage. Which she by his proxies and others of his wellwishers understanding, triumphed soe highly in her virginity, that she with an open profession utterly dispised both him and his princly bed; neither left the least incouragement for him to proceed in this his designe. The King having such a sudden repulse, and suposing it to be a flashy resolution encited

[1] John Rouse saith that Didan and Safrid were buried here, V 407.

[2] ⟨MS. 'insosmuch.'⟩

[3] ⟨'Helena' written above 'flower' as a correction and then crossed out, probably because her conduct rendered her proverbial beauty no fit standard of reference for Frideswyde: 'phenix' is written under 'flower' as an alternative.⟩

[4] ⟨'in other contryes' ⟨i. e. counties⟩ substituted for 'by her admirers.'⟩

him the more to goe forward; and somtimes considering her beauty, then her incomparable qualities, and both obscured under a minchon's hood, could not but attempt once more. Which though he performed with all the intreatyes and gifts imaginable, did not in the least disjoynt her purpose, but rather occasioned her to trample upon his accostments and with a coy deportment dispise his offers. All it seemes was in vaine: nothing to be heard but nays: nothing to be received but foyles: nothing but what if pursued, usher him to dispaire: and the like. What shall we imagine this yong amoretto now to doe! noe place is able to containe him, nobody[1] please his curious fancy but deare Frideswyde! noe note now but 'hei mihi, quod nullis,' etc.!

⟨*Upon her refusal, she is persecuted by him.*⟩

To remidy this therfore and attaine his cure, he considered very well from the praemises could not be compassed unless it was by a forced stealth. These were his last thoughts; and this he was resolved to prosecute.

Wherfore immediatly summoning some of his faithfull servants, sent them as embassadours to profer (under pretence) his last desires for marriage, with full power, if like to prosper, to complete it. With this speciall and soveiraign caution, if she did not concede, to watch their oppurtunity and carry her away by force.

The embassadors after these words, posting to Oxon, arrived towards the evening at the gates: and, appearing before her, delivered their errand. To which (after some pause) she answered (as 'tis said) to this effect, that she was wholly espoused to Christ and if she should diminish in the least from her vowes made most solemnely to him she was confident of nothing else but of eternall punishment; adding moreover that she would not leave the embraces of an immortall for those of a terrene and mortall king, and the like. To which, after many flatteriyes spoken by the embassadours, they at last churlishly replied that she must not look upon her selfe as her owne governour to doe and say what she list but that she was under the command of a king and in all likelyhood to be herafter under him and if she would not obey her superiours they had power to confine her to a bro[2]. . . .-house and there ignominiously suffer her body to be defiled by bands and . . .ters[3]. To which the resolute virgin answered againe that though they ⟨**fol. 243 a**⟩ could force her body to suffer such penaltyes yet her minde

[1] ⟨'nobody' substituted for 'nothing.'⟩

[2] ⟨Some letters lost by the fraying of the inner edge.⟩

[3] ⟨Some letters cut off, ? 'fet.'⟩

should be alwaies innocent and never consent therunto: with many other sentences denoting her stedfastness.

These things being spoken and the embassadors sifting her to the utmost, said noe more; but, without any leave or respect towards her, departed with menacing countenances. And, making shew as if they immediately went home to their master, they withdrew themselves privatly in the city where they layd perdue that night, swearing not to see Leycester till they had gotten Frideswyde in their possession.

⟨*She strikes blind the ambassadors and afterwards restores their sight.*⟩

Well, the night is spent in consultation, and at the dawning of the day they sallyed from their lodgings and made their appearance towards the nunnery, where clambering the fences of the house[1] and by degrees approching her private lodging promised to themselves nothing but suerty of their prize. But alas! their purposes came short. What shall we[2] think the event of this designe? Why! their hopes were utterly frustrated. For shee, either by the noise they made at their entrance or else (as 'tis said in another place) by the instinct of some good spirit, awakened and suddenly arose to see what was the matter. And immediatly discovering who they were and their intent for what they came, and finding it in vaine to make an escape from them by flight being soe closely beseiged, she (as the best remidy) straightway prostrated her selfe flatt on her face and fervently prayed to the almighty that he would praeserve her from the violence of those wicked persons that were now ready to take her ⟨a⟩way, that he would shew some speciall token of reveng upon them for this their bold attempt. Wherfore the embassadors (as 'tis delivered) were miraculously struck blind, and like mad men ran headlong yelling about the city.

"Concurrunt undique; stupent universi" &c, as our authors saye. Hereupon the inhabitants of Oxford were all strangly affrighted with this sudden change and hubbub in the streets, all arising and running too and fro with the semblance of death in their faces and not in a long time understand the reason of this commotion. These men that they saw yesterday whole and sound riding through the streets, see them now running their heads against every opposition! Then they cried out they were bewitched; others that they were drunken with wine; a third party that the hand of God had lighted upon them for some notorious wickedness best knowne to themselves. But after

[1] ⟨'fences of the house' substituted for 'walls.'⟩ [2] ⟨MS. 'us.'⟩

a little respite when all things began to be sedate, then was the whole story ript up and told by the embassadors to the people in publick, viz:, how they came here, what was their intentions, and what the event of them should be, and the like; and furthermore added by their earnest desires to the inhabitants, that as that holy virgin Frideswyde was deservedly an instrument to deprive them of their sights soe by their intreatyes to her in their behalf she would commiserat them in restoring their sights againe.

Upon this the cheifest of them went straightway to her and falling upon their knees, humbly desired her to grant those simple and impertinent people their sights, promising withall that, as sone as they were perfected, would see them out of towne and enjoyne them noe more to returne. Hereupon she commanded them to be brought to her; and after fervent prayers in their behalfe, were as wonderfully restored to their eyes againe, as before they were deprived of them.

⟨*Further persecutions by Algar.*⟩

After this the embassadors, according to promise, departed the city, full of tydings to relate to their master, King Algar, of what had passed and befallen them. And arriving in good time at Leycester, they all approched before him, every one falling upon their knees, and endeavoured who should be heard first. The king seming strange at their amazed carriage, suspected rather death then salving news; and soe, mistrusting some sad event had hapned to them, commanded each man to tell his tale severally. Every one having finished what he had to say and the king noe longer able to containe, rose up in a thundering rage and pronounct openly before them that before the sun had taken its course twice he would be revenged of 'that witch, hagge, and fury, Frideswyde, that had cast such high affronts upon his subjects, his nobles, nay his repraesentatives and soe consequently upon himselfe,' and the like; and for this high crime he would make her as an example to all such people of her profession.

⟨*Frideswyde escapes to Bampton and takes refuge in a swine-shed.*⟩

The king then gathering a force and intending for Oxon, breathed out nothing but fire and sword to this place. But the night before he came hither, there was an angel (as the story[1] goes) appeared to Frideswyde in a dreame, saying to her these words 'ignoras, O virgo'

[1] Johannes Capgravius in historia Sanctorum Angliae fol. 142 b. See Capgrave in Mert. Coll. library and read it.

&c: 'thou art as yet ignorant, O virgin, what will befall you to morrow: for King Algar with his assistants intend to sett upon you and if it be possible will satisfye his lust upon you and leave you a miserable creature. But doe not feare: there is a safe place provided for you; and he for this his attempt shall be struck blind and never recover his sight. Arise ⟨**fol. 243 b**⟩ therfore, and make hast to the way that leads to the river Thames, where you shall find a shipboate ready provided for you and one in it to convey you away into safty.' After this was pronounced Frideswyde awakened; and, suddenly arising from her couch, took two of her sisters the nunns, named Katherine and Cicely; and walked to ⟨the⟩ place appointed her by the angell in her dreame. Where, according to his admonitions, she found a boat by the river's side and in it the appearance of a yong man with a beautifull countenance and clothed in white: who, mitigating their feare with pleasant speech, placed them in the boat, in which, the space of one hour, shee and her sisters arrived neare the towne called Benton (now Bampton) ten miles and above distant from Oxon.

Where after their landing, followed a path adjoyning, which conveyed them into a vast and dismall wood. And wandring therin too and fro, meet at length with a kind of a hovell or[1] shelter purposely erected to harbour swine and other cattell in times of cold and wett weather; and there taking up a resolution to fix, crossed themselves, and retired therin. Which place being quickly overgrowen with ivy and other sprouts, they continued therin a long time, being in fasting and prayers, and utterly unknowne[2] to the inhabitants therabouts[3].

⟨*Algar is struck blind.*⟩

While these things were in acting, King Algar with his force begins to approach Oxon. But before he could come within a mile of the place, news was brought him that Frideswyde had conveyed herselfe away unknowing to any one. Wherupon mistrusting that she had hid herselfe in some of the inhabitants' houses, sent a messinger into the city to require her of them, and if they did not see her forthwith comming, it should be to their perill. Well, search was made throughout the city, but noe Frideswyde to be found; and both word and oath was sent to the King that to their knowledge she was not in Oxon. The messingers being gone and the citizens suspecting

[1] or a place for swinheard. ⟨Added in the margin by Wood at a much later date than the text.⟩

[2] ⟨Marginal correction :—⟩ 'incolis non ignota': sic Lelandus in tom. 2.

[3] ⟨Wood has added at a much later date :—⟩ 'who adored them as people sent from above.'

nothing but revenge, commanded the gates to be shutt and every man to stand in his owne defence. The King, like an incredulous and hasty yong prince, threatens utter subversion to the city, and for that purpose drawing neare to the North Gate (as the story saith) and thinking to assault it with his archers was one ⟨i. e. on⟩ a sudden miraculously deprived of his sight and all his men therupon with horrour fled, and soe a period put to the citizens' fears and jealousies.

⟨*Why the Kings of England shun Oxford.*⟩

Upon this occasion say severall historians[1] that the Kings of England with a kind of superstition were soe affrighted with this unexpected punishment of a tyrant that they thought it was not safe for them to enter Oxon, for feare the like should happen to them. Soe that every one being afraid to venture the proof of it, was for a long space unfrequented by them, till the raigne of Henry III, 1263[2], who proved it altogeather vaine by his owne experience when he resolutely came in contempt of that superstition and celebrated a counsell here, 1263. This is the common vogue of some writers.

⟨*Disproof of this legend.*⟩

Howbeit it appeares in that behalfe to be altogeather false. For long time before the Conquest, as I have elswhere shewed, severall repaired hither:—as Burhedus, king of Mercia; King Alfred, who came here in person to decide the controversie that hapned betweene his and the old schollers; and King Ethelred who restored this church ⟨S. Frideswyde's⟩ when burnt; with others. As also after the Conquest, as Baleus saith[3], when King Stephen feared not to goe into this place and sett there in open parliament which noe king might do (as he further addeth) without a shamfull contusion. [I believe it was noe more feared by them, then the passage of the kings of France was over the bridge of St. Clodovald[4]—which was a meere superstition[5].]

⟨*Frideswyde's residence at Bampton.*⟩

But to returne where wee left. Wee find Frideswyde with her two

[1] Malmsburiensis ut supra ⟨see i. 235⟩; praefat. MS. ut supra ⟨note 2, page 122⟩; Matthew Paris edit. per Wats fol. 65 sub anno 1112; Polydor Virgil in utraque editione; et alii; etc.; Annales monasterii de Brinton MS. sub anno 1263; et Wyke, vide Twyne XXII p. 83; see what Rishanger saith of this in Twyne XXI 162, 546 ⟨or 16, 2; 54 b⟩.

[2] vide F (broken) p. 3.

[3] secunda parte votariorum.

[4] ⟨? S. Chlodvaldus i. e. S. Cloud.⟩

[5] vide Twyne XXII 378. ⟨The passage in square brackets was added by Wood much later than the text.⟩

companions still to abide in the wood neare Bampton: where, for the space almost of three years, lived forlorne and retire⟨d⟩ in continuall devotion to God, resolving not to come neare Oxon till that tyrant Algar had either forgotten her or else taken out of the world.

⟨*Frideswyde comes to Binsey.*⟩

Thus her resolution was fixt; but at last, either by the intercession of the nunns left behind her who afterwards understood where she abode, or els she fearing that by her long absence they would be overcome with greife, resolved to come privatly to Oxon and comfort them almost in dispaire. Wherfore she and her sisters taking a boat came straightway with fre course towards the city; and when she came neare Binsey, she made a stay and leaving the boat retired into her owne land which her father gave to this nunnery. And their selecting a place convenient for her devotion both in respect of its privacy and solitary shades (being then a very woody place), took up her station for some time there and would not remove till she was thoroughly acquainted with all things that had passed in her absence. Then the nuns were sent for: who, comming to her by a conduct through the wood and approaching her presence, passed soe great love and joy between them that it passeth the depth of my understanding to relate, &c.

⟨*A chapel and house built at Binsey.*⟩

In the end, after they had enjoyed each other with spirituall discourses, were soe infinitely delighted with the choise of that place, that at their request Frideswyde caused an oratory and other aedifices[1] to be there built, because that in times of discomposure in the city they might retire here as a cell wherin they might send up their oraisons and freely without hubbubs and distraction commend themselves to their Maker.

⟨*The well at Binsey.*⟩

Here also neare the said oratory she by her fervent imprecations caused a spring to burst forth, purposely to satisfie their thirst and necessityes.

Both which (I meane the spring and the chappell with the aedifices adjoyning), though afterwards much diminished, are to this day (though

[1] 'quam plurima aedificia illic erexit,' Twyne XXII 92.

not the very same that were then standing) remaining[1], and made use off by the men[2] of Binsey as their parochiall church, as I have in my discours of each sufficiently shewed.

⟨*Legend of the origin of the name 'Oxford.'*⟩

⟨**fol. 244 a.**⟩ Before wee goe any farther, wee must insert an old tradition[3] that goeth from father to son of our inhabitants, which much derogateth from the antiquity of this city.

And that is:—when Frideswyde had bin soe long absent from hence, she came from Binsey (triumphing with her virginity) into the city mounted on a milk whith[4] ox betokening innocency; and, as she rode along the streets, she would forsooth be still speaking to her ox, 'ox forth,' 'ox forth'; or (as 'tis related), 'bos perge' (that is, 'ox goe on' or 'ox (goe on) forth'): and hence they undiscreetly say that our city was from thence[5] called Oxforth or Oxford.

But this name of Oxford, as I have already demonstrated, was knowne long before Frideswyde's time, it being imposed by the

[1] admired and resorted too, to this day, by some of the Roman profession; especially scollers who have read of its worth and vertue in books: ⟨At a much later date Wood added:—⟩ and seeing it hath bin a place much resorted to, 'tis pitty it should lay like a hen-roost and the well stopt with dirt. ⟨See i. 329.⟩

[2] soe they are called ⟨i.e. 'the men' of Binsey⟩: and 'the clowns' of Hinxsey.

[3] ⟨At a much later date than the text Wood wrote on the top margin:—⟩ Here speak with what great joy Frideswide was received by the inhabitants of Oxon, but not riding on an ox as infra. And yet 'Oxen ford' is by Ousney. ⟨See i. 657.⟩

[4] ⟨*sic* in MS., for 'white.'⟩

[5] ⟨Many of these popular derivations are already forgotten (for example, I cannot find any trace of this story in modern Oxford folklore); but a surprising collection could still be made in many parts of the country. The late Principal J. C. Shairp told me that a peasant gave him this account of the origin of the names 'Lucklaw Hills in Kilmany parish' in Fifeshire: that on one occasion Sir William Wallace, finding that his men about to engage the enemy were much incommoded by the sun's rays shining directly in their faces, commanded them to 'look low and kill many.' Three adjacent parish names, Alva in Stirlingshire and Alloa and Tillicoultry in Clackmannanshire, used thus to be popularly derived: (i) At a partition of land, the great man was dissatisfied with his share and said, 'I'll have a',' and hence 'Alva.' (ii) At a convention to decide on the name of the town, an inhabitant, finding his pet name rejected, said 'I'll awa',' and retired; hence the name 'Alloa,' adopted amid laughter. (iii) A Highland drover, asked to water his cattle at the stream which runs through the town, said, when they refused to drink, 'Teil a coo try' ('The devil a cow is dry' i. e. thirsty); and hence the name 'Tillicoultry,' in the local pronunciation. The oldest generation of men I knew recounted these derivations gravely, as true; the next generation alluded to them jocularly, as amusing; the present generation has well-nigh forgotten them, and indeed when told of them does not believe they were ever current, and ascribes them not to the memory but to the invention of the narrator.⟩

Saxons[1] who at their first comming (which was about the year 447 and almost 300 years before the time of which wee are now speaking) altered its old Brittish name Rid-ychen (which is 'vadum boum,' 'the ford of oxen') to their owne language Oxenford, or Oxford as 'tis written to this day.

⟨*Last days of Frideswyde.*⟩

To proceed in our story of what remaines concerning our virgin, wee find her to spend the remainder of her dayes somtimes at Binsey somtimes at Oxon in great peace and comfort, doing much good to the cleargy and laity of Oxon by her miracles wrought upon severall when sick and deseased, as I have partly already shewed. For after they[2] were by her performed, noe king or enimy soe long as she lived durst approach Oxon: every one enjoyed himself safe and free, not fearing those continuall broiles that before they were used to have with their neighbouring princes: they had all things that heart could wish: they lived, if I might say, in a golden age.

⟨*Her death.*⟩

But in this world there is nothing durant, nor noe possession of a name or person perpetually thereunto assured. Our citizens were not long happy with her praesence, neither she soe much priviledged as a reputed saint but that she was mortall and must goe the same way as her fellow-creatures[3]. For now the time of her dissolution drawing neare, an angell, as 'tis said, appeared before her and told her that her desired time began to approach and that on ⟨19 Oct.⟩ the 14 of the calends of November then comming on she must expect to leave this world for a better, and the like, with many comfortable expressions.

The day being come she said[4] to her nunns

'hodie mihi fodite sepulchrum in basilica (meaning the church of her father's foundation) beatissimae semperque virginis Mariae genetricis Dei et domini mei Jesu Christi.'

Which with many divine sayings being finisht, did in the praesence of them according as the angell praedicted yeild up her soule to

[1] Verstegan his restitution of decayed intelligence cap. 5, sed vide Twyne p. 135.

[2] ⟨'they' substituted for 'these miracles.'⟩

[3] 'pallida mors equo pulsat pede ⟨pauperum⟩ tabernas regumque turres': Horace, as I remember; vide Ode 4 ad fin.

[4] 'Tis better in English.

God[1]. At which time, as it was generally observed, there sprung up such a sweet odor from that place that the whole aire about the city in a small time (to the admiration of all) was replenished with it. To the nunns she left each of them a memoriall; and happy was that church that could enjoy any thing of hers, soe great was the sanctity supposed in them.

⟨*Her burial.*⟩

Nothing was now to be done but to performe the last solemnities[2] due to soe holy virgin. Wherfore providing a sepulcher[3] of stone, all the people of Oxford with hundreds from remote parts accompanied her with great wailing to the church of her father's erection and buried ⟨her⟩ in the south isle close to the grave of her father and mother who, as I remember Rossus[4] tells us, were there buried.

⟨*Her Epitaph.*⟩

Soe much may be said concerning her life; wee will but adde her epitaph[5], made after the manner of an acrosticon[6], wherin her cheife actions and miracles while living are represented, and then proceed forwards of what remaines of her and this place.

F ontem in sicco fundo a domino impetravit
R egibus Oxoniae iter obturavit
I uvenem leprosum osculo mundavit
D emonem in spe Christi superavit
E dgarum[7] regem Leycest⟨riae⟩ lumine privavit
S eoris manubrium a manu liberavit
V isum dedit militibus quos prius enecavit
V irgini Hamptoniae lumen restauravit
I n sylva per terminum cum Christo sponso habitavit
D emone ligatum penitus liberavit
A ngelo ductore Bamptoniae navigavit.

⟨*Her Nunnery dissolved and replaced by a Priory.*⟩

Now as concerning this place after her death, authors doe not

[1] circa annum 739; though others, 727: vide Collectiones ex M⟨iles⟩ W⟨indsore⟩ p. 47.

[2] 'and that the last office might be performed' ⟨written over, as an alternative.⟩

[3] ⟨'sepulcher' substituted for 'coffin.'⟩

[4] V. 407.

[5] in libro MS. de miraculis S. Frideswydae et alibi.

[6] ⟨Written at first 'anagrame,' and corrected to 'anomasticon' and then to 'acrosticon.'⟩

[7] potius 'Elgarum' (vel Algarum).

sufficiently satisfye us but rather leave us to seek[1]. Though I am not ignorant that soe great was the losse of Frideswyde to the nuns, that they being most of noble extraction and lacking such a princly governesse, betook themselves home to their parents and were most if not all afterwards married into honourable houses of the Saxon ⟨**fol. 244 b**⟩ nobility. Besides it being a receptacle appointed for women was not thought soe convenient for the University.

And therfore were placed in their roomes Secular Canons[2], as being supposed most proper to converse among students because of their non engagement to a rule or cloister. Here they lived some hundreds of years.

And then were introduced Regulars in their places, as I have sufficiently spoken already below in St. Frideswyde's Priory, where the reader if he please may see more of them and this foundation.

⟨*Canonization of Frideswyde.*⟩

Furthermore after Frideswyde's death, the pope, hearing of her fame and vertues and how that by her meanes a nunnery was built, canonized her for a saint and caused her name to be inserted in the rubrick and her life in the legends.

⟨*Honours paid to S. Frideswyde.*⟩

Soe that thereby being become notable to all Christendome, severall churches both in England and beyond the seas were dedicated to her memory; and more particularly[3] that ancient chappell yet to be seen in a village of Artois called Bomy[4] about 4 leagues distant from the city of St. Omers, where I say it bearing her name, her festivity[5] is kept with due veneration by the people there inhabiting.

Besides what the respect was to her, both in the University and city and more particularly by the monks of St. Frideswyde, we need not far to seek: for she being accounted the advocate or patroness of us, her memory at a select time in the year was observed with great jollity and mirth by all degrees of people.

[1] ⟨MS. 'skeek.'⟩

[2] but rather Regular and then Secular and after them Regular againe; vide Collect. ex I. L. ⟨i. e. John Leland, referring possibly to Twyne XVIII⟩.

[3] See in the Lifes of the Saints which I have, in 8vo.

[4] ⟨'Bomy, Pas-de-Calais: chapelle et fontaine de Ste. Fréwisse, lieu de pélerinage (19 Oct.)'; Joanne's Dictionnaire Géographique de la France, 1869. 19 Oct. is S. Frideswyde's Day.⟩

[5] ⟨i. e. festival day, 19 Oct.; see preceding note.⟩

The bishop of Lyncoln, by his charter[1] dated apud Ensham 2 September 1398, doth after a recitall of most of St. Frideswyde's life and a great commendation of her, enjoyne the whole University and the 'decanatus' of Oxon (upon some neglect by them, as I suppose) to observe her memory with a generall procession on the 19 of October[2]: and moreover, in the same writing, saith that all those whether of Oxon or within his diocese that would come to visitt her sepulcher and with humble and contrite hearts come and say the Lord's prayer with an evangelicall salutation as 'tis exprest or offer some of their owne proper goods for the use of St. Frideswyde's monastery, with many other vaine fopperies too taedious here to be related, should have 40 dayes' indulgence for their paines.

Besides not long after (viz. anno 1434) the archbishop of Canterbury[3], in a convocation of the clergy at St. Paul's, 7 day of October, did with the consent of the bishops of Ely, Bath, Lyncoln and Cicester, at the petition of the clergy, for the honour of St. Frideswyde, decree that the University should observe her feast[4] every year with 9 lesson readings besides others belonging to the said feast according to the use of Salisbury.

Upon which two injunctions (or rather, as it seemeth, long before the date of them) the University performed the same, and ordained[5] with the consent of a convocation that they should doe obeysance to her reliques. And not only soe but they appointed[6] a particular procession to this her church in high Lent to be solemnized by the Chancellour and Schollers with all the Religious Orders in the University, each taking their places as by the Convocation appointed, and there at their arrivall certaine masters deputed by the Proctors did say and sing masse; others also at the altar before her shrine did pray for the peace and prosperity of the University; and then after that to have a sermon at the crosse in the churchyard, and soe conclude the work of that day.

The Mayor of our City also with his brethren and the rest of the commonalty did in their generall processions, as I understand from

[1] in libro de memorandis Beauford in ecclesia cathedrali Lyncoln., fol. 2.

[2] ('though I have said before she died the 14 of the same month' followed but the words are scored out. What was said before was that she died '14 cal. Nov.' i. e. 19 Oct.)

[3] regestrum Chichley, fol. 99.

[4] pro festo S. Frideswydae, vide librum epistolarum F p. 111, 2 et 112, 2.

[5] ex libro Darrell MS. de veteribus statutis Universitatis Oxon, bibl. Bodl. fol. 14. See in a loose sheet which I have under my window.

[6] ex libro MS. bedellorum Universitatis Oxon quondam penes clarissimum virum Thomam Allenum, vide librum notarum p. 559: et vide Collectiones de processionibus.

another place[1], come hither and their[2] offer to her, being their patroness also, severall oblations, to the end that their citty might be kept in continuall tranquillity and peace, as she had done formerly in her life time especially on King Algar her enimy who missing his designe (as I have already shewed) would (if by her prayers he had not bin struck blind) have utterly destroied it and laid it levell with the dust.

Thus wee see her feast and memory with great solemnity observed by our ancestors here. And how elswher the ordinal or 'pica' of Salisbury in some printed coppies[3] doth shew,—I meane for those severall readings and prayers used to her as already partly exprest; and in ⟨a⟩ private[4] 'rationale' of an ancient writing somtimes belonging to the monastery of Lantony neare Glocester I find this following prayer in the beginning of that book, with which I shall conclude this my discours of St. Frideswyde.

Forma orationis in festo Sanctae Frideswydae.

'Deus, qui hodiernam diem venerabilem nobis in beatae virginis tuae Frideswydae transitu contulisti, concede propitius ut ipsius intercessione suffulti, transire et nos ⟨fol. 245 a⟩ ad gaudia aeterna mereamur, per Christum dominum nostrum.'

Thus[5] wee see their constant prayer for St. Frideswyde: much like that which the monks of Canterbury had for Augustine the monke who by his 'dogmata' converted King Ethelbert to the Christian faith[6]. ⟨Explicit[7] fol. 245 a.⟩

[1] Procession here on Ascension Day by the whole towne; vide Collect. ex libro notarum p. 3.

[2] ⟨*sic* for 'there': as not infrequently.⟩

[3] ⟨Notes on a slip inserted between fol. 244 b and 245 a:—⟩ (*a*) 'Out of a Salisbury missall printed at Paris 1519, fol. 69 a, in Mr. Robinson's shop:—

'Omnipotens sempiterne Deus, auctor virtutis et amator virginitatis, da nobis, quaesumus, sanctae Frideswidae virginis tuae placitis tibi meritis commendari, cujus vita merito castitatis tibi complacuit, per Christum.' ⟨This note is repeated on a second slip inserted ibidem, but with this heading 'Missale secundum usum Sarum, Parisiis, anno 1519; fol. 69 a.'⟩

(*b*) 'Out of another missale secundum usum Sarum which Mr. Hutton hath, a prayer to be said on the 18 ⟨*sic* in error for 19⟩ of October, St. Frideswyde's Day:—

'Deus, qui hodiernam diem venerabilem nobis in beatae virginis Frideswidae transitu contulisti; concede propitius ut ipsius intercessione transire ad gaudia aeterna mereamur per Jesum Christum.'

[4] MS. bibl. C. C. C. Oxon. ⟨no. CXCII in Coxe's Catalogue.⟩

[5] ⟨'thus' substituted for 'here'.⟩

[6] Vide Twyne XXI 179.

[7] ⟨The page is almost blank.⟩

⟨Division II. The Secular Canons and their Oxford Houses.

1. S. Frideswyde's Priory.
2. S. George's College.
3. ? Rewley Abbey.

See the references on p. 118.⟩

⟨Division III. The Monastic Orders and their Oxford Houses.⟩

⟨(i) The Canons Regular of S. Austin or Austin Monks.⟩

The Order of St. Augustine and the severall Houses in Oxon belonging therto.

⟨Incipit **fol. 245 b.**⟩ Having finisht my discourse concerning St. Frideswyde and her nunnery, wee must proceed to speak what became of it when it fell afterwards to be a priory or receptacle for men, as also of the Order of St. Augustine which they professed.

⟨Did S. Augustine found a monastic order?⟩

An order, as many authours report, to be first instituted by him from whence soe called; others by the apostles themselves in mount Sion where they had all things in common[1], and afterwards renewed only by the said Augustine (borne, as I have in my discourse of the Austen Fryers mentioned, at Tagasta in Africa).

As for mine owne part I must confesse that I find nothing, either in St. Augustine's owne workes or in Possidonius[2] the writer of his life, that soundeth any thing materially to this purpose.

Yet I shall not deny but that there be severall things in the same author that may cause men to fancy such an opinion. The first may be his sojourning for a time at the farme of one Verecundus a citizen of Millaine with Alipius and other of his followers after he had forsaken the heresy of the Maniches and become a Christian. The second may be his abiding and remaining in his owne house in Africk for the space of 3 years, following privatly with some others the study of the Scriptures and frequenting holy exercises, after the death of Monica his mother, and before he was called to the bishoprick of Hyppo. The third and last, his building of a monastery near his cathedrall

[1] ⟨Acts ii. 44; Acts iv. 32.⟩
[2] Possidonius, Calammensis episcopus, in vita St. Augustini cap. 4, 5.

church, and conversing and taking his diet with clerks and learned men there.

To these wee may answer; that the two first belong only to his private study and conference with his friends concerning religion; the third mentioneth indeed the building of a monastery, but such a building might be noe instituting a Religious Order, and conversing with learned men and taking his diet with them is nothing different from the use and customes of our cathedrall churches of old erection. That is to say, in the church of Sarum and divers others, where (after the manner of the church of Antioch) had a common diet altogeather with the bishop; a publick reader also, and moderator of Divinity disputations once a month or oftner as the clergy there and in neighbouring parishes could best agree.

⟨*Orders called by the name of Austin.*⟩

Those monasticall persons that goe under his name and who are here presently to be spoken off are *Canons Secular*, *Canons Regular*, and *Augustine Fryers*.

The last of which I shall place amonge the severall Orders of the Mendicants.

⟨**Canons Secular and Canons Regular.**⟩

But as concerning the other, we must understand[1] that in this kingdome before the time of Dunstan, archbishop of Canterbury, the bishops sees and cathedrall churches were replenished with noe monks but with preists and canons, called then 'clerks' or men of the clergy.

But when monks came in, who professed greater stricktness in life and habit then these clerks did, then the different titles of 'Secular' and 'Regular' were first invented.

⟨*Secular Canons.*⟩

For the old preists and clerks because they lived more free from monkish rules and observances and were then commonly, or at least lawfully, married, and in their life and habit came nearer to the secular sort of other Christians, were therfore called 'Secular preists and canons;' 'secular' because they had commerce and were 'implicati rebus secularibus;' 'preists and canons' because they followed noe

[1] MS. L. H. ⟨? Leonard Hutten⟩ penes me A. W⟨ood⟩; vide Foxum in libro Acts and Monuments in vita regis Edmundi.

personall rule, but only the ancient received canon and rule of the church in preaching the word and administration of the sacraments.

⟨*Regulars or Monks.*⟩

The other sort, which lived after a more severe order and holynesse (taking upon them the rules and particular devotions of some will-worship invented by them) and professed 'chastity' (that is, living from wives,—for soe was chastity according to those ignorant dayes accounted, as if holy matrymony were noe chastity according as Paphnutius did well define it in the first councell of Nice!), were called 'Monks Regular,' 'Monks' because they professed a solitary life, living alone without either commerce with the people or with wives; 'Regular' because they addicted themselves to the speciall rules and Orders of their severall patrons, some of ⟨**fol. 246 a**⟩ St. Augustine, some of St. Benedict, some of St. Bernard, and the like.

⟨*The Secular Clergy ousted by the Regulars.*⟩

These differences and distractions being thus raysed in the church, gave occasion to the Regulars (upon any advantage offered) to remove the Seculars out of their severall places: being therunto encouraged by the many and severe decrees of divers popes against priests' marriages; and also by the naturall and inbred malignity of the layty against the clergy, according to the saying, 'laici clericis oppido infensi,' &c.

Examples wherof, wee have in the raigne of King Edwyn about the year 955, that where Secular Preists and Canons had bin displaced by the device of Dunstan, and Regulars put in their places, then the said King (Dunstan being sent by him into Flaunders to live in the monastery of St. Amand) did soe vex all Orders of Monks soe intruded, that in Malmesbury, Glastonbury, and other places he thrust out the Monks and set Secular Preists and Canons againe in their steed. The like wherof was also practised about the same time in the Priory of St. Frideswyde's, as I shall forthwith declare.

⟨*Dress of the Austin Monks.*⟩

The habit that these Monks of St. Augustin did commonly and for the most part weare, was (as a certaine authour[1] tells us) a long white coat of cloath open before and reaching downe to their heeles;

[1] Johannes Trullus in regula canonicorum regularium lib. 2 cap. 30.

over that (which is begirt with a leather girdle) they weare a linnen garment or short surplice to their knees; and over that a short black cloak to their elbowes with a little cowle or whood sewed to it; and on their heads (which are shaven) a black square cap steepled. ⟨Explicit fol. 246 a, the greater part of which is blank; **fol. 246 b** is blank.⟩

⟨Oxford Houses of the Canons Regular or Austin Monks.⟩

⟨Incipit **fol. 230 a.**⟩ Proceed wee now to speak of the habitations that belonged to the said Austen Monks, both Secular and Regular.

That is to say, St. Frideswide's Priory, first of Saecular, then Regular; St. Georg his College in the Castle, Secular; Oseney Abbey and St. Marie's Colledg, Regular.

⟨1.⟩ St. Frideswyde's Priory[1].

The antientest of all which, that is first to be treated off, is St. Frideswyde's Priory,

⟨First, a nunnery.⟩

appearing hitherto from the history of St. Frideswyde to be only a nunnery, and that continued soe noe longer then till her death and the dispersion of the nuns.

Afterward it came to be a priory of men, and those in divers ages and of severall qualityes, as in the process of this story shall appeare.

⟨Second, a priory of Secular Canons.⟩

The first of whome (as we find[2]) after the removall of the nunns (which was about the year of grace 740[3]) were Saecular Cannons (some time comming betweene) that were brought in.

⟨*Description of Secular Canons.*⟩

Being noe other then such as are in the church at this day.

Only they are called 'cannons' of that rule of Christ which he

[1] ⟨Wood dates this section of his work 'Dec. 6, 1661'; and adds these marginal notes:—⟩ (*a*) 'de hoc prioratu, vide Twyne XXI 234': (*b*) 'Note that the great book of S. Frideswyde is paged and not foliod': (*c*) 'Before you write it out faire, see in A. W. p. 2, etc.'

[2] regestrum magnum hujus prioratus in ecclesia Aedis Xti Oxon p. 8; vide A. W. 2.

[3] ⟨'760' corrected to '740.'⟩

called ⟨S. Matt. xi. 30⟩ 'onus leve et jugum suave' in living after the prescript of the Gospell, or of that canon wherof the apostle[1] speaketh, when he prayeth that 'peace and mercy may fall upon them and the Israel of God, ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν,' &c., 'as many as walke according to this rule' which is, 'to become a new creature in Jesus Christ.'

And they were called 'Secular' for their conversation and applying themselves unto the lay-people[2]; for, being not soe strictly bound to their cloister as Regular⟨s⟩ were, were therfore without doubt, as more apt persons for our University, setled her⟨e⟩ by their first institutor[3].

⟨Property of the Secular Canons.⟩

What land they obtained from benefactors, or what was belonging to them for their maintenance, the regester mentioneth none (excepting what is spoken off below in King Ethelred's charter) but only in the delivery of somwhat relating to St. Frideswide and saith that she in her life time obtained of her father the village of Thornbury[4] (now called Binsey) toward the setled releife of her and her sisters the nuns, it being as appears the first land that this nunnery and afterwards priory ever enjoyed.

They had likewise, besides severall tenements in Oxon, larg limitts belonging to their habitation, wherin were divers messuages and halls for students erected, amounting to the bigness of a parish and called by the name of 'St. Frideswyde's parish,' & 'terra de ara Sanctae Frideswidae,' being the land it self that was soe limitted in St. Frideswide's time: which makes me think that those halls that are so called, —viz., among others, Beke's Yn, for example ⟨i. 538⟩ in Edward I's time, and before through severall ages[5] 'domus Gloverniae,' 'domus Lumbard,' 'domus Durand,' and at first 'pille Helie' ('pill-hele' or 'pill-hale')—doth denote it to be as ancient as St. Frideswyde: and soe consequently a sufficient argument for the antiquity of our University long before King Alfred's dayes, vide Twyne XXII p. 244.

But to goe onward,—all which, both the mannour of Binsey, as also all the said tenements and messuages, comming after the dispersion of the nuns to these Seculars, came also to the Regulars introduced by Guimund (mentioned below) and continued therto till the suppression

[1] Galat. vi. 16.

[2] 'canonicorum collegia ab initio nil nisi scholae': Hospinianus de origine monachorum p. 153 b.

[3] vide Twyne, Apol. p. 212.

[4] ⟨registrum magnum S. Frideswydae⟩ fol. 7 iterum et fol. 73.

[5] called 'domus Gloverniae' in King Stephen's time, vide apud finem discursus aularum in miscellaneis.

of it by the procurement [1] of Cardinall Wolsey who with the king's leave confirmed them all for the most part to his new erected colledge here in Oxon.

⟨*Duration of the Secular Canons.*⟩

How long these Saecular Cannons [2] enjoyed this place without any interruption, was from the abolition of the nuns before speci⟨fi⟩ed till [3] the year [4] 1002 (being about 240 years), in which fell out a most remarkable and strange accident, sufficient to have put a period both to the Seculars and this their habitation.

⟨*Destruction of S. Frideswyde's in* 1002.⟩

The accident was thus:—which, because I have for the most part mentioned it already in my history [5], I shall passe it over with more brevity [6].

The Danes prevailing in England and bringing the people into slavery, which Ethelred (who was then king) not brooking, divised a stratagem to remidy it, which was that every city and borough in England, upon a watchword given, should fall upon the Danes and destroy them. The appointed time then being come (which was on St. Brice his day ⟨13 Nov.⟩ in the afore mentioned year), they fell with such force and violence upon them that they flying into this church as a place of sanctuary were there by firing it destroyed; and not only them neither, but severall other things belonging to it, that is to say, ornaments, vestments, and the tombes of the dead, especially that sacred one of St. Frideswyde, as also a librairy adjoyning, utterly demolished.

⟨*Restoration by King Ethelred,* 1004.⟩

After this the said king being sorely greived for what had hapned to the church did two years after ⟨**fol. 230 b**⟩, anno 1004 and the 25th of his empire (as 'tis exprest), by his charter [7], dated in the octaves

[1] ⟨'procurement' substituted for 'means.'⟩

[2] Institutio canonicorum, 1049; C (with a stroke) p. 30. Edgarus monachos Oxoniae congregavit; Twyne XXI 627, et vide A. W. p. 3.

[3] ⟨Wood has written between the lines an alternative:—⟩ 'till the Danes' times who left noe monke or nun in England, see Twyne XXIV 543.'

[4] ⟨registrum magnum S. Frideswydae⟩ fol. iterum 7.

[5] ⟨Hist. et Antiq. Univ. Oxon. I p. 43.⟩

[6] See more fully in Spede (?) and in my 1 and 2 coppy; vide F (broken) p. 82: See in Annalls, anno 1002 ⟨Gutch's Wood's Hist. Univ. Oxon. I p. 118⟩. See more in ⟨Twyne⟩ Apol. p. 206; Twyne XXI 599, 628.

[7] in regestro magno St. Frideswydae p. 8 et parvo p. 271, carta 415.

of St. Andrew ⟨7 Dec.⟩ from his pallace at Hedindon, mentioning therin the tenour of the Danish slaughter, restore the church to its pristine beauty and all the losses accruing by the fire, and planted therin the Seculars againe.

⟨*Property mentioned in King Ethelred's charter.*⟩

In the end of the said charter of restauration there's mention made of severall (if not all) of their lands confirmed to them, which because I have not as yet meet with any (except Binsey and the other aforesaid) either given or belonging to them, I shall, according to that ancient English delivered in it, insert [1].

⟨*Boundaries of the lands of the Priory*, A.D. 1004.⟩

'Istis terminis [2] praefati monasterii ⟨rura⟩ cirumcincta clarescunt ⟨explicit fol. 230 b, line 9; incipit fol. 231 a⟩:

✠ Vis beth the x hide londe ymere in to Wynchendon [3]; arest of Asshulfewell in to Byridyk, of the dyk on hundredede trwe, of ye trowe in twammore, of the more in to the heuedlond [4], of the heuedlond in to twam well y richie, of the richie in to Bichenbroke, of yat broke in to Tam strem and lang Tame strem to Ebbeslade, of the slade to Merewelle, fro Merewelle to Rugslawe, fro the lawe to the foulputte, fro the putte to Rusbrok, fro Rusbrok to Wottesbrok, fro Wottesbrok in to Asshulfewell.

✠ De Wihthull [5]. Yare beth iii hidelond ymere in to Withull; that ys, fro Oldehensislade ofre the clif in to Stony-Landy weye, fro the weye in to the Longlowe, fro the lowe in to the portestret, fro the stret in to Charewell, so aftir strem till it shitt est in to Hensislade.

✠ De Bolles [6] Couele and Hedyndon. Yare beth iii hidelond ymere in to Couele; fro Charewell Brigge and longe the streme on that ryiche with Haklingcroft [7], and longs reches estward to that comith to Merforlang that shett uppe norward to the forlonges haued, fro the haued yatt rychyth estward in to mere huthe, fro the huthe [8] in to the broke, for the brok in to deneacre, fro the acren in to Ockmere, fro that mere in to Yeftele, fro Yeftele in to brok, fro the brok in to Charewelle.

✠ limites manerii de Cudeslawe [9]. Yare beth ii hidelond ymere in to Cudeslawe; arest fro the porstret in to Trillewelle, fro the welle in to rychie, fro the rychie in to Byschopesmore, fro the more in to Wyneleslak in to the slade, fro the slade in to Wyneleshull, fro the hull on hyn.

[1] ex registro magno p. 7 et 8. See S. Fridewyde's English register that I have.

[2] vide Twyne III p. 85: vide primam partem Angl. Monast. I have the former part transcribed in GL under the window. This is in St. Frideswyde's great register p. 7, 8; et partim in 75; A. W. p. 5, 24; F. 126. ⟨See Parker's Early History of Oxford, p. 143 and p. 321. I suppose the GL here mentioned is the MS. of Gerard Langbaine's alluded to in the note on Parker, ibid., p. 319.⟩

[3] com. Bucks.

[4] quaere Dr. Marshatt.

[5] com. Oxon.

[6] i. e. Bolleshipton.

[7] Hakeling Croft, V 220.

[8] 'huthe' i. e. hithe: quaere an Magdalen Bridge.

[9] com. Oxon. ⟨Cutslow⟩.

✠ de libertatibus monasterii Sanctae Frideswydae. Yis previlege was idith in Hedyndon yere ich gaff myn owen mynstre, in Oxenford yere Seinte Frydeswyda in reschet alle that fredom that any fre mynstr frelukest chaneth, mid sak and mid socna, mid tol and team, mid ynfongmitheof a strete and a streame and wyth the tyething of Hedyndon and of alle the land that therto bilyeth in wode and in felde and alle other things and ryth that the fre mynstre bilyveth and bydns for quik and dede and alle othere things, and alle bynne-seyt, and alle othere things that therto bilyth.

Scripta fuit haec cedula jussu praefati regis in villa regia qu⟨a⟩e Hedyndon appellatur die octavarum beati Andreae apostoli, hiis consentientibus principibus qui subtus notati videntur:

✠ ego Ethelred rex Anglorum hoc privilegium pro Christi nomine perpetua libertate praedicto ⟨? monasterio⟩ donavi.

✠ ego Alfrich Dorovernensis ecclesiae archipresul coroboravi sub anathemate.

✠ ego Wulstan Eboracensis civitatis archipontifex confirmavi.

✠ ego Ethelrich Scireburn⟨ensis⟩ ecclesiae episcopus consensi.

✠ ego Elfgifu[1] thoro consecrata regio hanc donacionem sublimavi.

✠ ego Alfwod Cridiensis ecclesiae episcopus vegetavi.

✠ ego Adelstan regalium primogenitus filiorum cum fratribus meis testis benevolus interfui[2].

✠ ego Alfean Wentanus antistes consignavi.

✠ ego Alfstan Fontenensis episcopus ecclesiae consolidavi.

✠ ego Alfwin London. ecclesiae episcopus consecravi.

✠ ego Godin Lichelfeldensis ecclesiae episcopus communivi.

✠ ego Oibyrt[3] australium Saxonum episcopus conclusi[4].

✠ ego Alfield Cridiensis ecclesie vegetavi.

✠ Alfric dux.

✠ ego Leosinne[5] dux.

✠ ego Yulgar abbas.

✠ ego Alfisige abbas.

✠ ego Kenulf abbas.

✠ ego Alffige abbas.

✠ ego Athemer minister.

✠ ego Ordulf minister[6].

✠ ego Aylmer minister.

✠ ego Ayelric minister.

✠ ego Elfgar minister.

✠ ego Goda minister.

✠ ego Eyelyerd minister ⟨fol. 231 b⟩.

✠ ego Ayelwyn.

✠ ego Orudmer.

✠ ego Leosfynne minister.

✠ ego Godym minister.

✠ ego Lusyme minister.' ⟨explicit fol. 231 b line 2: incipit fol. 230 b line 11.⟩

[1] ⟨'Alfgisii' follows but perhaps is to be deleted.⟩

[2] cetera desumpta sunt ex eodem libro ⟨S. Frid. magn. reg.⟩ p. 26 et alibi.

[3] forte Osbert.

[4] Here followed (but scored out) '✠ ego Edelric Scireburnensis ecclesiae episcopus consensi.'

[5] ⟨'Leosynne' corr. to Leosinne.⟩

[6] ⟨The MS. here in all the signatures below has 'm̄,' which I take to be 'minister.' See Parker's Early History of Oxford, p. 322. This feature shows it to be copied from the 'inspeximus' of Richard II in S. Frideswyde's registrum magnum p. 45, ibid., p. 319.⟩

Thus King Ethelred's charter[1], by which most of their lands are measured and restored, as also the Secular Cannons setled in their places againe[2], enjoying all their liberties and priviledges as before.

Which I find continued quietly in that manner till the year 1060 as the raigne of King Edward the Confessor.

⟨Thirdly, a priory of Canons Regular.⟩

In which year this monastery suffered its second change: for wee read[3] of a certaine vow of that the said King Edward made that he would undergoe a pilgrimage to the Holy Land for some great sin best knowne to himselfe that he had committed. Which upon some occasion that fell out he never performed. Pope Nicolas the II, therfore, understanding soe much, would not dispence with him for the said vow except he first expelled the Saecular Cannons out of this church and placed Regulars in their steed.

Which the King perceiving and by many experiments endeavouring to the contrary, did at last to avoid excomunication humbly submitt himselfe to his pleasure and all things done according to the pope's desire.

The reason (as is manifest) why these Saeculars were ejected, was because they were married. For the said pope, being much against that custome, was the first of all popes (as is reported) that adjudged the wives of preists to be concubines and their marriages fornications.

Thus wee find the Regulars[4] setled in this church and for a small space enjoyed it[5] with peace: but continued soe noe longer then till the times of King Harold.

⟨The Secular Canons restored.⟩

For he, being immediat successor to King Edward did (though as wee have mentioned already that he was an enimy to the schooles of Oxon) restore it again to the Saeculars—which afterwards (as 'tis said) proved the cause of his utter ruine[6].

[1] ⟨The document is open to great suspicion; it may be a forgery composed of parts of a later charter (the boundaries) with an earlier list (the signatures, and a forged charter. Similar combinations are found in this great book of S. Frideswyde's Priory.⟩

[2] ⟨Twyne⟩ Apol. 207.

[3] Balaeus cent. 2 p. 165. Of this see more in libro Notarum p. 304—i. e. in libro 2 schediasticorum.

[4] Regulars were about this time everywhere restored, see Twyne XXIV 543 and see in Godwyn in Canterbury in Athelred.

[5] ⟨'it' substituted for 'this place.'⟩

[6] ex Collect. Leonardi Hutten, Aedis Christi praebendarii Oxon. The beginning of King Ethelred's charter soe much as Twyne hath is in Oseney register, V. 406.

⟨Desolate condition at and after the Norman Conquest.⟩

It was not longe after this but that, whether by the negligence of the Seculars or the continuall disturbance of the expelled Regulars, it was almost utterly forsaken[1] and relinqueshed, and the more especially becaus of that troublesome warre betweene King Harold and William the Conqueror,—a few persons all that while only remaining in it.

⟨Given to Abingdon Abbey.⟩

Till at length, when after the Conquest all things were sedate, the Conquerer, upon notice given him concerning the broken state therof[2], gave it (as mine authour sayes[3]) to the abbat and monks of St. Mary the Virgin in Abingdon for a cell or grang as they best pleased to use it: for he, for the great respect he had to that place[4], . . .

⟨Given to Roger, bishop of Sarum.⟩

But they perceiving it to be very ruinous and that the charges of repairing it would rather be a burthen then the church an honor to them, gave (with leave obtained from the King) to Roger bishop of Salysbury their diocoesan; though, as 'tis thought, he rather took it away from them.

Who therupon not thinking of restoring or repayring it, made the best of its lands as he could.

⟨Given to King Henry I.⟩

But at length, understanding that the King (Henry I) had given or at least an intention to give it to Guimundus or Wimundus his chaplaine (a man as Malmsbury saith[5], 'excellentis literaturae et non aspernandae religionis'), gave praesently the disposall of it to the King[6].

⟨Given to Guymundus, king's chaplain.⟩

And the King, upon a very merry conceit which I shall now relate, gave[7] it to the said Guymundus.

[1] 'Tis said it was given to St. Alban's Abbey, vide Twyne XXIV 177.

[2] vide A. W. p. 3.

[3] Capgravius in vitis sanctorum Angliae fol. CLIII: see it in A. W. 3. ⟨A reference to 'Godwinus in Comment. de praesulibus Angliae in Oxon' is scored out.⟩

[4] Vide Twyne XXII 174, 175.

[5] fol. 291, edit. Francofurti 1601.

[6] regestrum, ut supra, p. 8.

[7] ibidem.

⟨*How Guymundus obtained S. Frideswyde's from the King.*⟩

The story runs thus.

In the year 1122, 22 Henry I, master Guymundus, seing the King praeferr illiterate clerks and other undeserving people to high promotions in the church and supposing himselfe ⟨explict fol. 230 b; incipit[1] fol. 232 a⟩ to merit them better then most of them that were so praeferred, devised this policy to procure him the like boone, as followeth. 'In die Rogationis,' &c.; as 'tis said[2], 'on Rogation Sunday ⟨30 Apr., 1122⟩ when the King was at masse and Guymundus performing divine service before him, did, when he came to that parcell[3] of the prophet, "*it did not raine upon the earth for the space of iii years and six months*," read thus, "*it did not raine upon the earth, one, one, one years and six monthes*." Which the King observing and all the clerks marvailing and laughing at, did when masse was ended reprove him for it, and furthermore asked him the reason why he read after that manner. Guymund smilingly answered, 'because you, my leige, are used to bestow your bishopricks and other church benifices to them that read soe; and therfore, be it knowne to you, henceforth I will serve noe other master but Christ my King and Soveiraigne, who knoweth as well how to confer temporall as aeternall benefits upon his servants that allwaies obey him.'

The King heratt abashed gave unto him this church of St. Frideswide 'ad capellam suam spectantem,' as the register saith, 'as belonging to his chappell' togeather with all therunto appertaining.

⟨St. Frideswyde's restored by Guymund as a Priory of Regular Canons.⟩

After he had got it into his hands he immediatly thrust out the Saeculars and brought the Regulars in to their places[4]; and making himselfe their first priour, governed them the space of 19 years.

This observation (though not the story) is taken notice off by severall authours, but inserted under a fals year.

That is to say, Matthew Parys[5], Roger Wendover[6], Polydore Virgil[7], John Leland[8] from Thomas Rudborne, Ralph Holinshed[9] and others in anno 1111[10]. But I balke all these and adhaere to the regester.

⟨*Restoration of its lands.*⟩

For from the aforesaid year 1122, 22 Henry I, reckoned therin

[1] ⟨fol. 231 a has been given on p. 144; fol. 231 b, in the notes to pp. 148–150.⟩

[2] regestrum, ut supra, p. 8.

[3] ⟨The reference is to S. James v. 17, being in the old use part of the Epistle for the day. The Vulgate reads:—'non pluit annos tres et menses sex.'⟩

[4] regestrum ut supra p. 8.

[5] Chronicon, edit. Wats, p. 65; vide Twyne XXI 535.

[6] Chronicon, MS. bibl. Cotton, sub anno 1111.

[7] liber 5, p. 87.

[8] Collectan. tom. 4 p. 158 et tom. 1 p. 600. ⟨Notes on fol. 231 b:—'In Collect. ex Lelando sched. 1 p. 5 sub fenestra 'tis said that Roger, bishop of Sarum, gave the monastri to Wimund, 1111.' 'In my history 1111 ⟨Gutch's Wood's Hist. Univ. Oxon. I p. 137⟩ I have said that Wimund then obtained it.'⟩

[9] liber 6, caput 5, p. 133.

[10] F (broken) 31.

both the restauration of this place from Seculars to Regular Monks, as also the confirmation of all their old lands[1] by the King, and the said story of Guymundus; after which the said Roger, bishop of Sarum, restored to them whatsoever he had unjustly taken away or detained, viz. the priory, the mede called Presthet (?) and the mill and Bishopsmore and the land 'ante orreum[2] et terram in qua est orreum et terras quae de ara S. Frideswydae dicuntur'; furthermore he restored to them the fair, and Binsey, and Walton, etc., ut ⟨registrum magnum⟩ p. 16.

⟨S. Frideswyde's under Guymund is repaired and recovers its estates.⟩

This I find was the last change that this house undergon till its fatall suppression in King Henry the VIII his dayes. For as it seemeth when once Guymundus had setled in the Regulars and became their first priour, ⟨he⟩ repaired in very good sort the ruinous buildings therof; and by the favour of King Henry I not only recovered the ancient lands belonging to it whilest 'twas a nunnery and receptacle for Saecular Cannons, but confirmed to them and their successors for ever by the severall charters of popes, kings, and bishops.

⟨*Grants by King Henry I.*⟩

And soe great was the love as appeareth of the said King, that he not only added his helping hand in the restauration of it by buildings also, but in bestowing and inriching them with larg donations or confirmations (to⟨o⟩ larg here to be inserted) as may be partly seen in another place[3].

[1] Of the severall lands belonging to them vide Collect. ex Angl. Monast.

[2] ⟨i.e. 'horreum,' their grange.⟩

[3] ⟨On fol. 231 b line 3 foll. Wood has a summary of Henry I's charter 'ex libro parvo S. Frideswidae p. 271, carta 416,' ⟨written '216' by Wood, but corrected by William Smith to '416.'⟩

'The restitution or foundation charter of St. Frideswyde's by Henry I anno 1122: Wigodus, abbat of Osney, is a witness to it, ⟨but see at the end of this note⟩ Vide contenta libri S. Frideswydae, p. 126.'

'First of all, he gives and confirmes to them the chappells of Hedindon, Merston, and Benesey, "de quibus nulla redditur consuetudo episcopis, archidiaconis, vel eorum ministris."

'Besides he gave them severall churches both within and without the walls of Oxon, as I have in each of them ⟨in Chap. XXX⟩ more fully said.

'Besides he gave the whole village of Wynchenden with the appurtenances; two hides of land "desuper portam (pontem) orientalem"; "duas hidas terrae in Codeslawe; et totum locum qui dicitur Beneseye"; in Walton, one hide; in Couele, one halfe hide of land with the appurtenances.'

But however because the reader shall not be frustrated of his expectation, I shall give him a tast of some.

And, first of all, he gave[1] and confirmed to them *the scite of their owne monastery* that had bin soe long detained by other persons from its owne ancient use;

the chappell of Hedindon, wherin[2] the vicar who served there by these canons' appointment received all oblations at the altar and the lesser tithes of the said parish, except the tithes of lambs and chese issuing from the 'King's court' there which the said canons received —[which tithes of Hedinton were given to St. Frideswyde's by King Ethelrede[3]];

the chappell of Merston, wherin likewise, providing a vicar[4], they had all oblations at the altar, with the lesser tithes of the whole parish, and all the tithes both great and small (viz. corn, hay, &c.) out of one yard-land in the said village;

they had also *the chappell of Binsey* with divers libertyes belonging to that lordship (as I have already shewed in[5] . . .) —All which three chappells were free from those payments and customes due to the bishops or the archdeacons or their ministers.

Then followes the gift and confirmation of *divers churches and chapels in Oxon*, of which I have in their places ⟨in Chap. XXX⟩ already spoken off.

The said King also gave[6] to them *the advowsons of the Churches of St. Lucian and St. Leonard* in Walingford with the chapel of Sottewell belonging to them [as[7] also one Ailwin the son of Edmund in

'Vide caetera in Collect. ex libro intit. Anglic. Monasticon, ♡.'

To the words *supra* 'Wigodus, abbat,' etc., William Smith has appended the following note:—

'This of Wigod's being a wittnes to Henry the First's charter is a mistake occasioned by two charters being so close writ together that at first sight they may pass for one. To the latter of which, number'd 417, (and not the former, number'd 416), Wigott was a wittnes as was archbishop Theobold: and is the charter or confirmation of Robert de Chesney, bishop of Lincoln, who was not bishop before the year 1147, nether was Oseney it selfe made an abby till about the year 1153. This is an errour that any who read not the charter throw might easily commit at first view; and I was my selfe accordingly at first imposed upon by it.'⟩

[1] liber magnus p. 8 et 9 et parvus p. 271 carta 416.

[2] registrum magnum p. 79; A. W. 72.

[3] ⟨The words in square brackets are on fol. 231 b, but marked for insertion here, with the reference 'ut in registro magno p. 8 in margine.'⟩

[4] ibidem ⟨i.e. reg. magn.⟩ p. 84; A. W. 72.

[5] ⟨i. 322.⟩

[6] A. W. p. 26.

[7] ⟨The passage in square brackets is so marked by Wood with the reference 'ibidem ⟨i. e. reg. magn.⟩ fol. 290' and the note 'it is needless to bring in.'⟩

the said king's raigne or therabouts gave them 51 acres of land in Portmanfeld by the said ⟨**fol. 232 b**⟩ towne.]

Then followes the confirmation of *the village of Wynchendon*, com. Bucks, which they had given them at the first foundation of their priory, and (after the slaughter of the Danes before mentioned) confirmed to them by King Ethelred; in which village thes canons by the favour of Kings had free court[1], veiw of frankpledge, waives, straives and other customes and liberties as also a gallows.

With many other *portions of land lying about Oxon*, which for brevity I omitt.

He confirmed to them the 2 *hides of land in Cudeslaw*[2] the limitts of which appeare before in King Ethelred's charter; which place in the Conqueror's time was stiled and knowne by the name of Codlesham and was then and before held by one Sumardus[3], which three hides and other little parcells were then valued at 40*s*.

⟨*Gifts from other benefactors.*⟩

They had also by the gift of *Maud the Empress*[4] 17*s* 3*d ob.* annuall rent, which they were wont to pay to her for a portion of land called Ehtegard, which joyned as I suppose to their monastery; as also the church of Achlay[5] (now called Okeley) com. Bucks, with the chappells of Breull, Borstall and Hedinggern (Adinggrove as elswhere) belonging therto.

William de Stratford[6] the son of William de Stratford (with the consent of Bennett[7] his wife and William his son), all his land in Ellesfeild[8], that is to say, the fift part of the said village with all its appurtenances.

All the interest of the chappel lof the said village by *Hugo*[9] *the son of William de Ellesfeild*, conditionally that the said cannons should alwaies find a chapleine to serve there and that the bodyes of the poore people of that place should have free buriall in the churchyard adjoyning.

In the same village also they had all waives[10], and streives, and free court with the veiw of frankpledge, their tenants their[11] coming

[1] registrum magnum p. 185.
[2] ut ⟨† reg. magn.⟩ p. 9.
[3] ut liber magnus p. 202.
[4] ibidem p. 14.
[5] ibidem p. 133; A. W. 23.
[6] William Stratford tempore Gulielmi (?) prioris 1 (?) vel 2; vide Twyne XXIV 651.
[7] ⟨'Benedicta' is written over as a correction.⟩
[8] registrum parvum p. 320.
[9] Hugo Ellsfeild tempore Simonis prioris, vide Twyne XXIV 651.
[10] registrum magnum fol. 111, 112; A. W. 23.
[11] ⟨i. e. there.⟩

(as 'twas alwaies usuall before) to the hundred of Bruggsett twice in a yeare to performe their service at the mannor of Bolles now called Bolle-Shipton in the said hundred, &c.

⟨*Great estates of this priory.*⟩

It shall not be my task now to make a repetition of all their mannours, churches, and severall lands that they were lords off, with the names of the donours that bestowed them, as also those ancient liberties, priviledges and immunities that belonged to them; to recount also the donours with their gifts of severall parcells of lands and tenements in and without the city of Oxon, having had (as I find) noe small number in every parish, nay, and in most of the streets and lanes lying within the praecincts therof. For if I should goe about to undertake but to methodize them as they have occurred to my sight in the perusall of their leiger-books charters and evidences would both breed fastidiousness in the reader and confusion in the authour who endeavoureth as much as is possible brevity and succinctness.

⟨*Remarkable privileges of this priory.*⟩

But yet nevertheless this I am not ignorant of, that, as they enjoyed larg possessions and liberties in their mannours lying in severall countyes, soe likewise had they great priviledges, if not more, within the praecincts of Oxon.

Their monastery with their chappells were by the charters[1] of Henry I and Maud the Empress free from all custome belonging to the bishop or archdeacon; their tenents and servants owned noe suit or service to any saecular court in Oxon; neither they themselves, though living in the University, were subject in many perticulars to it.

For the truth is, that[2] not long after the renovation of this priory in the raign of King Henry I as I have already shewed, the priour and canons of this place procured to themselves many liberties and immunities as well of the kings of England as popes of Roome. By which they gained such credit and repute both with the University and towne of Oxon, that they procured exemptions for themselves from each of their jurisdictions in some poynts, upon a paenall forfeiture expressed in two severall obligations.

That is to say, in that of the University[3] dated ⟨25 July⟩ 'in festo

[1] ibidem, p. 10; vide A. W. p. 2.
[2] Vide Twyne III p. 140.
[3] in archivis Universitatis in pixide Y numero 1 et in registro magno hujus prioratus p. 23; vide Twyne III 137.

Sancti Jacobi' anno 1201[1], they were to forfeit 200£ to be paid to these canons if they did exercise their jurisdiction in this place or troble them and theirs with any arrest, citation, or warning, &c.; for the security of which mony I suppose they were to satisfie themselves from the chest[2] of the Universitye's called 'St. Frideswide's chest' (of which I have elsewhere[3] spoken off) that was reposed in this church.

As for that obligation or rather final concord[4] of the towne's[5] written (as appears by the names of the witnesses affixed therto) in the raigne of Henry III, doe bind themselves in the same sum as the University did of 200£ not to molest them, &c., as aforesaid in the Universitye's obligation, not praesume neither to take stallage, piccage, and toll within their owne limitts, whatsoever is to be sold; with severall other injunctions, &c.

Of all which liberties, as also others in and without the towne of Oxon, you shall hear what King John saith in his charter[6] dated 29 of Sept. anno regni 1, i.e. A.D. 1199[7].

'Quare volumus,' saith he, 'wherfore wee will and straightly ⟨fol. 233 a⟩ enjoyne that the said canons shall have all their tenements in pure almes and hold them with liberties and customes cum soca et saca, et toll et them, infangeneth, utfangeneth, in bosco et plano, in pratis et pascuis, in aquis et molendinis, in vivariis et piscariis, in viis et semitis infra burgum et extra, et sint quieti de gelda et Danegeld, de schir et hundred, et de secta Schir et Hundred, et de wasto et de reward. forest. et exercitibus et auxiliis vicecomitum et servientium eorum, et de fredward et de hidage et de omnibus placitis et querelis,' &c.

Thus he. Concerning these terms of 'sok,' 'sak,' &c. (to make a little digression that the ignorant reader may understand)—Henry Bracton[8] tells us, that

'there are some barons and others who have the liberty of sok, sak, toll et team, infangenethefe et unfangenthef: those that have soe' (saith ⟨he⟩) 'can judg in their owne court "si quis seisitus de aliquo latrocinio manifesto sicut hondhabend, et bacberend, et insecutus fuerit per saccaboc," &c. (and, few other thinges interposed, saith that) "infangethef est, quando latro captus in terra alicujus de hominibus suis propriis seysitus latrocinio, utfangethef vero dicitur latro extraneus veniens aliunde de terra aliena, et qui captus fuerit in terra ipsius qui tales habet libertates," &c.'

[1] ⟨William Smith has added a note here in the margin:—'I take this bond to be undoubtedly spurious, and think the same of the towne's bond also.'⟩

[2] de ista cista vide in Twyne I 171, 172.

[3] ⟨Gutch's Wood's Hist. Univ. Oxon. I. p. 374.⟩

[4] which concord was made in relation to the fair, not to molest them there; vide Twyne III 101.

[5] ibidem in regestro fol. 22. ⟨See note 1 *supra*.⟩

[6] ex veteribus chartis hujus prioratus in thesaurario Aedis Christi; vide Twyne II p. 122 b.

[7] ⟨Marginal note, scored out:—'but how can this be when the charters were after that time.'⟩

[8] in libro de legibus et consuetudinibus Angliae, lib. 3, in tractatu de corona p. 35; vide Twyne II p. 122 b.

With this William Lambard[1] for the most part agreeth; Mr. Skene likewise in his book 'de verborum significatione' hath much concerning these liberties: to whome I referre the reader for more satisfaction.

⟨*Fair possessed by the priory.*⟩

In the next place I should speak of their larg liberties enjoyed in and by a faire granted or confirmed to them by Henry I, in having the whole rule of the city in time of the keping therof; in having the keys of the city gates delivered up by the mayor to the priour when it began; all courts belonging to the city to cease soe long as it lasted, &c.; with divers other immunities: of which, because I have largly spoken already in the market ⟨i. 499⟩, I shall forbeare here to goe any further.

⟨*The buildings in ruins at the Conquest.*⟩

Having now done concerning their liberties in Oxon (of which I could enlarg my self much more), I shall come to speak of the fabrick of their priory.

Concerning which I have already told you that, before its grand restauration after soe many changes and windings, 'twas soe ruinous that William the Conquerour would have nothing to doe with it; neither Abingdon Abbey, who but for a small while possest it; neither Roger, bishop of Salisbury, but only for the profitts issuing from their lands,—which he, after its renovation, returned againe with great reluctancy, telling them in his charter[2] that 'he had most unjustly detained them.'

⟨*The buildings repaired by Guymund.*⟩

But, as it seemeth, when Guymundus had gotten the patronage of it from the King, did in a manner (partly by the bounty of King Henry I, and partly of other persons, both cleric and laic) wholy repaire it according to its pristine beauty.

⟨*Destroyed by fire in* 1190.⟩

In which sort it did not long continue: for, as wee have said, this place hath been so unfortunate in the quiet enjoyment therof, both by its utter ruine by fire in King Ethelred's dayes and afterwards by time, as also by the devastation therof by the Danes, as also in the severall alterations in the inhabitants therof. So likewise, in the year 1190,

[1] Archaionomia, num. 26.

[2] in regestro magno p. 16.

scarce 60 years after its generall repaire, but wee find it with most part of the city of Oxon to be miserably burnt to the great loss of all partyes.

⟨*Rebuilt and beautified.*⟩

But, as fortune would have it, this place did soe quickly recruit it selfe by the great profitts obtained from their faire, as also from the continuall recourse of people to St. Frideswide's shrine (as I shall presently shew), that therby procuring great treasure ⟨they⟩ repaired it once more and in better sort then ever before 'twas seen.

Herin also must not be forgotten the severall donations of noble persons that both at this time[1] and in severall ages following bountifully bestowed: that is to say, Carlton lord Powis, lord Stafford, lord Latimer, lord Barkley, Hungerford and Courtney: all whose armes (with divers others[2]) were not long since to be seen and soe many signall testimonyes of their charity both in the windowes of the church as also in severall other places within the priory.

⟨*Site and character of their early buildings.*⟩

I must confesse that their antientest buildings (which were for the most part on the east and north side of the church) were at their originall but small and low, as also confined within the city wall somtimes running on the south side therof.

⟨*Extension beyond the city wall.*⟩

But afterwards, as it ⟨**fol. 233 b**⟩ seemes, after the introduction of the Regulars by Guymundus, King Stephen upon their petition to him granted them leave[3] to enjoy a gate through the said wall, as also to erect aedifices theron[4] soe far as their ground went or include them with a wall[5]. Which wall after the raigne of King Henry III or therabouts going much to ruine and the repair therof neglected as 'twas in other places about the city, came at last to be levelled.

⟨*Their later buildings and cloister.*⟩

And then their chief lodging⟨s⟩ were built on the south side of the church, divided into severall courts or quadrangles as are now partly

[1] whether these titles were then in being?

[2] 'Beckingham etiam simbolum tam columpna quam fenestris ad meridiem conspicuum est': Collect. ex Windsore p. 23.

[3] regestrum magnum fol. 10.

[4] ⟨i. e. on the wall.⟩

[5] ibidem fol. 9; sed vide A. W. p. 3 et Twyne III 93 de via includenda per Henricum I, which should goe before that of King Stephen de porta.

seen, as also a cloister quite round one of them; towards which the Lady Mountacute (whome I have mentioned below) with severall others, as wee may satisfactorily beleeve by those armes[1] yet remaining on the arched or vaulted roof therof, were benefactors.

Here indeed I am at a stand to distinguish the severall publick places that I find occurr in records belonging to this monastery: viz. refectory, infirmary, dormitory, &c., and others.

The refectory was the place where these canons took their repast, and was as a common hall where all meet at meales[2] and at other scolastick exercises to be performed therin. One John Curci, a burgess of Oxon, gave for the health of his soule[3] 4*s* annuall rent out of his tenement in Magdalen parish towards the finding of towells and table cloths belonging to this place.

The dormitory[4], a long roome where all slept.

The sanctuary or century[5]; where debters and malefactors, upon crimes committed, retired and lived secure from catchpolles or constables. This place I find often mentioned in the rolls of the husting court of Oxon.

Then was there *the infirmary* where the monks that were sick retired and had the benefit of phisitians and their medicines. To this place severall benefactors have contributed therto: that is to say, Thomas, the son of Thomas, the son of Eilricus[6], 1*s* 6*d* per annum to be paid from his land lying in St. Edward's parish which was to be laid out to buy fewell to burne here; Galfridus 'aurifaber' or goldsmith[7], a burgess of Oxon, gave, about the year 1261, 16*d* yearly rent out of his house in Grandpont '⟨in⟩ parochia S. Michaelis australis, ad opus infirmariae St. Frideswydae' (as 'tis in the charter exprest), and to be paid at two usuall termes in the year; William, son of Walter Farindon[8], with the consent of Christian his wife, and for the

[1] ⟨Note on a slip now attached to fol. 379 a:—⟩

' Armes on the roofe of Christ Church cloister.

⟨1⟩ Three barres and as many roundells in cheif;

⟨2⟩ Three lozenges in fess;

⟨3⟩ A chevron int⟨er⟩ three bull's heads erased;

⟨4⟩ A chevron int⟨er⟩ two reathes in cheif and a bull (as I take it) in base passant;

⟨5⟩ A cross' ⟨Here Wood draws a plain tau-shaped cross on a shield⟩.

[2] They were bountifull, vide Twyne XXIII 97 ad imum.

[3] regestrum magnum fol. 448 et regestrum parvum p. 91, carta 140.

[4] vide in Collect. ⟨ex libro S. Frid.⟩ p. 99 whether 'cartae ad cameram' be not 'ad dormitorium.'

[5] sanctuary, what king first appointed it in England, vide Twyne XXIV 75, 76.

[6] ibidem ⟨i. e. in regestro magno⟩ 328, et in registro parvo p. 214 carta 344.

[7] registrum magnum fol. 349 et parvum p. 212 carta 339.

[8] ibidem fol. 383 et parvum p. 213 carta 241.

prosperity of his and his uncle Radulphe's soules, gave in pure almes towards the susteyning of a lamp burning in this place 2*s* per annum out of his house in St. Aldate's parish; Radulph de Blakeleye[1] also 2*s* yearly from his land in Magdalen parish; Ricardus Segrim, filius Ricardi Segrim, dedit 12*d* annualis redditus de terra sua quae propinquior est Mayden Hall in parochia S. Petri Orientalis, ad infirmariam[2]; with others, &c.

To this infirmary joyned *a little chappell*, where there was dayly service administred to the sick. Which chappell if I might be soe bold to conjecture was the audit house, or where the canons of Christchurch now take their meales: and the infirmary it selfe joyned on the south side of it.

With many other publick places belonging to this priory, of which because most of them were pulled downe by Cardinall Wolsey when he erected his new college, and the rest that are now standing (viz. part of the cloister with the buildings adjoyning; the library, somtimes a chappell; the quadrangle now called 'the Chapleins' quadrangle'; and other buildings[3] where the stables are) are I say soe divided into lodging roomes and changed from its ancient use, that I cannot give a just account which were which or to what use employed: and therfore ⟨I can⟩ not render (as I once intended) a full relation of the lives of these monks required by their rule to be spent dayly and hourly in the said places.

⟨*Inconveniences of their site.*⟩

Truly I cannot but say that their buildings were very faire and larg as reputed in those times and accommodated with all conveniences fitting for man's life; but yet notwithstanding though they were soe beautifull yet they were situated low and neare the river's side (as indeed most religious houses were), and therfore supposed very cold and unwholsome.

Of this inconveniency they had such sufficient experience that in the end it proved very obnoxious to their health, and therfore to remidy it some way or other, they petitioned pope Alexander the IV that in the winter season they might use capps whensoever their exercise or devotion required reverence: which he maturely considering, did by his dispensation[4] dated at Viterbium the 3rd of the calends of March in the 4th year of his popedome ⟨27 Feb., 125$\frac{8}{9}$⟩, though this

[1] ibidem fol. 447.

[2] liber parvus S. Frideswydae p. 149 carta 240. Vide liber A. W. p. 100; vide Collectiones e cartis ad cameram p. 99.

[3] vide A. W. p. 56.

[4] ibidem ⟨? i. e. reg. magnum⟩ p. 71.

were not used by any ⟨of⟩ the same Order, grant them that priviledge.

From which wee may observe that the petition of these canons[1] (I know not whether they did it upon just cause or noe) was altogeather disagreable to most writers who much ⟨**fol. 234 a**⟩ commendeth, as I have elswhere[2] observed, the pleasantness moderation and temper of this aire[3], and more particular⟨ly⟩ Scaliger (who hath soe found it by experience) tells us that 'modica induti toga Oxoniae hyemem ferre dedicimus.'

⟨*Their walks and outbuildings.*⟩

As they were well accommodated with aedifices soe were they noe lesse for pleasure, having on the east side of them a very pleasant grove[4], limited on the north side of it with the city wall (I meane) with that part that encloseth the southerne part of Merton College. It was knowne till the dissolution of abbyes by the name of 'St. Frideswide's grove,' though not one of those trees now standing; and had severall fishponds in it, as appeareth at this time to the beholders. Which with the grove being for the most part stopped up and cut downe by Cardinall Wolsey, was by him employed for a place to square his timber in for his new college then in building[5], which ever since is knowne by the name of 'Timber Yard.'

At the further end neare the Phisick Garden was somtimes their grange standing; soe called 'a grana gerendo.' It was a house not only where corne was laid up as barnes be, but also where there was stables for horses, stalles for oxen and other cattle, styes for hogges, and other thinges necessary that were bred up for the use of the priory; and allwaies stocked with cattle at their owne charges. For the convenience of this place one Alexander de Shaftesburye and Agnes his wife (the daughter of Simon the son of John) gave[6] upon soome consideration a certaine portion of ground containing[7] 17 feet

[1] 'canons' substituted for 'monkes.'⟩

[2] ⟨i. 50.⟩

[3] See of this in Twyne XXI p. 185.

[4] ⟨Marginal notes:—⟩ (*a*) ⟨scored out⟩ 'formerly called Bishop's more as it seemeth or Bishop's Mede.' (*b*) ⟨scored out⟩ 'Noe, rather 'tis ⟨? i. e. Bishop's more is⟩ Couly Mede.' (*c*) 'Bishop's more is mentioned in King Ethelred's Charter.' (*d*) 'Rex Henricus concessit canonicis ut includant viam juxta murum et ipsum murum de Oxon quantum terra sua extenditur, ad incrementum ⟨h⟩orti sui' (lib. parv. S. Frid. p. 141 carta 127): 'I take it to be Henry II who gives and confirmes the same way to them.'

[5] vide Twyne III p. 93.

[6] registrum magnum p. 14, 15 (vide Twyne XXII 282); et in registro parvo p. 141 carta 226, p. 143 carta 228.

[7] 12 feet in bredth at the entrance next the street and 17 feet after to the Grang. But this way seemeth there to be in the middle of the Phisick Garden. This must come in the East Suburbs ⟨i. 294⟩.

in breadth (which yet remaines and called 'Trinity Lane') betweene the said Grang and East Bridg Street for a spedier conveyance therto[1] from that end of the towne wheras before they had only the use of the ways leading over [Millham[2] Bridg to their corne feilds], and the other from the said grange to the pryory as it now layeth.

⟨*Seal and arms of S. Frideswyde's.*⟩

Having now done with their buildings wee must proceed to speak of other matters belonging to them not unworthy of our observation: viz. their common seal which they used to affix to their charters and publick instruments, as also the priory armes that they did commonly use also and set up in their windows and other publick places about their aedifices.

And first of all for their seal that is here represented[3] (the forme wherof I took from an impression fastned to a charter), is, as I suppose, the picture of a doctor with a kind of a cope upon his shoulders and a round cap upon his head, sitting in a chaire and holding a sprigg of a tree with leaves and shootes in his right hand and a book opened in his left hand, his armes being spread and displayed as he sitteth in his chaire under a canopy or playne kind of an arched tabernacle with this inscription in the circumference of the seal :—

'Sigillum Prioratus Sancte Frideswide Oxon.'

⟨**fol. 234 b.**⟩ The second sculpture here represented[4] is the armes of the priory, that is to say 'sable, an ox argent passing through a ford and 3 virgin's heads in cheif couped proper, vailed of the second,' which was not long since extant in severall places of this monastery, as also lately with the draught of the ruins of Ousney in Christ Church Cathedrall, (in the south isle there adjoyning to the choire) over the monument of Dr. King that was the first bishop of Oxon; for, after the suppression of this priory and the removall of the bishop's chaire from Ousney to this place was bore by him and his successors in this see and to this day is accounted the proper armes belonging therto.

The third and last sculpture[4] with its inscription, which is circular and somtimes also in severall of the windows here, was drawne from a window in an ancient hall ⟨i. 316⟩ in St. Thomas parish adjoyning to

[1] 2*s* per annum paid to St. John's Hospital for this way, V 230 ⟨'de itinere versus Grangiam S. Frideswidae.'⟩

[2] ⟨The words in square brackets are scored out in the text, perhaps unintentionally.⟩

[3] ⟨A blank space is left in the MS. for the drawing. See it in Reyner, Apostol. Bened. p. 217.⟩

[4] ⟨No drawing is given in the MS.⟩

Bookbinders' Bridg on the left hand as wee go to Ousney: which for the rarity and face of antiquity it bore, was about 21 years ago[1] taken from thence by Dr. Bancroft, bishop of Oxon, and set up in his parlour window at Cudesdon. The inscription round it runned thus, in an English character,—

'Rex Didanus, regina Safrida, pater et mater virginis Frideswide, patrone nostre.'

It hath bin supposed to be the originall and ancientest armes belonging to this priory and from whence the other immediately before spoken off were corrupted from and assumed their beginning, though wee see it here both different in charg and colour. And this indeed might be the more likelier because (as I find out of old master Miles Windsore's notes, who came to the University in Queen Marye's dayes) that the same charge was represented divers wayes in the windowes of this church both in the manner of an escocheon, as also their shapes drawne out at larg from top to toe in Saxon habits and with the aforesaid inscription under them in a Saxon character.

Priores Sanctae Frideswidae.

As for the priors of this house (who had severall times a place[2] in the Upper House[3] of Parliament) I find Guimundus to be the first. What of others did praecede him when the Saeculars and Regulars ejected each other from the time of the dispersion of the nunns till King Henry I, neither the regester or any other record as I have yet mett with mentions. What therfore I shall insert, shall be from the time of Guymundus to the suppression of this place by the procurement of Cardinall Wolsey, wherin must not be expected the exact time of their admissions, resignations, or deceases, but only the years for the most part I find them occur in the regester or other records.

Guimundus, of whome I have spoken already; a man very learned and religious; 'vir per omnia Deo dignus' as one saith[4]. Leland numbers him among the writers and learned men of England[5] and

[1] Mr. Dugdale saw it anno 1643.

[2] ⟨'⟨were⟩ . . . summoned' was written over at a later date as a correction for 'had . . . a place,' and a note given in the margin:—'The priors of St. Frideswyde's had often summons to parliament but were not barons.'⟩

[3] Summonitiones ad parliamentum, de anno 49 Henrici III ⟨1265⟩ in turri London., et alibi. De hoc vide Selden, Titles of Honor, parte 2 p. 723.

[4] Incertus author MS. qui adjungitur canonibus Calendarii Johannis Somer et pertinebat olim monasterio Eveshamiae, nunc bibl. Bodl.

[5] Tom. 4 Collectaneorum, bibl. Bodl., p. 158.

giveth a commendable character for his religion. He began to govern this place about the year 1122 and continued therin 19 years. ['Tis said by Mathew Paris and Chronicon Tinmouth quoted in the first volume of Monasticon p. 174 that Guymund obteined the priory of St. Frideswide before he made himself prior: query, whether he did not keep it in his hands from 1111 to 1122[1].]

Robertus Canutus (elswhere Coks) occurreth[2] priour in the year 1148, et anno 1147[3]. He was borne at Creeklade, and bred a student in this University, and wrott many learned treatises. Leland stiles this man by the surnames both of 'Canutus[4]' and 'Creekladensis[5],' which I suppose causeth a mistake in Pitseus, who contrary to him as also Balaeus whome he for the most part follows, setteth downe as severall persons—viz. Robert Canutus under the year 1170 and Richard (instead of Robert) Crekladensis, 1310, the last having the same works attributed to him as author off as are inserted amonge those of Canutus. Besides the same author in ⟨**fol. 235 a**⟩ his appendix[6] (which he composed from Mr. Thomas James his 'Ecgloga MSS.,' &c.,) maketh 'Robertus, prior,' to be different from 'Robertus Canutus' before mentioned; who in deed are but one and the self same person, as appeareth by 'Robert, priour's' tract[7] intituled 'de conubio Jacob'—the very same in the life of Robert Canutus, and the like beginning (viz. 'domino et amico vere venerabili fratri Laurentio monacho' &c.

A little before this priour's time Malcolme, king of the Scots, gave[8] to this monastery the village of Pydenton com. Oxon. After whose death William his brother that succeded in that kingdome took it away; and soe after him David, another of the brothers, detained it, because it did belong to the honor of Huntingdon of which he and his said brothers were earles. And last of all Simon de S. lys[9] his successor in the earldome did the like. But this priour going to Rome about it, soe bestirred himself in the suit there depending

[1] ⟨The passage in square brackets is an addition by Wood at a later date than the text. See *supra*, p. 148 the difficulty about the date 1111 and 1122. At the end of Wood MS. C. 2 (the volume which Wood cites as A. W.) is a note of 'Robertus, prior, C idus Januarii anno 11 Pope Innocent II' i. e. 114?.' Is this Robert Canutus?⟩

[2] regestrum magnum St. Frideswydae fol. 269.

[3] sic liber parvus S. Frideswydae p. 311. See the foul coppy in ⟨a⟩ paper book. See more of him at the end of the Catalogue of Cancellors per B. T⟨wyne⟩; vide F (broken) p. 36. See Collect. ex Lelando sub fenestra sched. 3.⟩

[4] Tom. 4 p. 186.

[5] Tom. 3, 263 et 266.

[6] vide Hist. ⟨et Antiq. Oxon.⟩

[7] MS. bibl. Ball. R. 1. ⟨No. CLXVII fol. 177 in Coxe's Catalogue⟩.

[8] regestrum magnum fol. 117, 118, etc.

[9] ⟨i. e. Senlis.⟩

between each party, that he wholly recovered it, and got it confirmed[1] by the bull of pope Alexander. What I find more of him, besides his care to this his priory, was that he gave land in Creeklade to the monastery of Cirencestre wherin he at first took upon him the habit of a canon, &c. (ex libro vel registro monasterii Cirencestrensis nuper penes dominum Guillielmum Master, fol. 182[2]) ⟨explicit fol. 235 a which is chiefly blank; **fol. 235 b** is blank[3].⟩

[*Philippus*[4], prior, (scripsit librum de miraculis S. Frideswydae) anno 1170. Philippus, prior, occurs 1190.

Johannes, prior, 1191, 2 Richard I.

Gulielmus S. Aldati, anno 1221, born in the parish of that name in Oxford.

Simon, prior; became prior about 1227. Registrum p. 200.

Elias, prior, 1235.

William, prior, 1241, 1244, 1247. Registrum p. 463.

Robert de Olneya (vel Ely), 1249, 1253, 1255, 1261, 1271. Registrum magnum p. 357; rubrica majoris registri bibl. C.C.C. p. 55 et 195.

John de Lewknor, 1279, 1282. Registrum p. 354; rubrica p. 59.

Robert de Ewelme (or 'de l'euhelme'), 1286, 1288; rubrica p. 67, 247.

Alexander, prior, 1294, 1316. Registrum 464; rubrica p. 255.

John de Littlemore, 1339, 1342, 1346, 1353. Registrum p. 317, 319. He was canon in 1320.

Nicholas de Hungerford, 1354, 1364. Obiit circa 1366. Registrum p. 316.

John de Walingford electus anno obitus Nicolai Hungerford, viz. circa annum 1366. The said John resigned anno 1373. Vide Pits appendix.

John Godeford, or Dodford, or Woodford, for soe I find them severally writt. The King (Edward III) by his supplicatory letters

[1] ibidem.

[2] vide librum quem habui a Magistro Jackson; vide historiam 1122 ⟨Gutch's Wood's Hist. Univ. Oxon. I p. 138.⟩ ⟨At the end of Wood MS. C. 2, Wood seems to state that he remained prior till 1170.⟩

[3] ⟨The blanks have been left with a view to continuing the catalogue of Priors.⟩

[4] ⟨The passage in square brackets is taken from 'A cataloge of the priors of S. Fridswide Oxon' dated 'July 14, 1660' which is found at the end of Wood MS. C. 2 (the volume Wood cites as A. W.), with some few changes introduced from some scattered notes at the end of the same MS. It fills up the gap in the text. See note 3 *supra*. The list gives merely some dates at which these names occur as prior, with some references to the sources from which they come. 'Registrum' is the 'registrum magnum,' 'rubrica' is the 'liber parvus.'⟩

dated 24 July 1373 asked them to elect John Rial, canon of their house. On 20 Nov. 1374 they thought they had obtained leave to elect whom they pleased. On 6 Dec. 1374, the priorship having been void above a year, they elected John Dodford, one of their Canon Regulars. The king declared the election invalid and directed his eschaetor to seize the temporalities of the priory; but released them and pardoned the priory 17 Dec. 1376. John Dodford occurs prior, 1388, 12 Richard II.

Richard de Oxenford, occurs prior, 1402.

John de Westbury } sans date. I know not certainly when they
Robert Merton } com in.

George Norton, 1470, 1479, 1480.

Richard Walker became prior about 1480. Twyne calls him Roger Walker. I find one Richard Walker prior anno 1502 (?).

William Chedyll, 1492, 1497, 1501.

John Burton, 5 Henry VIII (1513)–1524.]

⟨Church of S. Frideswyde's Priory.⟩

⟨Incipit **fol. 236 a.**⟩ Having now done with the priors, wee must in the next place come to speak of the church.

⟨*Its foundation.*⟩

Concerning the foundation of which, I have already told you in the life of St. Frideswide,—viz., by Dadanus, a prince of Oxon, at the intreaty of her, his daughter, anno 727, causing it to be dedicated to the Holy Trinity, the blessed Virgin Mary the mother of God, and All Saints.

⟨*Its misfortunes.*⟩

Of its variable state likewise I have before inserted: that 'twas wholy burnt in King Ethelred's dayes, and afterwards by him repaired; ruinated againe by time in William the Conqueror's dayes, and repaired in King Henry I time; and last of all burnt the second time anno 1190, and by the canons with severall others againe re-aedified. Soe that if I have not or cannot give soe true an account of the history of it as some may expect, 'twill be noe marvaile, considering that they have utterly lost their most ancient records.

⟨*Chantry of King Ethelred.*⟩

Yet neverthelesse to say somwhat, King Ethelred, for the great love he bare to this place and sorrow he susteyned because of its

ruins by his means, did (as partly from some charters I guess) institute a chantry herin (besides his reaedification of it) for to expiate that sin in violating the hous of God, allowing some revenew in Hedindon (the place of his residence) towards it. But of this I'le say noe more; but pass onward, as dubious.

⟨Shrine of S. Frideswyde.⟩

Wee will now, before wee come to speak of the severall chantries here, proceed to speake of St. Frideswide's body and shrine, as being somwhat necessary to our following discourse[1].

⟨*Translation of S. Frideswyde.*⟩

I have even now ⟨p. 134⟩ told you, in her life, that she was buried in a chappell on the south side of the church, where for some hundreds of years continued almost forgotten because of the violation and defacing of her tombe by fire and age.

But at last, not long after the grand restauration of this priory, the monks hereof being somewhat reduced to poverty by the former withholding and losse of their lands and by the great charges in repairing if not quite reaedifying therof, considered how advantagious 'twould be to them to revive some way or other the once soe famous memory of St. Frideswyde, that so therby bringing the people into an admiration of her vertues (as other churches wherin saints were buried had done before) would bring both credit to their church and riches to their coffers. Wherfore minding to take up her bones and translate them to some notable place in the church, acquainted the bishop of their diocess with their intentions; who straightway granting them leave to proceed therin, published their designes through the whole province, and gave an invitation to the king, bishops, noblemen, gentry, and as many that would come to behold such a sacred solemnity.

On that day appointed then for this meeting, which was ⟨12 Feb[2]⟩ the day before the ides of February[3] anno 1180 ⟨$118\frac{0}{1}$⟩ (though another[4] hath 1179 ⟨$11\frac{79}{80}$⟩) was present the king in his owne

[1] ⟨As an alterative for this clause Wood has written in the margin:—'because having bin soe famous, I thinke she should not sink in oblivion; though by some may be thought better to be omitted.' He often thus guards his language, knowing that the accusation of Popery was ready to be brought against him.⟩

[2] ⟨12 Feb., 'translatio S. Frideswydae, virginis'—see the Calendar in Anstey, Munimenta Academica, p. cxl.⟩

[3] liber MS. de miraculis St. Frideswydae, bibl. Bodl., cap. 1.

[4] Fox, Acts and Monuments, lib. 4, vol. 1. p. 299.

person, though urgent affaires required his absence thence because of a counsell[1] held then at Oxon with his lords[2]; Richard, archbishop of Canterbury; Richard ⟨Toclive⟩, bishop of Wynton; Geffry ⟨Ridel⟩, bishop of Ely; John ⟨de Oxonia⟩ bishop of Norwich; Peter ⟨de Leia⟩, bishop of St. David's; and many of the nobility and clergy, gathered togeather from all parts of the realme. After they were meet, and injoyned fasting and prayers were past, as also those ceremonies that are used at such times was with all decency performed, then those bishops that were appointed, accompanied with Alexio, the pope's legat for Scotland, went to the place where she was buried, and opening the sepulchre, took out with great devotion the remainder of her body that was left after it had rested there about 480 yeares, and with all the sweet odors and spices imaginable to the great rejoycing of the multitude then present mingled them amongst her bones and laid them up in a rich gilt coffer made and consecrated for that purpose, and placed it on the north side of the quire, somwhat distant from the ground, and inclosed it with a partition from the sight hereafter of the vulgar.

All this the priour and covent performed, because of those reasons before specified, and of those many warnings visions and revelations they received from her in times of their complaint and distress: knowing therby that, as by her former appearance many were privatly cured, soe now after such a solemne and publick translation (commanded by the pope to be inserted in the calender[3] and kept holy), much more.

⟨*Cures at S. Frideswyde's shrine, and concourse to it.*⟩

After her body was there reposited, and the people (who for the most part received content by the sight and touch of it) departed, the cannons provided all things ready for the reception of sick and cripled folkes, who (especially those that were nigh at hand and could come without any trouble) were immediatly and by unheard of miracles cured.

After which her fame was soe infinitly rumoured about the nation, both in curing the lame, blind, dumb, and deaf, and other deseases, that the resort of people hither was incredible. Some that were lame and conveyed here to be made whole, noe sooner appeared before her reliques, but ⟨**fol. 236 b**⟩ immediatly recovered their leggs, and hung

[1] Rossus MS. de regibus in Henr. II.
[2] ⟨'lords' substituted for 'barons.'⟩
[3] ⟨See note 2 p. 164⟩ Vide Twyne XXI p. 833.

up their crutches therby as a token and memorandum of their cure. Some that were sick and wounded or otherwise distempered and not able to come of themselves, have bin brought in their beds, and set before her shrine a whole night or more, expecting probably when they should heare that blessed sentence proceding from her 'Take up thy bed and walke'; have, notwithstanding, (though perhaps not) what by their owne conceit and perswasion of the monks, thought themselves verily cured, though afterwards for the accomplishment therof were beholding to some phisitian or chirurgion. Others againe that were blind and deaf, waiting there time after time by reason of the multitude of candidates, have at last by her instructions (without doubt conveyed to them by the monks that had a place where her shrine stood, convenient to hide themselves from their sight) gone to her well at Binsey which shee in her life time by her prayers to God had opened, and have after 3 or 4 bathings therin, returned to Oxon and shewed themselves perfect before her, leaving in the meane while their offerings on the altar standing by her where the monks were continually saying and singing masse all that time of the working these miracles[1].

About the time of the translation of her body[2] (as our authour tells us) anno 1180 was living in Oxon a rich burgess called Benedict Kepeharme, a laybrother of this house, who had a son (then but a boy) called Laurence Keepharme that was exceedingly troubled with the stone, and that had cost him much money on phisitians for the cure therof but found noe ease; at last pittying and bemoaning the hard hap of the boy, compounded with a chirurgion to have him cutt. Well, all things were provided, and the boy bound upon a table; but the chirurgion, being not his owne crafts master, made a shift to take out the stone but left him in the place for dead. Which his parents seing, lamented him very much and 'wished that he had rather never bin borne then come to such a sad end,' and the like. This disaster comming to the monks' knowledge through the meanes of the father, caused the boy to be brought to this church and to be laid before the shrine of St. Frideswyde. Which being done, was after many inter-

[1] ⟨Marginal note, added by Wood at a much later date:—⟩ 'This shrine stood on the north side of the high altar, see my little pocket book with a black cover: removed to the place where now it is.' ⟨Other marginal notes are:—⟩ (*a*) 'compare these things to the oracle at Delphos that praedicted and resolved and sent away with papers (the same, now, as charmes for deseases).' (*b*) 'with the wenches that come barefoot without stockings or' ⟨sentence unfinished⟩.

[2] Bring ⟨in⟩ more, if it can with convenience: vide miraculum 40 in libro MS.

cessions and prayer to her by the monks, restored (if you'l beleive it) to life[1].

With many more great cures performed both on our towns folke as in the countryes round about, soe that not only the common sort of people but kings, noble men, clergy and gentry, were strangly besotted with a fond imagination of her vertues, resorting continually as pilgrimes to this place.

⟨Royal visits to S. Frideswyde's shrine.⟩

'Tis said[2] that King John would have offered something to her, but being disswaded by some of his counsellours[3] that it was ominous[4] for a king to enter this place, desisted; though his praedicessor King Henry II as I have said before was present at her translation, and became very bountifull to her and this church.

King Henry the III also, in the Lent season[5] anno 126¾, not fearing that superstitious opinion, entred the church with great devotion and adored her shrine; and not only contributed largly at that time, but also by his charter[6], dated March 27 anno regni 48, A. D. 1264, gave 10 marks to be paid yearly to this covent by the sherriff of Oxon out of the king's rents issuing from that[7] and the county of Berks towards the maintenance of one chapleine to celebrate divine service dayly here in honor of S. Frideswide, as also of 4 wax tapers to burne day and night about her shrine. Soe great it seems was his affection towards this saint that then promising[8] greater gifts if God would give him victory over his enimies, did soe accordingly, 3 years after that, by adding tow[9] more chapleins[10] and tow[9] more wax tapers for the said work, allowing therto from the said rents 5£ per annum to the chapleins and 2 marks and a half for the tapers.

Other royall persons, both male and female, came, both occasionally and on purpose, and offered to her; whome I will not now insert. The last of whome, as I find[11], was Queene Katharine, one of the wives of King Henry VIII, who in the month of Aprill[12] anno 1518

[1] ⟨Here followed '(never lost),' but the words are scored out.⟩

[2] Speed, Chronicle, in King John.

[3] vide F (broken) p. 91.

[4] ⟨See p. 130 *supra*.⟩

[5] Chronicon MS. Thomae Wyke sub eodem anno; vide Twyne XXII 83; vide ibidem.

[6] regestrum magnum S. Frideswydae p. 12.

[7] ⟨sc. county, i. e. Oxon.⟩

[8] idem Chronicon Thomae Wyke in eodem anno.

[9] ⟨i. e. two.⟩

[10] ex rotulo de anno 51 Henr. I ⟨*sic* in error for III, i. e. 1267⟩ in computo vice-comitis Oxon in officio pipae. Twyne XXIII 35.

[11] regestrum vetus Coll. Merton. fol. 240.

[12] ⟨'March' corrected to 'Aprill.'⟩

comming to Oxon and honouring Merton Colledg with her presence, made it her whole intention for that time to worship the saint.

⟨*Gifts to S. Frideswyde's shrine.*⟩

I will not now stand to enumerat the nobles gentry and others that continually offered to her, knowing their number to be infinite and endless; but what they offered was for the most part tapers, wax-candles, ornaments, costly vestments, and rings, nay (and what was more then all) jewells ('jocalia') and pretious stones, as I soe understand from the examination[1] of one David, a schollar of Beme Hall, and an incaeptor in the faculty of arts, anno 1468, who then had committed a robberie on her shrine and had taken away some of them.

[Hence[2] wee cannot otherwise but suppose that, as this church became glorious and beautifull and the covent much inriched, soe God was strangly blasphemed, silly people miserably mocked, and the devill (the father of all deceit) deriding at it. Tullie ⟨**fol. 237 a**⟩, as I remember, in speaking of the knavishness of the southsayers of Rome (who cozened the vulgar with false praedictions) saith that

'Augur cum augurem videt vix risum contineat'

(that) 'when one southsayer saw another and supposing each one's roguery could hardly refraine laughter.'

Soe wee might say of these monks: who, knowing very well how they cheated the people, were ready (when 'inter nos,' as that saying is) to burst their girdles with laughter at it.

But from hence let's proceed.]

⟨*New shrine of S. Frideswyde.*⟩

This shrine it seems being either woren out or blemished by time and therby not thought fitt to containe the reliques of soe glorious a saint, was taken away; and her bones on the Sabbath day being ⟨10 Sept.⟩ the 4 of the ides[3] of Sept. 1289 translated thence (by William ⟨de la Corner⟩, bishop of Salisbury; Edmund ⟨'of Almaine'⟩, earl of Cornwall; and many other religious and saecular persons) and put in a new and more pretious shrine, placing it neare where the old one stood: and put over it a mosaick work or tabernacle, as it now standeth? (vide et quaere). Such a work Somner speaks of of

[1] regestrum Universitatis Aaa p. 262, 1.

[2] ⟨The passage in square brackets occurs in the text of the MS. but is scored out as an unjust reflection.⟩

[3] chronicon Thomae Wyke ut supra sub anno 1289.

Thomas Becket, vide Antiq. Cant. p. 171. This being praepared long before, were severall benefactors towards it; the cheifest of whome amongst the rest was John the son of William de Ellesfeild[1] who gave a messuage situated on the north side of St. John's Street. Galfridus 'aurifaber' gave[2] 12*d* per annum solvendos de terra sua super magnum pontem, i. e. in Grandpont.

⟨*Cures at this new shrine.*⟩

After this she did not only become more glorious and rich in gifts, but also more honoured of all both of the University and city, as I have before ⟨p. 136⟩ in her life shewed; with 40 dayes' indulgence to them that would keep her day holy. Soe that every one striving who should excell each other in their duties (for soe I may terme it, being enjoyned to it by the diocesan), none grew more famous then St. Frideswyde. I have heard, I confesse, of Our Lady at Boxley, Walsingham, and Wilsdon, and the image of the roode of St. Saviour at Bermondsey, as also within these 57 years of the Lady of Mont-aigu in Brabant; and every one of them famous for the deeds they have performed: but I verily beleive had there bin a continued history of the miracles of this our saint, as ⟨also⟩ her well at Binsey,—as Phillip, priour of this place, had fairly shewed the way in writing a volume of those that were acted[3] some time before, at, and after her translation—would without doubt have surpassed them all[4].

⟨*S. Frideswyde's shrine plundered and destroyed by Henry VIII.*⟩

But to draw nearer to an end, she being thus adored and sought after till the last breath of religious houses, was then, viz. 30 Henry VIII ⟨1538⟩, amongst others taken downe, and all her offerings conveyed into the King's treasure. Soe that what was left behind was only her praetended bones, which laid there till the beginning of Queen Elizabeth.

⟨*Catherine Martyr buried in S. Frideswyde's tomb.*⟩

For wee read[5] that Peter Martyr's wife, a godly woman, who had bin buried here, anno 1552, was taken thence by command of certaine visitors appointed for that purpose, and was buried in a dunghill,

[1] regestrum magnum S. Frideswydae fol. 470.

[2] liber parvus S. Frideswydae p. 217 carta 248.

[3] 'acted' substituted for 'done.'

[4] unless you'l say that the shrine of St. Thomas of Canterbury did exceed; vide Twyne XXIV p. 494, 495.

[5] Foxus in vol. II Martyr. fol. 1968.

because she was reputed a heretick (then soe called). But when Queen Elizabeth came to the crowne, shee was taken up againe, and her bones soe coupled and mixt with St. Frideswyde's[1] and both buried togeather, that if it should happen hereafter that she should be taken up againe they should not distinguish her bones from St. Frideswyde's. Wherupon this epitaph was added—

'Hic requiescit religio cum superstitione.'

⟨Chantries in S. Frideswyde's Church.⟩

⟨i. *Chantry of Henry Burgwash.*⟩

Our discourse being finished concerning St. Frideswyde (of whome I could much more enlarge my selfe), we must speake of the severall chantries that have bin instituted in this church.

The first of which I find was by Henry Burgesh, bishop of Lyncolne[2], who in the year 1337 gave to this covent the church of Churchhull in his diocess, to have a chapleine that should alwaies pray for his good estate.

⟨ii. *and* iii. *Chantries of Lady Montacute.*⟩

The next are the 2 chantries founded by Elizabeth Montacute the wife of Sir William Montacute knight, who obtaining license[3] from King Edward III, Nov. 26 anno regni 19 ⟨1345⟩, did by her charter[4] the year following, viz. the 6 of August anno 1346, give for the maintenance of them 46 acres of meadow ground called 'Stokwell Meade' in Berks in Hornmere Hundred, being now the farther half of Christchurch Meadow, divided formerly by the Shire Lake, since (as now) by meere-stones; and then, by the inquisition of John Alveton, the kings escaetor, valued to be worth in all rents 8£ per annum. Next year after this gift followed the ordination[5] of the chantries, drawne betwixt the foundress and the covent:—that is to say, that there should be two secular preists, who should dayly celebrat masse in the chappell of St. Mary the Virgin neare St. Frideswide's shrine for the soule of her in the first place, and of Sir William Montacute her husband next, and then of John ⟨Gynwell⟩, bishop of Lyncolne, while they lived and after their decease; as also for the soules of Sir Peter Montfort and Lady Maud his wife, parents of the said Elizabeth; for the soules of John de ⟨**fol. 237 b**⟩ Montacute, Sir William Montacute then lately

[1] Sanderus de schismate Angl. lib. 3.

[2] liber MS. institutionum Thomae Beck, episcopi Lyncolniensis, fol. 138.

[3] regestrum magnum S. Frideswidae fol. 293.

[4] ibidem p. 294, 295; A. W. 29–37.

[5] ibidem.

earl of Salisbury, Simon ⟨Montacute⟩ bishop of Elye, Sir Edward Montacute, the Lady Alice de Aubeneye, the Lady Mary Cogan, the Lady Elizabeth prioress of Halywell, the Lady Hawis Bavent, the Lady Maud and Lady Isabell the one abbesse of and the other a nun at Berking,—being the children of the said Sir William Montacute and Elizabeth his wife; for the soules also of Sir Thomas de Fournigvale her second husband, Sir Peter de Lymeseye her kinsman the feoffator of this meade to her and her husband, Simon de Islip a canon of Lyncolne; and for the soules of all faithfull deceased. Furthermore, it was ordained that these canons should alwaies find bread wine and light in performing the said masse as also vestments for the preists; one of ⟨the⟩ chapleins was to celebrate before, the other after, the masse of our Lady; and both (being presented by her, while living; and after her death, by the bishop of Lyncolne) to weare surplices therat; they were also (over their surplices) to be clad with certaine black vestments loyned with furres called 'amisia,' having on the forepart therof an escocheon parted[1] 'per baron and fem⟨me⟩,' containing the armes of Mountacute and Mountfort. The preists thus clothed were before and after dinner ⟨to⟩ say a *placebo* and a *dirige* for the soules of the aforesaid persons after the way of Salisbury at the tombe of the aforesaid Elizabeth, and for their labor to receive yearly from the hands of the priour and covent 10 marks (that is to say, for the cheifest of the preists 5 marks and a half, and for his fellow 60*s*), and also a load of wood and another of straw: as for their habitation they were to have one of the houses situated in the churchyard on the north side of the church, belonging to, and alwayes to be repaired by, this covent. With severall other ordinations which for brevity I omitt.

In this manner it continued till the year 1362, and then for want of preists because of an universall pestilence, as also the slendernesse of the rents issuing from the land for the maintenance of them, was by Anthony Goldesborough, praecentor and canon of Lyncolne and officiall while that see was then void, reduced but to one chapleine[2], which soe continued till the year 1379.

And then were brought in two againe and by John ⟨de Bokingham⟩, bishop of Lyncolne, changed[3] from Saecular to Regulars, contrary to the first ordination; with divers other ordinations for them to observe, which I shall now, as needless, omitt.

[1] ⟨i.e. the husband's arms on the dexter, the wife's on the sinister side of the shield.⟩

[2] liber magnus p. 398.

[3] ibidem, 299.

⟨iv. *Chantry of John of S. Frideswyde's.*⟩

The next chantry is that of John of St. Frideswyde's[1], borne in the parish belonging to this church and a rich burgess of Oxon. Who[2], dying 34 Edward III ⟨1360⟩ left severall lands and tenements in and about Oxon (too larg here to be inserted) for a chantry; which ⟨lands and tenements⟩, in the 43 of Edward III ⟨1369⟩, were setled for this chantry to find a chapleine which should be one of these canons to celebrate divine service dayly at the altar of our Lady for the soules of him and Emme his wife; as also of John Hostiler, Roger de Northwood, and Agnes de Spayn; and for the soules of all faithfull deceased.

⟨*Chantry of Thomas de Swinshull.*⟩

Another, instituted by Thomas de Swyneshull, anno[3] 1370; who, devoting his body to be buried here in the churchyard opposite the north gate of the church, left his house called Little Bruerne in the parish of St. Micael's in the South to find a chaplein to pray alwayes for the good estate of him and Agnes his wife, &c.

⟨*Other small chantries.*⟩

With several other small chantries, obits, and anniversaries, which I have partly mentioned already ⟨p. 60⟩ in my discourse of St. Frideswide's parish church, being the self same with this that I have bin speaking off. Look more there.

⟨Persons buried in St. Frideswyde's Church.⟩

As for those worthy persons that have bin here buried are many. But their inscriptions[4] have generally bin soe miserably defaced that there is scarce any memory of the persons underneath deposited that can be produced.

Rossus, as I remember, tells us that *Didanus, prince of Oxon* beforementioned, the founder of this church, was with *his wife Safrida*, bothe the parents of Frydeswyde, buried here in a south isle adjoyning to the church and where *Frideswyde* was at first buried, but their tombs utterly defaced when the church was burnt in King Ethelred's days.

[1] ibidem p. 368, 369. Vide notas nostras A. W. p. 51; V 403.

[2] ⟨The text here has been arbitrarily reduced to order. In the MS. it is very confused, from discrepancies introduced by corrections.⟩

[3] rotuli curiae Maioris Oxon de anno 48 Edward III ⟨1374⟩ in archivis civitatis.

[4] 30 bras⟨s⟩e inscriptions (with others woren by time) toren off. Vide proximam paginam ⟨i. e. fol. 238 a; see p. 173.⟩

William the son of William de Stretford beforementioned, a benefactor, buried about the begining of Henry III[1].

Christian le Rus or Rufus, about the year 1250: vide Collect. ex libro S. Frid. Who she[2] married se in Parn Hall ⟨i. 149⟩ and Kepeharme Lane ⟨i. 200⟩. Mention I find of Jordan le Rus, Twyne XXIII 84.

William ⟨**fol. 238 a**⟩ *Gernun*, serviens Universitatis, circa annum 1255, vide cartam ⟨in lib. S. Frid.⟩ 196. Vide Collect. ex lib. S. Frid. p. 95.

William the son of William Astell, a burgess of Oxon, who gave[3] to this covent 4*s* per annum out of a messuage in St. Micaell's in the South, buried in King John's time.

Richard Hamond, buried before the chapter house, in the raigne of Henry III.

John Hamond, brother to the said Richard, about the year 1265. He gave[4] the old habitation of the Black Fryers, as I have there mentioned.

Nicolas de Colsulle, a burgesse of Oxon, another benefactor, buried anno 1323.

John Peggy, another rich burgess, buried in our Ladye's chappell 1349.

The Lady *Elizabeth Montacute* beforementioned, about the yeare 1349. Her tombe is yet remaining[5], wheron layeth her statue cut in marble and depicted to the life, having two angells supporting her head, and at her feet a hound couchant, and round about the tombe the effigies of [all[6] her children beforementioned ⟨p. 171⟩]. The armes upon it are severall, viz. '*a⟨rgent⟩* 3 *fusills in fess g⟨ules⟩*' (Montacute); '*bendy*[7] *of* 10, o⟨r⟩ *and b⟨lue⟩*;' etc. with others by time blemished. This monument formerly stood between 2 pillars on the north side parting the choire and our Ladye's chappell, but removed about 28 years agoe, anno 1633, when the church was new paved and wainscoted and placed at the head of St. Frideswyde's repository between the 2 pillars equall and opposite to the former where before she layed[8].

[1] ⟨Marginal notes:—⟩ (*a*) 'Then Henry de Nowers ut infra.' (*b*) 'Baldwin Parles ut infra' ⟨see note 8 *infra*.⟩

[2] 'Christian Pady, vide F 62.'

[3] regestrum magnum fol. 343 et registrum parvum p. 24.

[4] registrum magnum fol. 376.

[5] See in my folio book of monuments in Ch. Ch.

[6] ⟨The words in square brackets are substituted for 'severall preists with bedes in their hands.'⟩

[7] ⟨The arms of Mountford; see *supra* p. 171.⟩

[8] ⟨Here were written 'Henry de

⟨Destruction of monuments.⟩

Soe also[1] were divers flat marble stones, with the stone coffins of divers of the cannons, cast out, and made a conveyance for water in Christ Church quadrangle, as they were seene in July 1666 when the quadrangle was levelling.

⟨Inscriptions and interments in the Church.⟩

On a flat marble in Our Ladye's Chappell this inscription in a Saxon[2] caracter,

Hic jacet Andreas de Soltre, quondam rector ecclesie de Kalleyn, cujus anime, &c.

In the chappell adjoyning on the north side of our Ladye's chappell on a flatt marble there, the proportion of a man in a long coat, begirt with a falchion, and a hound at his feet, is this inscription :—

Hic jacet Edwardus Courtenay, filius Hugonis Courtenay fratris comitis Devon : cujus anime propitietur Deus.

On another, the proportion of a man in a long robe :—

Hic jacet Johannes Fitzalleyn, qui obiit XXII die Novembris MCCCCLII : cujus anime propitietur Deus.

William filius Helie sepelitur hic, qui dedit huic ecclesiae all his interest that he had in the church of Wrmehale cum crofta et 6 acris terrae quas Otuillus de Insula eidem ecclesiae dedit cum dedicaretur as also 2 acres of land that Ioceus gave to the same church[3].

Reginald Metherderwen, Dr. LL., 1447. Upon his grave stone, which was of marble, was his effigies in a doctor's habit with his armes over him; but both, with the inscription, long since taken away[4].

John Leland, senior, last of April, 1428; vide tom. 4 Johannis Lelandi in vita Johannis Lelandi senioris; et vide notas nostras ad

Noers, ut infra ⟨p. 175⟩; Baldwin de Parles ut infra ⟨p. 175⟩'; but scored out, and transferred to fol. 237 b—see note 1 page 173.⟩

[1] ⟨See note 4 page 172. See p. 175.⟩

[2] ⟨i. e. black-letter.⟩

[3] liber parvus S. Frideswydae p. 308 carta 370. Testis fuit Radulphus Pady, burgensis Oxon. Uxor ejusdem Willelmi fuit Emma de Pyrie, etc. ⟨There are some marginal jottings about here :—⟩ (*a*) *John Helyer*, 1458, sched.' (*b*) *Thomas Janyn*, rector vel vicarius de Trowbryge, sepultus in ecclesia S. Frideswydae, 1456; vide sched. 5 sub anno 1456; sched. 6 p. 2.' (*c*) '*Henry Castell*, scolaris Oxon, V. 61.' (*d*) *Robert Quick*, 1461; sced. 7 p. 2.'

[4] Twyne XXIV 429; sched. 3 p. 3; A. B. 81.

Pitseum; et vide Twyne XXII 145, 2; vide Twyne XXI 346; vide in Vine Hall ⟨i. 171, 639⟩.

John Cobous, Oct. 15, 1472. John Cobhow, principal ⟨of⟩ Lyons Hall, vide registrum Aaa p. 8 b et in Cob Hall ⟨i. 137⟩.

Baldwyn de Parles and *Julian Tirel* his wife; who gave[1] a yard land in Churchhull A. W. 25, V 582. This Baldwin had a son named Walter benefactor to Einsham when Godfry was abbot: that was about the year 1181 (vide notas Einsham p. 9, 13). Julian Tirell, vide notas Einsham p. 9; V 290.

Henry (de Nodariis or) *de Noers*, and *Julian his wife*, daughter of Henry de Chaldri lord of the mannour of Churchhull com. Oxon. buried here in the begining of Henry III. This Henry, as I have observed, gave[2] with the consent of his wife all the interest he had in the said church of Churchull with all the appurtenances therto belonging, as also the tithes of all his meads in the said mannor, and afterwards confirmed by his son Nicolas de Noers, and another of their succeding heires in the same lordship called Roger de Noers, knight, and Julian his wife[3].

At the head of the Lady Montacute is the proportion of another man in a long robe with a lyon at his feet, having neither inscription or armes. The tombe was removed from the two opposite pillars parting the choire and Our Ladye's Chappell.

Other proportions of severall priors of this church ther were; but cast out when the church was new modelled and paved.

⟨Arms[4] formerly in S. Frideswyde's Church.⟩

⟨fol. 238 b.⟩ At the head of the former, is the proportion of a man[5] of huge stature in armour cap a pee . . . . ; under his head an oxe's or bull's head g⟨ules⟩; and at his feet a dog or hound couchant ar⟨gent⟩ collered g⟨ules⟩ embossed o⟨r⟩, and upon his brest a garb or; with these armes on the sides of his monument:—

'Ar⟨gent⟩, a chevron between 3 dogs (the 2 uppermost combatant

[1] registrum magnum fol. 230.

[2] registrum magnum fol. 227.

[3] vide A. W. 24, 25. Confirmed by Richard, archbishop of Canterbury: which must be Richard Wethershed. Confirmed afterwards by Alexander pope (ut liber parvus p. 297) i. e. Alexander IV.

[4] ⟨I have added in several cases the family which bore the coat, from Morant-Papworth, Ordinary of British Armorials, London, 1874. These additions will be recognised by the angular brackets which enclose them.⟩

[5] Some say this is Nowers; others, Basset. Thomas Basset, vide A. W. p. 22. See in my church notes of Tackley. I beleive this monument was for Georg Nowers, knight, lord of Tackley.

the other in base current) sable' which seemeth to be borne by the name of **Gaynsford**, but whether intended for one of that name buried here I am in doubt. This ⟨coat is⟩ in the midde of the four following :—

1. impaled { the same as before; barrie nebulé of 6, a⟨rgent⟩ and g⟨ules⟩—**D'amory**.

2. impaled { the same as before; o⟨r⟩, 3 pyles g⟨ules⟩ a canton erm⟨ine⟩—**Bassett**.

3. impaled { the same as before; s⟨able⟩ a bordure ar⟨gent⟩ of 5-foyles g⟨ules⟩—**D'arcy**.

4. impaled { the same as before; g⟨ules⟩ 3 fishes (perhaps lucies) hauriant ar⟨gent⟩—⟨**Lucy**⟩.

At the head: impaled { b⟨lue⟩ a fesse ar⟨gent⟩ between 3 garbes o⟨r⟩—⟨**Nowers**⟩; the same as before.

There be more armes on the other (north) side of this tombe, but obscured by the partition betweene it and the Divinity Chappell. In one of the west windows of the north crose-isle was the proportion of this man againe, clad in armour and mail, kneling before a desk with a book theron, his helmet laying by him, and on his surcoat the same coate of armes as before exprest. But this with divers other armes belonging to nobility and gentry (some of which I have here mentioned) that wer benefactors to this place were taken downe anno 1633 when the painted glasse now standing was set up.

G⟨ules⟩, a cross flurt[1] o⟨r⟩.—**lord Latimer**.

A⟨rgent⟩, 7 mascles voided 3, 3, and 2[2] within a bordure b⟨lue⟩.—⟨**Ferrers.**⟩

G⟨ules⟩, a lyon ramp⟨ant⟩ a⟨rgent⟩.—**Carlton, lord Powis**.

G⟨ules⟩, a chev⟨ron⟩ between 10 crosses patée a⟨rgent⟩.—**lord Barkley**.

B⟨lue⟩, a cross ar⟨gent⟩.—⟨**Aylesbury.**⟩

Checquy, o⟨r⟩ and b⟨lue⟩.—**Warrin**.

G⟨ules⟩, a lyon ramp⟨ant⟩ o⟨r⟩ armed and lang⟨ued⟩ b⟨lue⟩.—**Fitzaleyn**.

Quarterly, Franc and England, within a bordure.— . . .
. . . . .—**lord Stafford**.

[1] ⟨i. e. flory.⟩

[2] ⟨*sic* in error for 'three three and one.' Perhaps the arms of some of the Ferrers of Groby: see Papworth, p. 976.⟩

Or, a cross quarterly quartered b⟨lue⟩ & g⟨ules⟩ charged with 5 roses a⟨rgent⟩—⟨**Langton.**⟩

These armes following are yet remaining in St. Frideswyde's Chapel now the Divinity Chappell.

B⟨lue⟩, a fess ar⟨gent⟩ between 3 garbs or.—⟨**Nowers.**⟩

Ar⟨gent⟩, on a cheif g⟨ules⟩ 2 mulletts of 6 points peirced or.—⟨**St. John.**⟩

Paly of 6 ar⟨gent⟩ and b⟨lue⟩, on a bend g⟨ules⟩ 3 eagles displayed or.—⟨**Grandison.**⟩

or, on a cheif indented b⟨lue⟩ a mullet peirced argent.—. . .

Party per pale indented vert and g⟨ules⟩ a chev⟨ron⟩ o⟨r⟩.—**Hungerford.**

o⟨r⟩, 3 torteures a file of 3 b⟨lue⟩.—**Courtnay.**

Ar⟨gent⟩, Cresuly[1] botony fitchée 3 fleur de liz sab⟨le⟩.—⟨**Bereford.**⟩

Thus much for the church.

⟨Light in the Church.⟩

The barbour's light to burne here, Twyne IV 126; Twyne XXI 268; vide History[2] 1349. ⟨Explicit fol. 238 b. Incipit[3] **fol. 241 a.**⟩

⟨Dissolution of S. Frideswyde's priory.⟩

Thus much for the church. I have noe more now to say concerning this place, only but what concerns its dissolution; viz. that after it had stood about 830 years, sometimes in prosperity, sometimes in adversity, was allotted as one of the cheifest religious houses to be dissolved by the procurement of Cardinall Wolsey. For he (having gotten the pope's bull dated ⟨3 Apr.⟩ 3 nones April 1524, and the

[1] ⟨i. e. crusily.⟩

[2] ⟨i. e. Gutch's Wood's Hist. Univ. Oxon. I. 444. See *supra* p. 62.⟩

[3] ⟨fol. 239, 240 contain a document which is given infra p. 178.⟩ ⟨On a slip now attached to fol. 379 a is the following note. There is no indication which church it relates to—though possibly to the Cathedral, from the mention of Christ Church people. The 'Aubrey MS. B' which is mentioned may have been vol. ii. of his 'Monumenta Britannica,' now lost.⟩ 'Mr. Edm⟨und⟩ Wild when a yong commoner of Christ Church Oxon, was in digging found the body of . . . in armour with garbs (wheatsheafs) thereon, which were also in the windowes before the new glass was put up. Mr. Wild saith that the tradition was that this gentlem⟨an⟩ was kil'd in a battle at Heddington neare Oxon. Somebody in Ch Ch. kept the buckles. This Aubrey in his book "B" inter p. 272, 273. See φ 11. Mr. Aubrey hath the draught of the martyrdom of Thomas a Becket which is in a window ibidem in "B" 273.'

king's letter patent[1], dated the 13 July anno 1525; the one to dissolve, the other to erect) plucked downe most of it, and set up in its roome the present college of Christ Church as it now imperfectly standeth, causing it to be called 'Cardinall Wolsey's College,' &c (of which more in its place[2]) and at the same time took care that the Regulars Canons of the said priory should be translated to other monasteryes of the same Order.

⟨*Valuation in* 1525.⟩

Concerning the valuation at that time of all its lands, I cannot justly say to what summ it amounted, only but of the lands and messuages they had in Oxon[3]: that is to say, St. Bernard's College yeilding yearly if let to ferme 20*s*, reckoning with it the garden that they held of Durham College which in all made 2 acres of land; Vine Hall otherwise Peckwater's Inn, with all its aedifices containing 3 acres of land, 8£ 13*s* 4*d*; Canterbury College, with the hall, chappell, chambers, kitchin, and other aedifices belonging therto, 16£ 8*d*; Brodgates Hall, 13*s* 4*d*; all their messuages and tenements in the parishes of St. Georg, St. Mary Magdalen, St. Ebbe, St. Michael at North Gate, St. Mary the Virgin, St. Peter in the East, St. Martin's, St. John, All Saints, St. Peter's in the Bayliffe, St. Aldate, St. Edward and St. Nicholas *alias* St. Thomas, all amounting to the yearly sum, 64£ 13*s* 0*d*; and severall others which were all annexed to his college. ⟨Explicit fol. 241 a which is mostly blank; **fol. 241 b** is blank.⟩

⟨Proceedings at the Suppression of S. Frideswyde's Priory.⟩

⟨Incipit **fol. 239 a.**⟩ Roma[4] 15 Apr. 1524.

Quintodecimo die mensis Aprilis anno domini millesimo quingentesimo xxiiii^to^ in domo capitulari domus sive prioratus sancte Frideswide Oxon reverendus in Christo pater et dominus dominus Johannes permissione divina Lincolniensis episcopus et venerabilis vir magister Robertus Carter in sacra theologia bacallarius capellanus et consiliarius reverendissimi in Christo patris et domini domini Thome tituli sancte Cecilie presbiteri cardinalis Eboracensis, Anglie Cancellarii et ad potentissimum regem nostrum universumque ejus regnum et provincias sibi

[1] Patentes 17 Henry VIII ⟨1525⟩ inter autographa in curia rotulorum sive domo Conversorum.

[2] ⟨Gutch's Wood's Colleges and Halls, p. 414.⟩

[3] ex rotulo in curia augmentationum de particulis monasterii S. Frideswydae.

[4] ⟨This heading is found on fol. 239 a, b, and 240 a. On 239 a is a marginal note 'Car⟨dinal⟩ Wolcy book.' The paper is a copy of a document, and is not in Wood's handwriting.⟩

subjectas etiam de latere legati, judicialiter sedentes; habentes in praesencia sua venerabiles et honoratos viros magistrum Thomam Mosegrave in medicinis doctorem alme Universitatis Oxon commissarium, magistrum Johannem Higdon in sacra theologia doctorem celeberimi Magdalenensis collegii presidentem, magistrum Georgium Hennage in decretis baccallarium archidiaconum Oxon, magistrum Johannem Clemonde collegii Corporis Christi Oxon presidentem, magistrum Matheum Smythe sacre theologie baccallarium gardianum collegii regalis de Brasynnose, ac multos alios dicte Universitatis scolares graduatos in testes per eos tunc agenda specialiter adductos et requisitos; religiosum patrem dominum Johannem Burton priorem monasterii sancte Frideswide ac omnes canonicos regulares in dicto monasterio regulam sancti Augustini profitentes et degentes coram eis vocari fecerunt. Ac cum dictus prior et omnes confratres sui personaliter coram eis constituti fuissent, ipse reverendus pater dominus Lincolniensis episcopus et venerabilis vir magister Robertus Carter quandam commissionem per dictum reverendissimum dominum legatum ad eos transmissam magno sigillo dicti reverendissimi patris filis sericis albis et viridibus intexto et capsula quadam ferrea dealbata incluso sigillatam exhibuerunt, que sic incipit: 'Thomas miseracione divina,' etc., cujus datum est in edibus dicti reverendissimi domini legati primo die mensis Aprilis anno domini millesimo quingentesimo xxiiii^to^; ac ipsam commissionem per magistrum Johannem London, legum doctorem dicti reverendi patris in archidiaconatu Oxon. commissarium et sacellanum suum, presencia dicti prioris et omnium confratrum suorum ac predictorum venerabilium virorum aliorumque Universitatis Oxon studentium, testium ad illum actum specialiter vocatorum et requisitorum, publice plane aperte et distincte alta voce legi fecerunt. Et statim atque immediate post lectionem dicte commissionis dictus reverendus pater dominus Lincolniensis episcopus et venerabilis vir magister Robertus Carter in presencia dicti prioris et omnium confratrum suorum ac in presencia venerabilium virorum supranominatorum, testium ad hunc actum vocatorum et requisitorum, commissionem dicti reverendissimi patris in eos et in eorum quemlibet acceptaverunt et onus procedendi juxta tenorem et ⟨fol. 239 b⟩ secundum vim formam et effectum ejusdem in se assumpserunt et ad executionem ejusdem absque ulla dilatione processerunt hoc ordine: videlicet, dictus reverendus pater assistente sibi dicto venerabili viro magistro Roberto Carter in presencia dicti prioris et omnium confratrum suorum ac aliorum testium supranominatorum vivo vocis oraculo zelum dicti reverendissimi patris erga Universitatem suam Oxon. pro augmentacione studii scolastici declaravit ac quod ea de causa suis non modicis sumptibus et expensis de monasterio sancte Frideswide collegium pulcherimum pro communi utilitate omnium in dicta Universitate studentium erigere fundare et stabilire in animo haberet: dicti itaque reverendissimi patris vice et auctoritate dictus reverendus pater assistente sibi dicto venerabili viro magistro Roberto Carter nomen monasterii sancte Frideswide Oxon et dignitatem prioratus ibidem necnon ordinem Sancti Augustini et dependentias inibi, penitus et omnino suppressit et extinxit; ac etiam canonicorum inibi degentium personas ad alia monasteria sive loca ordinis sancti Augustini transferendas; ac suppressi tunc monasterii fructus, redditus et proventus ac bona omnia ad effectum ut persone idonee pro ratione facultatum dicti loci in eodem instituende partim publicis lectionibus astricte liberales artes ad commodum studentium profiteantur et aliis interpretentur, partim ecclesie dicti loci intendentes divinis inserviant perpetuo applicande et appropriande edixit et decrevit et locum ipsum jam suppressi monasterii vacuum pronuntiavit. Ac immediate et absque temporis intervallo in presencia dicti domini Johannis Burton et omnium canonicorum dicti suppressi monasterii ac predictorum venerabilium virorum testium supranominatorum tunc presentium, pacificam possessionem dicti loci vocati monasterium sancte Frideswide ac omnium jurium et pertinentium ejusdem una cum dicto venerabili viro magistro Roberto Carter dicto reverendo patri continuo et in omni actu assistente nomine

dicti reverendissimi patris ac domini legati realiter ingressus est et possessionem pacificam simul de omnibus bonis mobilibus dicti suppressi monasterii cujuscumque generis fuerint realiter accepit ac deinceps venerabilem virum dominum Johannem Burton nuper priorem ibidem ad compotum sive ratiocinium annui valoris omnium et singulorum fructuum reddituum et proventuum ad tunc suppressum monasterium pertinentium reddendum admonuit, sigillum insuper commune dicti tunc suppressi monasterii per dominum Johannem Burton nuper ibidem priorem et confratres ibidem publice productum in domo capitulari in manus suas et custodiam ⟨fol. 240 a⟩ assumpsit et in quadam bursa alba ac corea reposuit et cera rubea firmaculis dicte burse apposita sigillo cujusdam canonici dicti suppressi monasterii sigillavit. Ac deinde inventarium super omnibus jocalibus vasis aureis et argenteis ornamentis libris calicibus vestibus utensilibus ceterisque omnibus ipsius suppressi monasterii mobilibus tam ad cultum divinum quam prophanum et communem usum in dicto suppresso monasterio degentium pertinencium conficere incepit et ad reliqua in commissione dicti reverendissimi domini legati contenta exequenda cum summa diligencia properavit. Et dictus reverendus pater dominus Johannes Lincolniensis episcopus antedictus et venerabilis vir magister Robertus Carter capellanus et consiliarius dicti reverendissimi patris super omnibus et singulis premissis instrumentum publicum fieri et confici per me Edwardum Standisshe notarium publicum rogaverunt et requisiverunt.

Acta sunt hec omnia et singula suprascripta per reverendum in Christo patrem et dominum Johannem Lincolniensem episcopum ac eciam per venerabilem virum magistrum Robertum Carter capellanum et consiliarium reverendissimi domini legati, die anno et locis suprascriptis, in presencia mei Edwardi Standisshe notarii suprascripti ac in presencia venerabilium virorum testium supranominatorum ad interessendum omnibus et singulis premissis et ad testimonium perhibendum super eisdem specialiter rogatorum et requisitorum [1].

E. Standisshe.

⟨Explicit fol. 240 a.⟩

⟨2.⟩ The College or Church of St. Georg [2]: ⟨first sketch⟩.

⟨Incipit **fol. 206 a.**⟩ Our discourse of St. Frideswide's Priory being finisht, wee must proceede to speak of the next house of this order within the city; which is the College or Church of St. Georg in the

[1] ⟨This paper is endorsed (on **fol. 240 b**):—⟩
'Copia actorum in domo capitulari nuper monasterii Sancte Frideswide Oxon, coram et per reverendum in Christo patrem et dominum Johannem Lincoln. episcopum et venerabilem virum magistrum Robertum Carter capellanum et consiliarium reverendissimi domini, commissarii, &c.'
⟨Except for this endorsement **fol. 240 b** is blank.⟩

[2] ⟨Wood in the margin dates this section 'Aug. 5. 1661.' There are several other marginal jottings:—⟩ (*a*) 'This place, St. Andrew's Church, St. Georg's Church, the halls of St. Georg, must come into North West Ward' ⟨i. 214, 215.⟩ (*b*) 'That here was a deane and praebendaries here se Collect. ex Lelando 8° p. 138 et vide Twyne XXIII p. 71.' (*c*) 'Walton praebenda Walteri archidiaconi, V 577, 578.' (*d*) 'The liberties of St. Georg in the Castle to be kept, V 576.' ⟨a reve of Henry I.⟩

Castell, founded at first for Secular Canons of St. Austen, but after a small time they were translated from hence to Ousney and became Regular, as I shall in due time demonstrate.

⟨At first, a College of Secular Canons.⟩

⟨i. *Its foundation.*⟩

Within three yeares after the foundation of the Castell (of which I have already spoken) was this College founded [1], viz. in the year 1074, by Robert D'oilly [2], the first of that name that came into England with William the Conquerer, with the consent and help of Roger [3] de Ivery (not John, as Leland hath [4]) his sworne brother, and both it and the Castle was by their agreement consecrated to the memory of St. Georg the tutelar saint of England.

⟨ii. *Its endowments from the founder.*⟩

After its foundation (placing in it Secular Canons, or a deane and praebendaries [5]—most proper and agreable for academians [6], as Mr. Twine observeth [7]) he endowed it with lands, tithes, and revenews out of the severall baronies of D'oilly and St. Waleryes both belonging to the said sworen brothers. Besides which the founder [8] (with the consent of Alditha his wife and Neyle 'Nigellus' and Gilbert D'oilly his brothers) gave them [9] the church of St. Mary Magdalen in the suburbs of Oxon with all its appurtenances therto belonging as also 3 hides of land in Walton lying in Beaumont feilds, which were both confirmed to them by the charter of the aforementioned Roger de Ivery.

⟨iii. *Other benefactors.*⟩

Not long after the foundation [10], or about the same time, wee find other benefactors to this place.

That is to say, *Thomas* [11] *le Den* [12] of Oxon, who gave all his croft

[1] The foundation charter and other matters of this college see V 571, 574.

[2] regestrum Ousney in chartario Aedis Christi Oxon fol. 9, 1 titulo V.

[3] ex magna charta fundationis in chartario Aedis Christi.

[4] in Itinerariis vol. 2 in archivis Bibl. Bodl. MS.

[5] F (broken) 138.

[6] ⟨'academians' substituted for 'the University.'⟩

[7] Apol. Antiq. lib. 2 p. 212.

[8] Se Osney English register that I have.

[9] ex eodem registro ⟨i. e. Osney, at Ch. Ch.⟩ p. 9 tit. 5.

[10] See what I have said in Walton ⟨i. 348, 349⟩.

[11] ibidem ⟨Osney register at Ch. Ch.⟩, p. 9 b, tit. V.

[12] testes huic cartae, vide V 574, 625.

commonly called by the name of 'Dens Croft' with whatsoever was belonging therto lying in the suburbs of Oxon.

As also *Brumman de Walton*[1], for the health of his and his auncestors' soules, gave all his land with the meadow ground belonging to it in Walton, as also 'Twenty-acre' (a peice of ground soe called) therunto adjoyning, which he held of the founder Robert D'oilly, and by him afterwards confirmed.

With divers small gifts by other charitable persons bestowed upon them and this College, which at this time for brevity needeth noe recitall: and not only[2] confirmed by the founder; but by King Henry I to the tenants of the said cannons granted[3] free of shyrs, hundreds, wards, and all pleas as alsoe of sac, soc, toll, tem and infangenethef, and other exactions and quarrells, except murder and theft approved.

⟨iv. *Its subsequent history.*⟩

Thus after the foundation and endowment of this College with lands, 'twas inhabited and governed by the Secular Cannons till the monastery of South Ousney was erected—which was the full space of 55 years.

⟨Next, translated to Osney and for Regular Canons.⟩

And then they were by Robert D'oilly[4] (the second of that name, and nephew to Robert D'oilly the founder of this place), translated from hence with all their lands to Ousney (Galfridus de Ivery confirming the same) and became Regular Canons, learning the same example **⟨fol. 206 b⟩** from those of St. Frideswide priory who a little before had shewed them the way.

⟨Thirdly, a house for students of the University.⟩

Having now spoken of this place while it was possessed by the Seculars[5], wee must proceede to tell you what is memorable of it when it came immediatly after to be possest by scollers of the University, who were (as I find) of severall sorts (as now in the Col-

[1] ibidem ⟨i. e. Osney register at Ch. Ch.⟩. Of this gift see in Collect. ex reg. Ousney ad finem.

[2] ⟨'and not only' substituted for 'all which lands were not only.'⟩

[3] ibidem, fol. 10, 1, tit. V; Twyne XXII 424.

[4] He gave St. Georg his church to Ousney Abbey with all appurtenances and chappells; and what appurtenances those are see in the cheif charter of Ousney.

[5] see more in the statutes and my Collections thence, p. 35, in libro notarum F.

ledges), as appears by the statutes of this college[1] where there is mention made of 'Custos, Socii or Sacerdotes Scholares, Scholares et Commensales,' that is, 'Warden, Fellows or Scholler Priests, Schollers and Commoners.'

⟨i. *The Warden.*⟩

The 'Custos' or Warden was allwaies to be one of the cannons of Ousney (to whome this place did belong). Who though he did not allwaies reside here, yet he had his deputy to performe his office in his absence and once in a week or sometimes more would commonly lodge here to see good orders observed.

And as oft that it hapned soe, betweene the Nativity ⟨25 Dec.⟩ and Ephiphany ⟨6 Jan.⟩, the Schollers, having notice of it, would after supper goe to Ousney and there wait till such time he came out into the court; and being come, they would follow him towards this college in the Castle, being guided by the 'pauperculus' or sexton of this place with a burning torch in his hand; and when they came to the Hamel which is the midway between Osney and the Castle they would by the Warden's appointment (as I have elsewhere ⟨i. 318⟩ shewed) begin and sing an hymne all togeather till they came to their colledg and soe up to his chamber doore where they all with due obeysanse left him to his good rest for that night.

⟨ii. *The Fellows.*⟩

The 'Socii' or Fellows[2] (of which were, as I suppose, the 'Sacerdotes Scholares,' as are mentioned in the statutes) were at their admittance to that place ('ad servitium ecclesiae Sancti Georgii,' as 'tis exprest) to be conducted to the altar in the chapel and there with his hand stretched out and laid theron, was before God and St. Georg the patron of this place to promise that soe long as he lived in this college to performe divine services; and in all things either in words or actions be most faithfull to the canons that shall rule successivly in this place, in nothing contradictory; and amongst his fellows to be kind and loving, not litigious and rangling but modest, chast and holy; that he should not praesume either by instinct of wicked perturbers of the peace, himself, or any other procured, to sow discord betweene those canons that shall happen to govern this place and others whosoever they be either Regulars or Seculars; and the like; but more especially and lastly, if he should be removed and promoted

[1] MS. penes me A. W⟨ood⟩. [2] ibidem.

to a benefice, or happen to dye there or in this place that according to his abilityes he should leave somthing to this church or chappell towards the sustentation of a light to burne before the image of St. Georg at the high altar, which being an antient custome and alwaies performed to the last was called 'lumen Scholarium ob recordationem principii ibidem.'

⟨iii. *The Scholars.*⟩

The schollers[1] at their admittance were likewise to be brought up to the great altar and there sweare to severall things as the Warden dictates to them,—viz. that he shall be faithfull and obedient to him and his successors soe long as he tarries ⟨**fol. 207 a**⟩ here, according as the orders and statutes of the college requires; that he shall not raise debate between the Warden of this place whether Regular or Secular and the abbat of Ousney; that he shall not clamber over the Castle wall in night time and be found guilty of noctevagation; with many statutes concerning his behaviour; moreover he shall whensoever he is promoted to a greater benefice leave something to the college, as is before exprest. After his oth his name is regestred by the chapleine; and then he payeth to the Warden, according to custome, 4*s*; to the common stock, 4*s*; towards a supper, 20*d*; and to his fellow students, 18*d*.

⟨iv. *Their revenues.*⟩

What land they had belonging to them was little or none at all; but were partly maintained by Ousney Abbey, who (as I find from a certaine inquisition[2] anno 14 Edward III ⟨1340⟩) did maintaine five Secular Presbiters (the same as 'Sacerdotes Scholares' before mentioned) to celebrate divine service here, though then and a long time before they had ceased soe to doe: but what they were allowed, as 'twas set downe in the survey of the values of religious houses[3] in Oxon, was 18£ 10*s* per annum from the monks of Ousney to pray allwaies for their founder Robert D'oilly in their service which they had twice a day, before noone and in the afternoone, which was in recompence for all oblations and tithes due to the parish church of St. Georg belonging to Ousney. Which church or chappell, was occupied by these schollers: and the chapleine that belonged to them, who

[1] ibidem.

[2] liber Osney, fol. 33, 2, tit. 12. ⟨This reference is substituted for:—'inter recorda de termino Paschatis, rotulo 6, ex parte rememoratoris regis; vide Twyne XXII 340.'⟩

[3] extract. e recordis primitiarum et decimarum de anno 26 Henr. VIII ⟨1535⟩.

had 40*s* per annum[1] paid by Ousney, was curate allsoe of the said church, and did all duties belonging to the parish, as also praying for the prisoners, as I have exprest in my discours [of[2] St. Georg his church] among the parochiall churches ⟨p. 63⟩.

⟨v. *Poverty of the Scholars.*⟩

Other schollers there were, as are exprest in the statutes (besides these five here spoken off), that had allowance, being in all 12, except commoners.

But they were for the most part Welsh and had nothing allotted them but lodging and diet which they had from Osney[3] and the charity of other people, and noe wages but what they got by dirigees.

⟨vi. *Its dissolution.*⟩

Towards the dissolution of abbies they became very poore and the objects of pitty, being reduced but to three. And soe continuing to the last breath and period of religious houses, were then ejected; and their habitation and church (whose ruins are yet seen) going much to decay, became at last one and the same with the common goal adjoyning for the malefactors[4] of this county, and soe continueth to this day. Look more in the parish church of St. Georg ⟨p. 65⟩.

⟨Projected college here.⟩

Bring in after our discours of these places St. George's hall or house, vide catalogum aularum.

Then King Henry V's intention to build a college in the castle ⟨i. 215⟩.

Liberties of S. Georg in castello to be kept, V 576[5]. ⟨Explicit fol. 207 a: **fol. 207 b** is blank.⟩

⟨2. The College or Church of S. George: second sketch.⟩

⟨*Building of the Castle.*⟩

⟨Incipit **fol. 208 a.**⟩ This Castle[6] was builded, or (as some will)

[1] ibidem.

[2] ⟨The words in square brackets are scored out in the text.⟩

[3] ex collectionibus cujusdam scholaris Oxon tempore Mariae reginae. Vide additamenta aularum per B. T⟨wyne⟩ p. 33 alias 77; et in Twyne XXI 204. Rouse in his Tabella Aularum calls them 'pauperes scholastici' ⟨i. 640⟩.

[4] ⟨In the margin is a pencil note:—'a den of theeves and robbers'—an apt application of S. Luke xix. 46. Afterwards Wood added in ink 'and murderers'.⟩

[5] ⟨See *supra* note 2, p. 180.⟩

[6] ⟨liber Osney⟩ fol. 9, 1, tit. V,—which is the first folio of the booke, the rest being taken out. 'Memorandum quod Robertus de Olleyo et Rogerus

repaired, in the yeare of our Lord MLXXI (being the 6 yeare of William the Conquerer) by Robert D'oyley, the first of that name that came in with him, being of an hounourable and auncient family of Normandy, who behaved himselfe soe valiantly in the Norman Conquest that in recompence for his good service and great paines therin, ⟨the king⟩ gave him many lands and possessions in this and other shires, as alsoe two barronyes, viz. the one called barony D'oyly which was at Hooknorton in this county, and the other the barony of St. Valeric —the last of which the said Robert D'oyly gave to Roger de Ivery, his sworne brother. For, when they came over with the Conqueror, they confederated themselves by oth and mutuall amity which the religiously observed to their dying dayes.

⟨*Building of S. George in the Castle.*⟩

Within three yeares after, viz. MLXXIV, the church or chapel of St. Georg in the Castle was founded; and soe both it and the castle was consecrated by the consent and agrement of these two brothers and dedicated to the memory of that blessed martyr St. Georg, the tutular saint of England.

⟨*A college of Secular Canons founded and endowed.*⟩

After this they placed in it Canons Secular of the order of St. Augustin; and endowed it with lands, tithes, revenews out of their severall baronies, as it appears by the charter it selfe[1] in these words :—

'Notum sit fidelibus sanctae Ecclesiae,' etc.

⟨*Confirmation by Roger de Ivery.*⟩

Which deed of his that it might be the more surer to them and their successors was confirmed by Roger de Ivery aforesaid.

'Confirmatio Rogeri de Ivery de donatione dicti Roberti ⟨de Oilly⟩, pagina ibid., capite[2] ibid.

'Sciant praesentes et futuri quod ego Rogerus de Ivereyo, pro salute domini regis et totius regni necnon pro salute domini mei Roberti de olleyo et Aldithe uxoris sue et meorum salute, concessi et presenti carta mea confirmavi Deo et ecclesie Sancti Georgii quae sita est in castello Oxon omnes terras et tenementa, decimas, redditus, et possessiones quas dictus Robertus de Olleyo de baroniis suis dedit et concessit et assignavit Deo et ecclesie Sancti Georgii predicte et canonicis ibidem Deo servientibus: videlicet, ecclesia Sanctae Mariae Magdalene quae sita est in suburbio Oxon et cum tribus hydis in Walton et terra de "twenti-acre,"' &c.

de Ivereyo, fratres jurati,' etc.,—the sense of which is expressed in English as follows——

[1] Carta Roberti de' Olleyo primi de fundatione ecclesiae Sti Georgii, ⟨da⟩ta Canonicis ⟨Sec⟩ularibus, ⟨fol.⟩ 9, 1, tit. V.

[2] ⟨i. e. titulo.⟩

⟨*The College has other benefactors.*⟩

After this they found other benefactors. For *Thomas le Den* gave[1] all his croft, commonly called by the name of 'Den's Croft,' with the appertenances therunto belonging in haec verba.

'Notum sit omnibus Christianis quod ego Thomas le Den[2] dedi et concessi et hac presenti carta mea confirmavi Deo et ecclesie Sancti Georgii in castello Oxenefordiae et canonicis qui ibi Deo serviunt totam croftam meam cum pertinentiis quae vocatur Denescroft in liberam puram et perpetuam elemosinam quae aut ad me et heredes meos pertinet reddendo inde annuatim pro me et heredibus meis capitali domino VI solidos sterlingorum pro omnibus ⟨servitiis?⟩ Et ego Thomas et heredes mei dictam croftam cum pertinentiis prefatis ecclesie et canonicis imperpetuum warantisabimus. In cujus rei testimonium huic scripto sigillum meum apposui, hiis testibus,' &c.

After this comes another gift from one *Brummannus of Walton* from whome the well (which the townsmen call Brumman's, and the schollers Aristotle's Well) takes its name. Carta[3] sic loquitur:—

'Notum sit omnibus ecclesie filiis quod ego Brummannus de Walton, &c, dedi et concessi, &c, ecclesie Sancti Georgii Castello Oxon, &c., volente et concedente domino meo Roberto de Olleyo, totam terram meam cum pratis et aliis pertinentiis quae de eo tenui in Walton et Twenti-acre, tenendum et habendum prefatis ecclesie et canonicis et eorum successoribus in liberam puram et perpetuam elemosinam,' &c.

Which gifts of thes two were confirmed by Robert de Olleyo who in his confirmation speaks of that quantity of land that then belonged to Walton which Brumman gave, viz.

'una caruca terre et messuagium et viginti quatuor acrarum prati quaede dicto Roberto tenuit.'

⟨*Confirmation and grant of liberties by King Henry I.*⟩

⟨**fol. 208 b.**⟩ Then follows fol. 10, 1, tit. V, the confirmation of Henry I of the foundation of the said church of St. Georg and in the conclusion thus:—

'et ut omnia tenementa dictae ecclesiae et homines canonicorum sint quieti etc. shyris et hundredis et wardis et Danegeld et communibus placitis et de sac et soc et tol et tem et infongenethef et de omnibus aliis querelis et exactionibus excepto murdro et latrocinio probato.'

Ibidem; King Henry I his breif to Hugh de Plogenio that he

[1] Carta Thomae le Den facta Canonicis Secularibus ecclesiae Sti Georgii fol. 9 b, tit. V.

[2] Deane, quaere.

[3] Carta Brumanni de Walton facta Canonicis praedictis de terra sua de Walton et Twenti-acre, fol. 9 b, tit. V.

cause to be restored one croft of land in Walton to the church of St. Georg in Oxonia

'quae ad prebendam pertinet quae fuit Walteri, archidiaconi,' &c.

⟨Notes[1] about Osney Abbey.⟩

Fol. 11, tit. VI:—Sciendum quod Robertus Deoilly primus et Nigellus de oilly fuerunt fratres carnales,' etc.,—ut alibi.

ibidem, anno 1129, 'Robertus De olleyo secundus fundavit ecclesiam S. Mariae in insula Oseney consentientibus Theobaldo, archiepiscopo Cantuar., et Alexandro, Lyncolniensi episcopo, ad petitionem Edithae filiae Forn.

Then follows the charter of Robert Deolly de prima feofacione domus Oseneye, as in the next page[2] it follows.

⟨Charter to Osney of Robert D'oylly II, their founder.⟩

⟨fol. 209 a.⟩ 'Notum[3] sit fidelibus sanctae ecclesiae tam presentibus quam futuris, quod ego Robertus de Olleyo, volentibus et concedentibus Edida uxore mea et filiis meis Henrico et Gilberto, do et concedo in perpetuam elemosinam ecclesiae Dei et sanctae Mariae genetricis ejus et canonicis in eadem servientibus, quam ego consulente et confirmante Alexandro dei gratia Lyncolniensi[4] episcopo fundavi in insula quae dicitur Oseneya pro salute regis et incolumitate totius regni necnon et pro mea et uxoris atque filiorum et parentum et amicorum salute, quicquid meum est in praefata insula cum omnibus mansuris quas habui super Waram quae est de molendinis meis quae sunt juxta Castellum Oxenfordie, et decimationes de ipsis molendinis:

et istas ecclesias de terra mea, de Cudlintona, de Westona, de Hokenorton, de Cleydona, de Sheneston, de Cesterton[5]:

infra burgum Oxenfordie terras quas tenuerunt Engericus, Reymundus[6], Aylnoth[7], Godwinus filius[8] Edwacher, Ermenoldus[9], Godwinus Nicunna, Sweting Cadica[10], Ravening[11], Segrim[12] juxta murum, Henricus corveyser, Leofwinus[13] claudus,

[1] ⟨These notes are excerpts from the Osney cartulary in Christ Church Treasury.⟩

[2] ⟨i. e. on fol. 209 a.⟩

[3] Carta Roberti de Olleyo secundi, fundatoris domus Osneye, de prima feofacione, fol. 11, tit. VI.

[4] ⟨'Lyncolniensis' in MS.⟩

[5] ⟨Wood writes these names also in a marginal note.⟩

[6] ⟨There is an interlinear note :—'in parochia S. M. . . .' but the last letters of it are indistinct and it is not clear whether it is 'S. Mil⟨dredae⟩,' or 'S. Mar⟨iae⟩,' or, as Transcript A has, 'S. Mich⟨aelis⟩.'⟩

[7] ⟨Marginal note :—⟩ 'i. e. Haberdasher Hall in parochia S. Mariae Virginis.' ⟨Interlinear note :—⟩ 'Vide V. 574, where "Reymund Ailnoth" is but one name.'

[8] i. e. Brodyates ⟨in Schydiard Street⟩, Wodcock Hall, Nevyll Hall, and Georg Hall, et apud catenam. ⟨'Brodyates' is underlined; perhaps for deletion.'⟩

[9] i. e. Knap Hall.

[10] three tenements in All Saints parish; vide in rentalibus.

[11] in parochia S. Michaelis borealis.

[12] in eadem parochia et alibi.

[13] in parochia S. Georgii postea in ⟨parochia⟩ S. Thomae.

Godwinus[1], monetarius, Brythricus[2] monetarius, Godricus, Gulielmus, Radulphus pistor, Leofwinus[3] Budda, Gaufridus molendinarius, et duas solidatas redditus quas tenebat Fromundus capellanus, et decimationem Nicholai de Stodeham quam idem Fromundus tenebat:

infra Hokenorton manerium meum, dimidiam hydam quae fuit Hugonis Franceys[4] et unam virgatam quam tenuit Mauricius canonicus et prae ipsum filius ejus Simon:

et juxta Castellum Oxenfordie subtus murum unam mansuram quae fuit Warini capellani:

Ethonam totam villam meam quae ad eam pertinent, praeter molendinum quod alii ecclesiae dedi:

et Sparewesyam et ita ut illa pars quam mater mea tenet quandocunque eam tenere destiterit in dominium ecclesiae ad usus fratrum veniat.

Quare volo et precor quatenus bene et in pace plene et honorifice res praefatas praedicta ecclesia teneat cum omnibus consuetudinibus et libertatibus scilicet in bosco et plano, in pratis et pascuis, in aquis viis et in semitis, et omnibus aliis locis, sic ut unquam aliquis alius melius ante eam tenuit vel ego ipse tenebam dum erant in dominio meo.

Testibus Waltero archidiacono, Rahero priore, Main.' et Waltero monachis de Abbendon, Willielmo capellano, Galfrido Artur'., Rogero de Amary, Edwardo presbitero, Simeone clerico, Fulco de 'Olleyo, Hugone de Tiwia, Roberto filio Widonis, Rogero de Amary, Phillippo de Hamton, Radulpho filio Rogeri, et aliis, &c.'

⟨Confirmation[5] of these grants to Osney, by the civil and ecclesiastical powers.⟩

Confirmed by Henry I, fol. 11, 2, tit. VI.

This charter was confirmed by Alexander, bishop of Lyncoln, besides many other lands mentioned in the said confirmation.

The words are these:

⟨fol. 209 b.⟩ 'Alexander, dei gratia Lyncolniensis episcopus, omnibus in Christo dilectis filiis ecclesiae cui (Deo auctore) praeest, salutem et Dei benedictionem et suam:

Petitioni quam ad religionis stabilitatem et animarum salutem cognoscimus pertinere nostrum est sub celeritate assentire et firmare. Quocirca carissimi filii nostri Wygodi prioris de Oseneya et fratrum suorum justis partibus facile assensum prebentes ecclesiam Sanctae Mariae in qua divino mancipantur officio quae in insula quae Oseneya vocatur fundata atque sita est sub tutela Sanctae Mariae et nostra protegendam suscipimus et praesentium litterarum sanctione munimus, auctoritate officii quo fungimur; statuentes ut quascunque possessiones quaecunque bona in praesentiarum (!) haec eadem ecclesia fidelium oblatione juste et canonice possidet inviolata ipsis eorumque successoribus firma et inconcussa permaneant: in quibus haec propriis duximus exprimenda vocabulis, videlicet:—

ecclesiam de Cudlinton, de Weston, de Hokenorton, de Cleydon, de Cesterton, de Stanes:

et quicquid Roberti de Olleyo hujus ecclesie fundatoris erat Osneya cum omnibus mansuris quae sunt super Waram quae est de molendinis quae sunt juxta Castellum Oxenfordie et decimationes de ipsis molendinis:

[1] aula Edwardi.

[2] in parochia S. Mariae Magdalenae.

[3] in parochia S. Ebbae; vide rentale 1498.

[4] ⟨Interlinear note:—⟩ vel Francigena.

[5] Confirmatio Alexandri, Lync. episcopi, de fundatione domus Oseneye, p. 11 b, Tit. VI.

et omnem terram illam quam huic eidem ecclesiae infra burgum Oxenfordie isdem praefatus Robertus contulit et carta sua confirmavit:

Ethonam totam cum omnibus ad eam pertinentibus praeter molendinum:

et Spareweseyam: et duas solidatas redditus quas tenebat Fromundus capellanus et decimationem Nicholai de Stodeham:

infra Hokenorton liberum servitium Hugonis Franceys de dimidia hyda, et unam virgatam terrae:

et de dono regis Stephani et imperatricis praebendam LX solidorum, de Bensinton XXIIII, de Hampton XX[1] . . . , de Hedendon XII, et V solid. et V denar. et obolum et qua⟨drantem⟩ infra burgum Oxenefordie de terra illa quae dicitur octovirgate regis, cum omnibus ad eam pertinentibus consuetudinibus et libertatibus:

de dono reginae Adeliziae unam hydam quae jacet apud Haneberg[2], et insulam Langneiam cum omnibus suis pertinentiis:

de dono Gaufridi cam. de Glimton, et terram de feodo Roberti Folioth de dono ejusdem quae jacet in magno vico Oxenfordiae et terram quam Radulphus filius Sywardi dedit:

et quicquid in futurum (Deo propitio) concessione seu largitione principum vel oblatione fidelium aut aliis justis modis poterunt adipisci eis et eorum successoribus regularem vitam professis incussa et illaebata permaneant eorum omnimodo usibus profutura, salvis dignitatibus[3] et consuetudinibus episcopi et ecclesiae Lyncoln, &c.'

⟨*Additional grants to Osney.*⟩

The next charter after this is the founder's increase of their maintenance; viz:—

'omnes mansiones quas habuit supra Waram et decimationem de molendinis suis juxta castellum, etc.'; fol. 12, 2, tit. VI.

⟨S. George in the Castle transferred to Osney Abbey.⟩

Soe that after the foundation of this[4] monastery the founder hereof thought fit to translate the church of St. Georg in the Castle to this place; giving to it all the lands, rents, tithes, & tenements, &c., thereunto belonging, as it appears by the principall charter[5] which I shall here insert in haec verba:—

'Notum sit omnibus Christianis quod ego Robertus de Olleyeo, volentibus et concedentibus Editha uxore mea et filiis meis Henrico et Gilberto, do et concedo in puram et perpetuam elemosinam ecclesiae Dei et beatae Mariae genetricis ejus Osneiy[6] et Canonicis Regularibus in ea Deo servientibus quam ego consulente et ⟨fol. 210 a⟩ confirmante Roberto, Dei gratia Lyncolniensi episcopo, fundavi in insula quae dicitur Osney[7] pro salute regis et incolumitate totius regni, necnon et

[1] forte XXIIII.

[2] Handburgh.

[3] ⟨'dignitatum' in MS.⟩

[4] ⟨i.e. Osney Abbey.⟩

[5] carta principalis ejusdem Roberti de Olleyo secundi de dicta donatione, p. 14 tit. VII. ⟨This deed is repeated on fol. 211 a, b; the variants of the second transcript are given here either in the notes or (within square brackets) in the text.⟩

[6] ⟨'Oseney' on fol. 211 a.⟩

[7] ⟨'Oseney' on fol. 211 a.⟩

pro mea et uxoris atque filiorum et parentum et amicorum nostrorum salute, quicquid meum est in praefata insula cum omnibus mansuris quas habui super Waram quae est de molendinis meis:

et quicquid habui in burgo Oxenfordiae vel in suburbio:

et ecclesiam Sancti Georgii quae sita [est] in Castello Oxenford cum omnibus ecclesiis et capellis, terris et redditibus, tenementis decimis et possessionibus, et rebus aliis dictae ecclesiae Sancti Georgii pertinentibus—videlicet, ecclesiam Sanctae Mariae Magdalenae[1] quae sita est in suburbio Oxon; cum tribus hidis in Walton, et terra de "Twenti-acre," et decima earumdem terrarum; et prato quod vocatur "Brummann's Med" cum decimis ejusdem prati; et cum decima de Northam Wyveleya et Lincha et omnium terrarum et pratorum et aliarum rerum decimabilium quae sunt inter Castellum Oxon et Henxceseyam[2] aut Botteleyam scilicet in comitatu Oxon; et cum aliis rebus et decimis ad dictam ecclesiam Sanctae Mariae Magdalenae pertinentibus:

et ecclesiam de Coueleya[3] cum duabus hydis terrae et pratis de Sydenham et de Froggmore et aliis pertinentibus:

et tres hydas terrae in Cudelaw cum omnibus hominibus, decimis, et aliis pertinentiis:

et capella de Fres cum manso et terra ex opposito capellae versus occidentem cum pascuis et pasturis et aliis suis pertinentiis:

et duas hydas in Ernycot cum bosco et aliis pertinentiis:

et ecclesiam de Stowa cum tota villa et capella de Morthona et duabus hydis de feodo Sancti Georgii [in[4] eadem villa simul cum boscis et aliis rebus et libertatibus ad ecclesiam Sancti Georgii] pertinentibus:

et terram de Wartona[5] cum decima unius hydae in eadem:

et unam hydam cum pertinentiis in Saunford:

et terram de Forsthull et de Burthona[6] et de utraque Stonehall cum capellis in eisdem, boscis, villenagiis, redditibus et decimis et aliis rebus de feodo meo ecclesiae Sancti Georgii pertinentibus:

et dimidiam hydam et unam virgatam terrae in Hokenorton cum pertinentiis:

et duas partes decimae de omni re quae decimari solet de omnibus dominicis utriusque honoris qui adjacent Castello Oxenfordiae videlicet de Hokenorton, Swereford, Bereford, Wygynton: et de una hyda et dimidia in Edburbur.[7]: et de una hyda et tertia parte dimidiae hydae in Cornwell: et de Cudelinton, Throp, Wythull, Hensinton et Northleya: et de una hyda et dimidia in Barthona Odonis: et de Rolesham de utraque curia: et de Dunnestiwia Ludwell et Heyford, de Hamptona cum Northbroke [Gaytorum[8] et Blechesdona, de Weston, Berenchester cum Wrechewych, Bukenhull, Ardulfleya cum Northbroke] juxta Somertonam, de Mixbury, Willauston, Fulewell, Herdewyc, Tynford, Westbarton, Shaldeston, Turesmere, Stuatford, Turueston, et Goldewell, de Wyka, Thorntona, Thornburg, Radcliva, Haseleya, de Burthon[9], Kenycot, Northon, Bampton, Duklinton et Estkote D'oylivorum, de Beckleya de tota villa, Northona Morkote, et de dimidia hyda in Stodeleya quod pertinet ad Beckleyam, et de Assha, de Wodepyria, et Pyria, Elsefeud, Ocleya, et Horspathe, de Turkeden[10] parva, Risindon[10], Tretona[11], Hamptonet, Tettebury, Cherinton, et Heseldone, de Watlinton, Garinges, Westona juxta Cyltre, Estkote juxta Holecombe, de feudo quod pertinet ad Castellum Oxon,

[1] ⟨Marginal note on fol. 211 a:—⟩ 'ecclesia S. Mariae Magdalenae, standing when S. George's Church was built.

[2] ⟨'Henxceseyam' on fol. 211 a.⟩

[3] Cowley.

[4] ⟨See note 5 p. 191.⟩

[5] ⟨'Worthona' on fol. 211 a.⟩

[6] Burthon and Stonhall, decayed places as I take it about Wheatlie.

[7] since, Abberbury; now, Adderbury.

[8] ⟨See note 5 p. 191.⟩

[9] Burton.

[10] Gloc⟨estershire.⟩

[11] ⟨'Trentona' on fol. 211 b.⟩

Euera[1] [et[2] de utraque curia de Schireburn, de Erdinton, Betinton] Harewell[1], Ledecumb[1], et in Elflinton de tribus hydis et molendino, de Cranefordleyes, Tenesshe, Peryeth, Haurugge, Roleston, Messeworth, et Clopham ⟨fol. **210 b**⟩ de tota decima de dominico de Wlgarikote, et in Baldindon[3] de tribus hydis, et in Wauerthon de dominico de Croftes et de Twycross, duas partes omnimodum decimarum, et in Ibstan decimam de una hyda, et[4] Curtlinton decimam de una hyda, et in Kaudwell[5] decimam de tribus virgatis.

Quare volo et firmiter praecipio quod canonici praefatae ecclesiae et eorum successores habeant et teneant bene et in pace omnia tenementa terras, redditus, decimas, et possessiones quas habent in omnibus praefatis maneriis et quae de me vel heredibus meis aut hominibus meis perquirere poterant temporibus futuris, cum omnibus libertatibus et liberis consuetudinibus quas ego unquam habui vel aliquis antecessorum meorum et quod habeant curiam ipsorum liberam de suis hominibus de omnimodis transgressionibus et defaltis, et quieti sint tam ipsi quam eorum tenentes de omnimodis curiae meae sectis et de secta molendinorum meorum et de omnibus demandis excepta justicia mortis et membrorum, et si ipsi aut eorum homines amerciati fuerint erga me vel heredes meos seu baylivos meos pro quacunque causa delicto vel forisfacto, omnes merciae et merciamenta et omnes fines et omnia commoda et omnes exitus placitorum quae provenerint de ipsis aut eorum hominibus ipsorum canonicorum erunt sine ullo retinemento mei vel heredibus meis sive fit pro defalta[6] sive pro alia causa.

Similiter volo et firmiter praecipio quod dicti canones et eorum successores et eorum tenentes liberum habeant introitum et exitum et liberam communam ad bidentes eorum et porcos et ad omnia eorum averia in omnibus maneriis meis, et ne possint impareari[7] nisi in dampno inventi fuerint manifesto. Quod si contigerit per vadimonium averia sua recipiant et per visum virorum legalium dampnum quod averia fecerunt extra curiam meam emendari faciant.

Et, ut haec mea donatio et concessio et cartae confirmationum rata fit et stabilis in perpetuum, huic scripto sigillum meum apposui: hiis testibus Theobaldo Cantuariensi archiepiscopo; et Thurstan Eboracensi; Roberto Lyncoln ⟨episcopo⟩; Simone Wigorn. ⟨episcopo⟩; Gilberto Folioth Her⟨e⟩ford. ⟨episcopo⟩; Henrico de Olleyo; et Gilberto fratre ejus.

⟨Explicit fol. 210 a: **fol. 211 a** and **fol. 211 b lines 1–43** are a repetition of the preceding deed[8]: incipit **fol. 212 a.**⟩

⟨*Notes from Osney cartulary.*⟩

Then followes in fol. 15, 1, tit. VII the confirmation of the said principall charter by Geffry de Ivery son of Roger de Ivery: witnessed by Robert, bishop of Lyncoln; Robert de olley, junior; Nigell de olley; Gilbert de Amary; Roger Cadica de Oxon; Segrim juxta murum.

Then, ibid., the confirmation of Henry de olleyo, the first, son of Robert de olley the founder.

[1] Berk⟨shire.⟩
[2] ⟨See note 5, page 191.⟩
[3] ⟨'Baldinton' on fol. 211 b.⟩
[4] ⟨'in' on fol. 211 b.⟩
[5] ⟨'Kaudewell' on fol. 211 b.⟩
[6] ⟨'defaltu' on fol. 211 b.⟩
[7] ⟨'impartari' in MS.⟩
[8] ⟨on fol. 211 b, lines 44–47, is the following note from Osney cartulary:—⟩ 'fol. 25, 1. Nota quod quando dicitur in carta Roberti de Olley fundatoris nostri "et quicquid meum est in praefata insula" ⟨*supra* p. 188⟩ intelligendum est ibi de tota abbatia cum sepis et muris et gardino cum prato sibi adjuncto quod vocatur Orchardes Mede.'

Mansurae super Oseney.

Then, fol. 16, 1, tit. VII, follows the confirmation of Henry de olley, the second, son of the aforesaid Henry, the first: wherin he among other things saith thus:—'confirmo etiam omnes mansuras quae sunt de feodo meo super Waram in eadem insula' (meaning Oseney ile) 'et decimationes de molendinis quae sunt juxta Castellum Oxeneford.' Note that noe where else Waram is said to be 'in insula Oseney.'

Mansurae super Waram in insula Osney.

And note in the principall charter beforegoing ⟨p. 191⟩ of Robert De olley 'tis said thus:—'confirmo etiam quicquid meum est in praefata insula, cum omnibus mansuris quas habui super Waram quae est de molendinis meis,' etc.: but note that here he excepts the said 'mansurae' from the isle.

De pratis juxta Oseney.

And as the founder had given them all the ile of Oseney, so did he[1] farther enlarge their scite, viz., by giving his mede on the west side of the court of Osney; ut fol. 25, 1, tit. VIII, the rubrick to which charter is thus:—'carta Henrici de olly secundi de pratis de Fullingmille Ham et de Hurst quod modo seminatur cum cheuiciis circumjacentibus.'

Ibidem, fol. 25, 1; Phillippa, countesse of Warwick, gave them the close of the ham or the Ham Close of the fee of Doyley and S. Walery behind the fulling-mill of Oseney, and the close which she had of the fee of Henry Simeon. Et de W⟨est⟩ Oseney de dono ejusdem Philippae, vide Twyne XXII 341 ex libro Oseney fol. 110, 1, ut in proxima pagina ⟨i. e. fol. 212 b⟩.

Ibidem, Henry D'olly, constable to the king, ⟨gave⟩ them also the mede beyond the water called Eldee versus occidentem and neare to the medes of the burgesses of Oxon which are of the fee of Hedendon.

Ibidem: Humphrey de Monte gave them also that portion of medow ground which he had in the mede called Bulestak, containing 16 acres, 23 Henry III ⟨1239⟩.

Nomina aliquorum burgensium Oxon.

fol. 28, 2: carta data mense Martii, 122$\frac{3}{4}$, occurrunt hi burgenses Oxon; Henricus filius Simeon, Philippus molendinarius, Simon Balehorne, Jordan Rufus, William Bere, Oricam relictam Oeyn, Agnetem relictam Johannis Burewald, Johannes Pady, Dionisius de Stocwell, Aluredus de Elmet, Robertus Oerre, Andreas Halegod.

Middleheit.

fol. 30, 2: anno 45 Henrici filii Johannis ⟨1261⟩, etc., ut in Twyne XXIII 258 et Twyne XXII 339 there where is Gildhall in Judaismo in margine. Then follows in the same folio thus:—'haec est finalis concordia in curia domini regis apud Oxon a die S. Hilarii in tres septimanas anno 45 regis Henrici filii Johannis ⟨126$\frac{8}{9}$⟩ coram Gilberto de Preston,' etc. It is about Middleheit, which as I thinke is in pag. . . . and this Middleheit seems to be different from Medley.

De capella S. Thomae.

fol. 31, 1, tit. X; while king Stephen beseiged Maud in the Castle the chapple of St. Thomas was built upon the medietie of the 17 acres of lands which Bernard de Sto Walerico gave to Oseney.

There, in the said folio, follows the charter of the said Bernard[2] of his gift of the

[1] ⟨Explained variously in two interlinear notes: — (*a*) 'his son,' (*b*) 'grandson, Henry (the second).'⟩

[2] Bernardus de Sto Walerico et Reginaldus, vide A. W. 26.

medietie of the 17 acres and an half which he gave; which he saith are 'de dominico suo in Osneya et quae jacent ad aquilonem proxime eorundem Canonicorum curiae et tenemento, quarum acrarum longitudo extenditur a via qua itur ab Oseney ad ecclesiam S. Georgii usque ad aquam quae currit ad molendinum eorundem canonicorum.' The confirmation of Bernard his son under seal ⟨in thesaurario Aedis Christi?⟩ in pixide de fundatione Osney.

Then may follow that of S. Hugh, bishop of Lyncoln, de capella S. Thomae, ut in Twyne XXIII 94.

Then this in fol. 31, 1, tit. X, cujus rubrica talis est: 'confirmatio Sti Hugonis, Lyncolniensis episcopi, de eadem capella.' Tunc sequitur carta 'Omnibus Christi fidelibus, etc, Hugo, episcopus Lyncolniensis, salutem: Noverit universitas vestra dilectos filios nostros abbatem et canonicos de Osney quandam capellam de nostro assensu et voluntate ante januam curiae suae in fundo suo proprio construxisse, ad hoc specialiter ut in ea famulis et hospitibus suis vel etiam parochianis suis in ipso confinio manentibus cum commodum eis fuerit divina celebrentur. Et ne iidem fratres occasione hujus oratorii injustis vexationibus aut exactionibus in posterum fatigentur, decernimus ipsam capellam in perpetuum liberam esse a sinodalibus et gaudere omnibus immunitatibus quibus gaudet monasterium Oseney,' etc. Then follows the confirmation of Honorius the III of the same decre.

Medley.

⟨fol. 212 b⟩ fol. 32, 1, tit. XI: where are the writing⟨s⟩ about Medley—viz. 'Memorandum quod habemus insulam de Medley cum Wyka,' ut in Twyne XXII 340.

Then the chyrograph of the burgesses of Oxon ut in ⟨Twyne XXII⟩ 339 ad imum.

Then, the same folio, is another chyrograph of the burgesses, ut in Twyne XXII 240, to which are witnesses alderman and praetors, ut in Twyne XXII 340. The names of the witnesses are fol. 32, 2 but the chyrograph is fol. 32, 1.

Then in fol. 32, 2, tit. XI, is that in Twyne XXII 340 ad imum, 'Henricus rex Angliae dux Normanniae,' etc., de Medley.

Walton (vide infra hic). Decimae Walton.

Then fol. 33, 1, tit. XII, are two writings of Walton:—'Memorandum quod abbas Oseney habet in Walton diversas terras et tenementa pertinentia ad capellam S. Georgii.' Then in the same folio and side is the composition between Osney and the nuns of Godstow, 'de parochianis de Walton et eorum decimis'—the sense of which is—that, wheras a controversie was had between the said parties,

viz. the canons of Oseney asserting that 'decimae hominum praedictorum canonicorum in Waltona et parochianorum, et decimae de viginti acris ibidem, de antiquo jure debent pertinere ad ecclesiam S. Georgii,'

and the nuns they asserting and affirming that the said parishioners and tithes ought of right to belong to St. Gileses Church which they possess:

it was at length, viz. anno 1192, composed thus that the nuns of Godstow should have the said tithes and parishioners by paying yearly 'duos cereos de tribus libris cerae quos decenter paratos super altare beatae Mariae de Osney ⟨14 August⟩ in vigil. assumptionis ejus ante vesperias offerre debent.'

This controversie being handed to Rome to be tried before pope Celestine III, the said pope referred it to be composed to 'W. et W. de Cumba et Thame, abbatibus,'—i. e. to W., abbat of Cumb, and W., abbat of Thame. Which they did by authority from the apostolike seat which was given them anno 1192 ut supra.

Walton.

Then fol. 33, 2, tit XII: follows the inquisition at Watlington, ut in Twyne XXII 340.

Editha Forn. Cleydon.

fol. 228, 1, tit. 86: memorandum quod rex Henricus I dedit Editham filiam Forn, amasiam suam, Roberto de olleyo, servo, in uxorem et cum ea totam Cleydonam in liberum maritagium. Ad instantiam hujus Edithe dictus Robertus, vir ejus, ecclesiam de Oseney fundavit et Canonicos Regulares in ea constituit et ecclesiam de Cleydon et alias quam plurimas eisdem canonicis contulit. Post mortem vero ejusdem Roberti praefata Editha de libero maritagio suo quam plurimas terras praefatis canonicis in Cleidona et alibi dedit, ut patet infra, etc.

⟨*Guido*⟩ *de oilly.*

fol. 238, 1: Guido de Oyly, miles, cognatus Henrici de olley tempore Hugonis abbatis Oseney.

John Pileth.

fol. 339, 2: carta quod Johannes Pileth de Oxon, clericus, filius (ut videtur) Willelmi Pileth, dat Oseney sex acras terrae arabilis in Blechesdon et unum messuagium et tertiam partem totius curtelagii, et alias terras ibidem.

de Walton.

fol. 9 b, tit. V: notum sit omnibus ecclesiae filiis, etc., ut in Twyne XXII 362. Note that in the same folio et titulo, Robertus de olleyo confirmes the said gift of Brumman de Walton to the church of St. Georg, viz. 'unam carucatam terrae et messuagium et 24 acras prati quas de feodo[1] Roberti de olley, istius nominis primi, tenet in Walton.'

Fulwell. West Osney.

fol. 294, 1, tit. CXV; are the writings de Fulwell, ut in Twyne XXII 341. fol. 110, 1, tit. XLV; carta Philippae, comitissae de Warwick, de West Oseney: vide Twyne XXII 341. ⟨Explicit fol. 212 b; **fol. 213 a, b,** are blank.⟩

⟨3.⟩ Osney Abbey[2].

⟨Incipit **fol. 214 a.**⟩ Concerning the originall of the name of Ousney I have spoken elswhere ⟨i. 315⟩ in my discourse of the streets, lanes, and places; and therefore what offers next to be treated off is the occasion of its first erection, and then of the foundation it self; and soe in order.

⟨Occasion of its foundation.⟩

The place[3], though low, where it had its situation, ⟨was⟩ yet very pleasant both in respect of the chinking rivuletts running about it, as also for the shady groves and walks encompassed with[4] . . .; and soe enticing a place was it for pleasure that it often gave occasion to

[1] ⟨'eodem' in MS. If that is to stand, 'Roberto' and 'primo' must follow.⟩

[2] ⟨This part of the treatise is dated in the margin 'Nov. 26, 1661.' Wood has also this marginal note :—'Before you compose againe see all my writings which I have from Osney register in Christ Church.' See *supra*, note 1 page 118; and note 1 page 188.⟩

[3] Leland, Cygnea Cantio, 4to. p. 35 b.

[4] ⟨a word omitted.⟩

a noble lady of this city called Editha Forne wife of Robert de Oilley, (a woman given to noe lesse superstition then credulity) to recreat and solace herself therin when she lived at the Castle. Who[1] more particularly, as upon an evening she with her attendance walked by the river's side, saw a great company of pyes gathered togeather on a tree, making a hideous noise with their chattering. Which shee beholding[2], did with slight notice passe it by for that time; but the next evening walking that way againe with her maidens, (as she did afterwards the third time) found againe the pyes on the same tree, and making the like noise as before, seeming as 'twere to direct their chatterings to her. With which being much perplexed, wondred what the meaning might be; and returning home againe, sent for her confessor who was one Radulphus, a canon of St. Frideswyde's: and relating all the perticulars that had severall times hapned to her in this place, demanded of him what the reason of their chattering might be. He told her he could not directly resolve her at that time; but if she would walke there againe the next day, he would wait upon her and veiw the matter himselfe, and then give her an exact account. That time being come, they all walked the same way; where they found the pyes againe as before and making the like noise. Radulphus, seing all this, seemed at the present to be amazed; but after mature deliberation told her (upon her often demands for resolution) 'O Madam,' the wiliest pye of all[3], 'these are noe pyes, but soe many poore soules in purgatory that doe begge and make all this complaint for succour and releif; and they (knowing you to be pittyfull and one that will have regard of their condition) doe direct their clamours to you, hoping that by your charity you would bestow somthing both worthy of their releif as also for the welfare of your's and your posteritye's soules as your husband's uncle did in founding the College and Church of St. Georg.' These wordes being finisht, she replied:—'And is it soe indeed? now, de pardieux, if old Robin my husband will conceede to my request, I shall doe my best endeavour to be a means to bring these wretched soules to rest.' And

[1] Leland, Cygnea Cantio edit. 1658, p. 105: Leland, Itiner. vol. II: F (broken) 138, 140: Chronicon Willelmi Harrison, lib. 2: Chronicon Ralph Holinshed p. 1080 b, 20: et Fox. Ita est in Collect. ex libro notarum p. 4. See this story in F (broken) p. 58. This story is mentioned also in Twyne XXI 190 in continuatore Bedae. Vide Dr. Plot's book p. 169, where he makes it as if it came from a tree and not the chattering.

[2] ⟨'beholding' substituted for 'perceiving'.⟩

[3] ⟨Transcript A notes 'meaning Radulphus, I suppose'; i.e. the words 'the wiliest pye of all' are not part of the speech but a comment on the speaker's craft.⟩

therupon relating the whole matter to her husband, did soe much (by her continuall and frequent importunityes to him) bring the business about,

⟨Osney founded by Robert D'oilly secundus.⟩

that he a little while after (with the consent of Theobaldus, archbishop of Canterbury, and Alexander, bishop of Lincolne, in whose diocess this place then was) founded this monastery neare or upon the place where these pyes chattered, anno Domini 1129, dedicating it to St. Mary, allotting it to be a receptacle of Canon Regulars of St. Augustine, and made Radulphus, before mentioned, the first priour therof, as shall be spoken off anon.

⟨Endowments given by the Founder.⟩

The foundation being laid 'in insula' (as 'tis exprest[1]) 'quae dicitur Osneya extra castrum Oxenford' by the said Robert de Oilley who was Constable to King Henry I and son of Neale de Oilley (brother to Robert that came into England at the Conquest) ⟨he⟩ did I say, with the consent of Edith his wife ⟨and⟩ Henry and **⟨fol. 214 b⟩** Gilbert his sons, for the health of the king and safety of the whole kingdome, endow and inrich it with churches, lands, tithes, tenements, and other demesnes:—that is to say[2], whatsoever he had within the said isle of Ousney, with all the houses ('mansurae') then upon Warham belonging to his mills neare the Castell of Oxford; with the tithes of the said mills; as also the church of Cleydon which he had with his wife Edith aforesaid[3] somtimes the concubin of King Henry I; of the churche of Weston—and afterwards the mannour[4] therof by Henry D'oilly the second of that Christian name, as also the wood, mill, and meadow adjoyning therto, with the veiw of frankpledg and all the appurtenances, in which mannour the abbat procured free warren from the grant of Henry IV[5]. Then followes the donation of the churches of Hokenorton, Kidlington, Sheneston, and Chesterton, and divers lands that he had within the borough of Oxon then held by severall persons, half a hyde and a yard-land within his mannour of Hokenorton, and the whole village of Eton belonging

[1] regestrum Ousney in thesaurario Aedis Christi Oxon, tit. VI p. 11, 1.

[2] registrum fol. 11.

[3] regestrum p. 228, 1. The said Editha in her widdowhood gave other lands in Cleydon, vide Collect. ex Ousney registro ad finem. ⟨See *supra* p. 195.⟩

[4] ibid. fol. 316, 1, tit. 125; Weston on the Gren.

[5] potius 'Henry III'; V. 400, 576. See Twyne XXI p. 425. Confirmation of Jeffry de Iverio, ut in Fuller (?), made to Osney, V. 574.

to the Castle[1], and the mille there[2], the hamlet of Sparswey, which is by Water-eaton part of which was then held by his mother, with many other cantles of land, all which by this his first feofment did with their customes and liberties belonging to them as frely as ever he or his praedicessors enjoyed them, setle upon this his new erected priory[3].

Thus farr wee find his first gift to extend, which, with other lands given afterwards by severall persons to⟨o⟩ large to be here inserted, were confirmed by the charter[4] of Alexander, bishop of Lyncoln.

⟨Osney obtains the College and Church of S. George.⟩

And then within a few years following, viz. anno 1149, full 20 years after its first foundation, did translate all the revenews belonging to the Church of St. Georg, which was then possest by Saeculars, to this place, following therin the example of the Frideswidians, who a little before had expelled their Saeculars and brought in Regular Canons into their places.

⟨Further benefactions.⟩

After the translation, followed the principall charter of this place, wherein the aforsaid first gift, with that of St. George's Church or College of which I have there ⟨p. 190⟩ already spoken off, as also an addition of other lands and tenements too taedious here to be particularised, was (after the consent of his relations and heires obtained) given to this place and confirmed[5] by severall popes, and kings, and bishops of England[6].

⟨Other benefactors and their gifts.⟩

After this wee find many benefactors: who, out of pure devotion for their soules' health and with hands stretched out to the Most High, gave severall churches, mannours, and landes—concluded with anathemaes to those that should violate or substract them from God's use.

Viz., *Roger de St. John*[7], the Church of Great Barton[8] com. Oxon,

[1] ⟨'belonging to the Castle' is underlined, and marked 'q'⟨uaere⟩.⟩

[2] These are left out in the 2 foundation charter of Osney: quaere Monast. Angl.

[3] Bring in the gift of the rest of the lands lying about Ousney in cartis ex registro Ousney. ⟨i. e. *supra* p. 193.⟩

[4] ibidem ⟨i. e. Osney reg. at Ch. Ch.⟩ tit. VI fol. 11 b.

[5] ⟨Note on a slip inserted between fol. 214 b and 215 a :—⟩ Confirmation of St. Georg to Osney by Lyncoln Cathedral 1259, V 578.

[6] And bring in the enlargment of the scite of Osney ut Collect. inde ⟨i. e. *supra* p. 193.⟩

[7] ⟨Note on a slip inserted between fol. 214 b and 215 a :—⟩ Of the St. Johns gift to the canons of Osney, see Baronage vol. 1 p. 539.

[8] ibidem ⟨i. e. reg. Osney at Ch. Ch.⟩ fol. 51, 1, tit. 21.

with the appurtenances therto belonging (besides divers lands there and in other places) in the presence of John de Constantiis, archidiaconus Oxon—which his son John, father of Roger St. John killed at the battle of Evesham, confirmed.

Hawisia de Gray (sister to John Gray, bishop of Norwich, and mother to Robert Gray her heire and Walter Gray, bishop of Worcester), the church of Cornwell[1] in that same county.

[*Hugh*[2] *de Tywa* (i.e. Tew) gave them the chaple of Forsthulle and three carucates of land there: which Robert Deolly, the founder and capitall lord of the said village, confirmed[3].]

William the son of Elye ('Elias'), at the instance of Emme his wife, gave the church[4] of Pery which was his grandmother's Emme Waterpery and confirmed circa anno 20 Henrici filii regis Johannis ⟨1236⟩ by William his son: which name also of Pery gave other lands.

Halenad de Wydun or Bydun, the church of Watlington[5], with 20 acres of land, lying in the same lordship[6].

Radulphus de Chaysneto, (besides severall revenues in Dukelinton) the church of Pesey[7] with 2 hydes of land there, com. Berks, circa anno 1269.

[The[8] chapple of Burton, now called Black Borton, com. Oxon—the one half therof by *Hugh de Burton*, father of Robert Burton; and the other half by *Radulph Murdac*, circa 26 Henry II[9] ⟨1180⟩.

Then *John de Pageham*, bishop of Worcester, gave the church of Bybury in his diocess[10].]

The mannour of Mixbury[11], com. Oxon [tempore[12] Henrici II[13]] by *Thomas de Sancto Walerico*, [brother[12] to Reginald and Bernard, sons of] of Barnard de Sto Walerico.

The advowson of ⟨the⟩ church of Rysenden[14] in the diocess of Worcester by *Robert de Thayden*.

William de Braci gave the church of Stone or Stanes[15], circa annum 1145; which Gilbert his son and Susan his wife confirmed.

Adelelmus de Fulewell, with the consent of Maud his wife and John his son and heire gave the whole village of Fulwell in this county with

[1] fol. 103, 1, tit. 42.

[2] ⟨The passages in square brackets, with their references, occur on a slip inserted between fol. 214 b and 215 a, and are marked for insertion here.⟩

[3] ut in fol. 104, 1, tit. 43. See elswhere of Bixtrope that built it.

[4] ibidem fol. 117, tit. 50.

[5] ⟨Indistinctly written: may be 'Wallington'.⟩

[6] fol. 127, tit. 54.

[7] fol. 144, 1, tit. 62.

[8] ⟨See note 2 *supra*.⟩

[9] ut fol. 147, tit. 64.

[10] fol. 170, tit. 74.

[11] fol. 289, tit. 116.

[12] ⟨See note 2 *supra*.⟩

[13] V. 575.

[14] fol. 188, tit. 82.

[15] fol. 209 tit. 81.

the advowson of the church therof[1], from which church the abbat of this place was to pay to our University yearly at the feast of St. Nicolas 2 marcks[2].

Robert le Gay and Phillip his son, the church of Hampton Gay[3] (or Gayl), who afterwards with the consent of Maud le Pouere his wife gave the mannour therof[4].

With divers others[5], both mannours, churches, tenements, and other lands both in our city and severall countyes adjacent and in Ireland. Concerning which should I mak a progress throughout the regester of muniments belonging to this abbey, would prove too great a burden for me to undertake and the reader afterwards to peruse.

⟨Privileges possessed by the Abbey.⟩

Should I enlarg my selfe also concerning their liberties that they enjoyed throughout most of these their lands, as veiw of frankpledg, court-leet, free-waren, toll, tem, &c:—would also (being somewhat out of the roade) seem fitter for another place where each might be particularly handled, then here where method is only designed.

⟨Liberties of Osney Abbey, within the isle of Osney.⟩

[And[6] therfore all that shall be said in that point shall be but a word of the liberties of their praecincts belonging to their abbey, which stood for the most part on the honour of St. Waleries.

Of which I find much difference betweene them and the towne to have formerly—as also between Christ Church College (who are now the lords of the same) and them ⟨i.e. the town⟩ lately to have—hapned: and therfore also I shall abate my discours in that particular.

Their libertyes then which they had—which contained those tenements standing neare their habitation which were not a few (as I shall presently shew), as also all that part of St. Thomas parish within the streame running under Bookbinders Bridge—claymed[7] veiw of frankpledge and as much as to the veiw belongeth, cattels of theeves

[1] fol. 294, 1, tit. 115.

[2] ⟨Note (scored out) on the slip between fol. 214 b and 215 a:—'Which Adam de Balsecote, son of Melior, daughter of the said Adelelm, afterwards confirmed.' A similar note written between the lines in the text on fol. 214 b is also scored out.⟩

[3] fol. 329, tit. 134.

[4] fol. 330.

[5] The family of the Doylyes were allwaies benefactors.

[6] ⟨The passage in square brackets and the note on it are on a slip inserted between fol. 214 b and 215 a, and marked for insertion here.⟩

[7] These liberties did extend also to their lands and men in the countrie, granted by Henry I, Richard I, Henry III, and other kings.

and felons, soc, sac, toll, tem, and infangenthef; and that their tenents[1] and homages therin were quitt of shires, hundreds, wards, dangeld, and all pleas and other exactions and quarrells except murders and thefts proved within the same bounds. Which tenements, as also their others in and without the city in the suburbs, were free from tallage; as appears by an inquisition in King Henry III's time, etc.

With others, which, for the same reason, I omitt, etc.]

⟨Buildings of Osney Abbey.⟩

We will now in the next ⟨**fol. 215 a**⟩ place (setting aside whatsoever is in relation to there great endowment) speak concerning the fabrick of this abbey: which wee find soe stately and magnificent (as the ruins not long since did shew) that it was second to none in this county. For, though it was at its originall foundation (then a priory) of an indifferent and ordinary modell; yet in severall ages afterwardes (when, by their larg donations, it started up to be an abbey) recruited likewise with divers aedifices.

And the first additions (as appears) it procured was when for the most part it was reaedified about the year 1247. In which year W. bishop of Sabinens., the Pope's legate, did by his writing[2] dated at this place the 4 of the nones of May ⟨4 May⟩ in the 4 year of Pope Innocens the 4 proclaime 40 dayes indulgence and forgivness of sins to all that would conferr somthing toward the sumptuous building (as 'tis ther exprest) then going forward at Ousney. Wherupon many charitable people, upon those propositions, did strive who should outgoe[3] each other in gifts[4]. By which[5] raising a considerable and noe small sum of money, did both to the credit of this place and ornament of that end of ⟨the⟩ city erect severall lodgings, chappells, and 2 bulkly and high towers.

Which, with the rest adjoyning[6],—because they are not now extant nor one stone almost (as I may say) left remaining upon another, such is the iniquity of times!—I shall (partly by tradition, partly from the draught of it I have[7], and partly by circumstance from records) describe; therin also shewing their severall benefactors, and other places wherin they according to their strict rule spent their dayes.

[1] ⟨'tenements' corr. to 'tenents'.⟩

[2] inter veteres chartas coenobii Ousney in thesaurario Aedis Christi.

[3] ⟨'vie' written above 'goe' as an alternative.⟩

[4] novum opus Oseney, 1232; Twyne XXII 81.

[5] V 522.

[6] ⟨Here followed 'as they were partly standing 18 years agoe,' scored out.⟩

[7] ⟨Copied from Agas: now in Wood, 276 B.⟩

⟨*Approach to Osney Abbey.*⟩

The usuall foot way which led to this somtimes soe famous monastery from the city was over Bookbinders Bridge, and soe through the Hamel; then, going over a broad and paved way called Church Lane[1] (which had a stone wall on the left hand next to Oxmede and a brook on the right), conducted the passenger

⟨*Little Gate of the Abbey.*⟩

to the first and least of the gates of the abbey.

⟨*Great Gate of the Abbey.*⟩

Then, leaving the Almes-houses and St. Nicolas Chapel on the left hand, came to the greater gate which abbat Leech[2] erected.

It was built of free stone, having the effigies of the Virgin Mary over it, to whome this abbey was dedicated; as also the armes of St. Georg (which is a plaine cross) on the one side and the armes of ⟨the⟩ abbey or the D'oillies (which is 2 bendletts with a crosier) on the other, and both exactly carved upon shields of stone.

⟨*The Janitor and his duties.*⟩

Adjoyning to the said gate was a little cabin or cell for the janitor to lodg in; who, according to their rule[3], was to be 'probabilis vitae, senex, et sapiens.' His office was to keep the gates for the most part shutt, not to let any in without leave from the abbat, to have an eye towards the yong canons in their wandring to and fro, to keep out lay people and yong women, especially men bearing weapons or suspicious varletts who not only come with an intent to filch but also to pry into the actions of the canons and soe therby take advantage to slaunder (though falsly) their conversation and render them odious to the vulgar.

⟨*Relief of beggars at the gate.*⟩

He was also to receive poore people and pilgrims with love and in the name of God, not to let them abide long at the gate to the disturbance of the quiet, but send them away with refreshment;

[1] ⟨Peshall notes (p. 303):—'This name and place still ⟨i. e. 1771⟩ continues, near St. Thomas Church, leading to Osney Mill. Houses stand erected on each side of it, forming a street.'⟩

[2] ex MS. anonimi Ousney de viti abbatum ejusdem, penes episcopum Oxon.

[3] scripta per Johannem Trullam et edita Bononiae 1590. ⟨This note is scored out.⟩

for which purpose he had severall loafes allowed, appointed by the cellarer to be laid in his cell to distribute to them, especially on fasting dayes when their was noe offell-meat from the refectory.

So great it seemes was their care in releiving all sorts of people that praetended poverty, that though corne was often scarce by reason of famines (as wee have read) that hapned in those dayes, yet rather then send them away empty would diminish their usuall allowance at times of refection ⟨in order⟩ to releive them.

I remember I have read from a monkish authour[1] a very memorable accident that hapned in this place, and somwhat agreable to this our discourse, which goeth thus :—

'In the time of a great famine[2], the abbat of Osney on a certaine day caused all the bread in the house excepting that in the refectory to be distributed to poore people. That being done and they sent away, they told their fellows how well they had fared, who forthwith, thinking to receive the same favour, came all, a little before the cannons went to dinner, crying at the gate for releife. The janitor, hearing them make such moan, told the cellarer; but he, having nothing left for them, told the abbat; who, beholding them with a compassionate countenance and pittying their case, went immediatly up to the refectory and finding the bread that was provided for the cannons laying at each trencher, caused all to be taken away and to be cut in severall peices and divided among the said beggars at the gate. Which being performed, the cannons with their strong ⟨**fol. 215 b**⟩ appetites came a small while[3] afterwards to refection; where though in a minute before their bread was conveyed away and none left in the house to supply their trenchers, yet every one most miraculously (as my said authour reports) found his portion intire and whole and lying in the same place as before.'

Thus he; but not unlike Vincent[4] abbat of Abendon tempore Henrici II, who, when a great famine raged, broke the box of Vincent given to that abbey by King Canute, and divided it among the poore[5]. From whence wee may make a quaere, that if they were soe charitable in times of scarcity what were they then in times of fulnesse? if they could spare out of their owne mouthes when they almost expected death, what would they doe when all the varyeties imaginable were reposited before them?

Why! you shall heare a resolution from a creditable authour and one that was a canon of this abbey[6].

'Eodem anno' (saith he) 'contigit in die Animarum,' &c. : 'the same yeare' (viz. 1234) 'it hapned that on All Soules day ⟨2 Nov.⟩ King Henry the third said to his attendants, "goe ye out into the highwayes and streets and gather togeather ten

[1] MS. quondam apud magistrum Henricum Parry, C. C. C. Oxon socium: nunc bibliothecae C. C. C.; sed vide.

[2] perhaps about the year 1264. See Twyne XXIV 72.

[3] ⟨Marginal note:—⟩ 'They came to refection.'

[4] ⟨'Vincent' is underlined and marked 'q'⟨uaere⟩.⟩

[5] vide in rotulo cron. Abbendon quod habeo.

[6] Thomas Wyke in Chronico MS. bibl. Cotton. See also Bede's History which I have lib. 3 cap. 6 p. 82.

thousand poore people." To whome one of the cheifest of them answered that "there were not soe many to be found in the whole province." "That is wonderfull," replyed the king, "are not all ye sufficient to gather ten thousand when the abbat of Ousney" (then John Rading) "can gather togeather fifteene thousand at his becke?"'

And certainly they were people of great charity[1] and not like those that are mentioned in Twyne XXI 364 'de hospitalitate monachorum.' But leaving thes digressions, let's proceede to the gate where we left.

⟨*Outer Quadrangle and Cloisters of the Abbey.*⟩

After the entrance into the great gate (which was on the north side of the abbey) was beheld a spatious court or quadrangle, for the most part of free stone, and situated at the west end of the Church.

From the gate on the left hand and soe all under the said end of the church, was a spatious cloister, decked and bea⟨u⟩tified with a borded rooff, having the armes of benefactours theron, as also severall rebuses and allusions intimating those persons (especially the abbatts) that contributed towards the building. The cheifest of whome that extended his bounty thertoo, was John Leech[2] before mentioned, who built three parts of that cloister that led from the refectory (which was on the south side of the quadrangle) to be joyned to that cloister at the west end of the church, and soe therby made it to come halfe or more round the court.

⟨*Refectory of the Abbey.*⟩

Going through the cloister the passenger was conducted to the refectory or common hall which was of a larg and curious structure.

It was rebuilt about the year 1247 before mentioned partly with the money that was gathered for that purpose and partly by abbat Leech[3].

⟨*Customs of the Refectory.*⟩

It was the common place of resort and where all meet at the sound of the bell to take their diet, according to the constitution made by Stephen, archbishop of Canterbury, at Oxon:—that is, that 'in uno

[1] ⟨Marginal note:—⟩ 'Their charity and bounty mentioned in Twyne XXIII 99 and therfore he confirmed to them the church of Certhull.' ⟨This note is scored out, and a second added:—⟩ ''Tis of S. Frideswyde's.'

[2] praefatio anon. MS.

[3] anon MS. ut supra.

refectorio simul edant; nec per se cuilibet, sed communiter omnibus victualia praeparentur:' and a little after, in another place, saith thus, 'omnem singularitatem interdicimus in refectorio ut cibus aliter uni quam alteri praeparetur; sed qui praeest videat ut scilicet interdum alia praeparentur de quibus aliorum debilitas et infirmitas, prout viderit expedire valeat relevari.' Thus he.

For the manner and decency that they used in eating was that according to their rule that the scripture should be read[1] and expounded that soe their soules as well as their bodyes might the same time be fed with spirituall food; that noe contentions or quarrellsome words fall out between them; that at the blessing of the table all appear in praesence, and if any absent then to loose his portion of meat for that time and set at the lower end of the table; and lastly, whatever was left of their meat was conveyed to the almshouse or to the place called 'domus Dei' adjoyning to the abbey, of which I shall presently speak off.

⟨*Kitchen of the Abbey.*⟩

Their meat was served from the kitchin, adjoyning to the refectory on the west side, both ample and convenient for the purpose.

⟨*Water-supply of the Abbey.*⟩

Where for their accomodation they had a cisterne supplied by a pipe that came from the lavatory or conduit that stood in the middle of the court, and that also supplied by an aquaeduct coming from Revemore's Well in Henxey feild[2], granted to them, Clement being abbat, by Hugo[3] the abbat and covent of Abbendon.

At the first making of which I find some kind of difference to have hapned betweene these and the villaines of Henxey who praetended great damage to ensue upon breaking up of the ground to lay their pipes; but at last by a compromis made between them, 'twas referred to the discretion of severall honest men that in consideration of all damages that they thought were committed the abbat (being then Clement) and covent of this place was to make satisfaction[4].

⟨*The Infirmary of the Abbey and its Chapel.*⟩

⟨**fol. 216 a.**⟩ Behind the refectory on the south side was the Νοσοκομεῖον, the nos⟨o⟩comium or infirmary, or as the antient

[1] Twyne XXII 379, lectiones tempore refectionis: vide et applica.

[2] regestrum Ousney bibl. Cotton fol. 261.

[3] regestrum ut supra fol. 145, 2 (in Aede Christi): sed vide. See Latin copy of streets in Quadrivium.

[4] regestrum Abendon, partic. 5.

word is (observed by a learned authour) the 'firmory,' which was a place allotted purposely for sick monkes when they were removed from their chambers and where they had all thinges convenient according to their condition, both for matter of diet forseen by the cellarer as also a phisisitan[1] and an overseer or attender who was called 'infirmarius.'

Adjoyning to it was a little chapell or oratory where there were prayers said to them by one of the officers of the church every day. This chappell with the infirmary it self was built the same year beforementioned in the time of abbat Leech, who erected the most part of it except the 2 westerne spaces[2].

⟨*Dormitory of the Abbey.*⟩

The next place observable is the ἐγκοίμηθρον, the dormitory, commonly for brevity called the 'dortor.' It was a long roome[3], divided in severall partitions in every one of which was a bed, resembling much those long chambers at Eton and Winchester used for the same purpose by the children there.

⟨*Customs of the Dormitory.*⟩

In this dortor all the cannons[4] except those that were aged, infirme, or imployed with offices belonging to the abbey, slept. Every one had his bed to his self and that also open at the feet towards the common passage that the praefect as he went by might see whether each kept his place and not crept to any of his fellowes.

After every one of them was reposed, there was a candle set up to burne for the most part of the night or at least to serve till the time of performing their nocturnes or prayers appointed for certaine houres in the night season[5]. The candle being lighted, the keys of the dortor were carried to the praefect or vicar by the servitour belonging therto, and by him againe at the appointed time in the morn opened. Then each monk, receiving their summons to rise, had half an houre or therabouts allowed them both in making up themselves and their beds.

⟨*The Abbot's Lodgings.*⟩

To pass by the particular lodgings of the cannons, some wherof are

[1] ⟨*sic* for 'phisitian'.⟩
[2] MS. anon. ut supra.
[3] ⟨The words 'having a doore into the cloister' followed, but are scored out.⟩
[4] ⟨'cannons' (as frequently) substituted for 'monks.'⟩
[5] or in case any of the monks should fall sick.

yet standing and adjoyning to a river running behind them[1]; wee come to the place where the abbat's lodgings were somtimes standing, which was in the ground now called . . . joyning to the mill-head, and without the common court or quadrangle neare to the great gate.

They were very spatious, fair, and larg, and had a hall more befitting a common society then a privat man.

Herin the abbat with his family[2] did for the most part take his refection, excepting some particular high dayes when his presence was required in the publick refectory.

Wee find[3] this place to be built in abbat Leeches time, as also the great chamber adjoyning[4] to the hall; most of which buildings were standing in our fathers' days, especially the great ston staires that led up to the hall which by report were broad enough to containe 5 or 6 men going up in a brest.

⟨'*Domus Dei*' *of the Abbey.*⟩

The next fabrick to be taken notice off belonging to this monastery, was a row of building at the entrance betweene the 2 gates before mentioned and joyning to the way called Church Lane leading to the Abbey gate.

It was called 'domus[5] Dei' (the house of God, or God's house) 'juxta et infra januam Ousney,' and allotted for poore clerks and other indigent people, servile about the Abbey, and that lived with the offell-meat that came from the monks' table.

These poore clerks I find had besides their usuall and expected portion some kind of annuall allowance from the Abbey, having had land given them (though small) by severall benefactors towards their maintenance or more properly their liveryes. Among the rest was one Mr. Galfridus Gybewin who for the health of his and his ancestors' soules did about the 7 of King John ⟨1205⟩ grant for ever[6] to the abbat and monks of this place his tenement and all his lands containing 6 yards lying in Lewes towards the sustentation of these clerks. And soe likewise others who deceased in our city would often remember them in their wills.

[1] Remember to ask Dr. Pelham and he will show me ⟨where⟩ such and such a building stood.

[2] and somtimes tenants and strangers of quality.

[3] anon., ut supra.

[4] ⟨Peshall, p. 304, notes that this 'great chamber . . . . was standing in 1718.'⟩

[5] Domus Dei; such an one at Cambridge: vide Hist. Cambr. per Caium p. 50.

[6] ex veteribus chartis Ousney ut supra, et ex regestro in Aede Christi p. 157. V 578.

⟨*Chapel and Chaplain of S. Nicholas.*⟩

They had a chappell joyning to their habitation 'juxta et ante januam Ousney' as 'tis exprest[1], and dedicated to the memory of St. Nicolas; as also ⟨**fol. 216 b**⟩ a chapleine called 'capellanus Sancti Nicolai' who celebrated divine service dayly to them and had an annuall pension of 40*s* allowed him[2], as also the benevolence of charitable persons of this city. Of whome one of the first was Nicholas de Weston[3], a sufficient burgess, who dying anno 1271 left to the use of this chapple 6*s* and to the chapleine 10*s*.

⟨*This chapel becomes a parish church.*⟩

At first I find this chapple to be only used by these clerks. But afterwards when both their abbey and retinew increased, was (upon their petition to Hugh, bishop of Lincolne) license granted[4], that the servants tradesmen and mechanicks that lived within their limitts, as also strangers and pilgrims that occasionally steered their course hither, to have access to it in times of divine service. Look more in St. Thomas' parish church ⟨p. 113⟩.

⟨*Outer buildings of the Abbey.*⟩

Having now done with the cheif buildings of the abbey it selfe (excepting the church, of which more anon), wee must proceed to speak of other necessary houses belonging thereto, standing both before the gate, as also at the west end of the buildings on the other side of the ancient watercourse called Ealde[5].

Of which soe many I perceive were enumerated of severall professions, that it was called oftentimes 'villa de Ousney' (as I have shewed elswhere in voce Ousney amongst the streets lanes and places in Oxon).

And the first of which is *tanneria* that stood by the river Eld beyond the mill streame. Their employment[6] it seems was not only to work for the shomakers bookbinders and parchmentmakers belonging to the abby, but also for other religious places neare adjacent; and therfore the tanner therof paid to this covent 4£ 13*s* 4*d* per annum[7].

[1] ibidem.

[2] e recordis primitiarum et decimarum de anno 26 Henr. VIII ⟨1534⟩.

[3] ex autographis veteribus inter chartas Ousney.

[4] ibidem.

[5] regestrum magnum prioratus S. Frideswydae fol. 81.

[6] 'Twas a trade among the clergi till prohibited in Henry VII's time, I think. So was cloathing. See Lord Herbert's life and Hall.

[7] ex rotulis Ousney, viz. in computo receptuum generalium de anno 6 Henr. VIII ⟨1514⟩.

And soe beneficiall in both respects was it accounted that, as I find in the rolls de corporibus com.[1] in the time of Edward I, the abbat was taxed for this tannery:

'item abbas de Onsney debet 4£ de tellagio bonorum venalium quae habentur in tanneria ibidem[2].'

They had also a *brewhouse*, *bakehous*, and *slaughter-house* (overseen by the cellarer) standing by the water side neere their mills; *book-binders*, *taylour⟨s⟩*, *luminours*, *wax-chandlers*, &c.; with many not now to be mentioned[3]. All which professions, being within the limitts of this place, were accounted as a parish and came to divine service by the bishop of Lyncoln's permission as before exprest to St. Nicolas Chappell neare the abbey gate.

⟨*General attractions of the Abbey.*⟩

Thus wee see whatsoever heart could wish these monks did enjoy, either from the hands of their pious founders or els succeding benefactors who with great willingness and cherefullness did give most part, if not all, their estates to accomodate them with necessaryes for humane life. And soe farr did they proceed that, considering the stricktness of their rule which cheifly bound them to their cloister, did (both to exercise their bodyes and devotion, and make the taediousness of their life seem more pleasant) expend much in finishing of pleasant walks by the river's side and invironing them with elm-trees; as also orchards, and arbours that were divided with cunning meanders; as also fishponds, dove-houses, and what not;—situated for the most part on the south side of their buildings, as wee may somwhat perceive the footsteps of them yet remaining. Besides this, a pleasant retirement to Medley[4].

⟨**Abbots of Osney.**⟩

[Come[5] wee now to speak of the worthy[6] abbats of this monastery,

[1] de anno 11 Edw. I ⟨1283⟩ in officio de pipe.

[2] Of tanneryes belonging to abbyes, vide Fuller's Church History p. 282 in the discours of abbyes.

[3] 'Richard hosarius' vide Catalogum nominum. 'William hosarius' V 498, 538.

[4] ⟨i. 332⟩.

[5] ⟨The passage in square brackets and the notes on it occur on a slip inserted between fol. 216 b and 217 a and marked for substitution in place of these lines on fol. 216 b:—'Come wee now to speak of the famous abbats of this place: of whom wee shall not only give you a bare catalogue of them when they began and when died, but also whatsoever occurrs that is worthy to be remembered of them.'⟩

[6] ⟨'Lords' is written over as an alternative.⟩

whome wee find to have a place among the barons[1] of this realme in the upper house of parliament, as appears in severall summonities therto;—that is to say, in the 49 of Henry III[2] ⟨1265⟩, where Osney is set down in the seventh place; in another[3] of the 4 of Edward III ⟨1330⟩; and again in the 21[4] of the same king ⟨1347⟩. And not only soe great were they in spiritualyties but also in temporalityes, having (as I find) noe lesse then the Duke of Suffolk to be the cheif steward of their lands: for which (being perpetuall in that office) he received an annuall pension from them[5].]

Abbates Monasterii Ousneyensis.

Radulphus, bachelor[6] of Divinity and a canon[7] of St. Frideswide's, as I have before shewed. He by his advice was partly a means why this place was erected and therfore constituted the first priour thereof by the founder anno 1129. After he had governed here 9 years and 5 months, died[8] 1138 and was buried in this church. **⟨fol. 217 a.⟩**

Mr. Wigodus[9], Bachelor[10] of Divinity also and a canon of St. Frideswide's, succeded the same year in which Radulphus deceased. He governed 30 years and 4 months[11]; that is to say, 15 years and 7 monthes in his priourship, and the rest in his abbatship,—this place being in his time made an abbey wheras before it was only a priory. He deceased anno 1168 and[12] was buried by ⟨i.e. beside⟩ his praedicessor.

[1] ⟨Note at foot of fol. 216 b:—⟩The abbats of Osney had often summons to the parliament but were not barons.

[2] vide Twyne XXIII 58. Summonitiones ad parliamentum in turri London. de anno 49 Henrici III ⟨1265⟩ in dorso rotuli clausi de eodem anno.

[3] Spelman, Archaeologus.

[4] iterum in summonitionibus de anno 21 Edwardi III ⟨1347⟩, parte prima, membr. 28.

[5] ⟨Notes on the slip:—⟩ (*a*) 'abbas Oseney sedet in parliamento apud St. Edmund's Bury circa annum 1294: vide Harpsfeild saec. 13 p. 446 etc.' (*b*) 'Selden (Titles of Honor) saith that Osney was summoned as before, anno 49 Henry III ⟨1265⟩ p. 723, and again in the 5 of Edward III ⟨1331⟩ p. 726.' (*c*) 'Twyne XXIV 173; 'tis there mentioned as if King Henry VIII did for the most part settle cathedrals where there had bin abbats that had votes in the parliament house.' (*d*) 'Twyne XXIV 177; whether or noe Osney abbat was not accounted one of those abbats that might sit in parliament, and yet noe barons: see there.' ⟨Transcript A has this note 'from a loose half-sheet' not now found:—⟩ 'The abbat of Osney had a seat in the parliament hous, ut apparet in summonitione parliamenti apud Winton anno 4 Edwardi III ⟨1331⟩ in dorso clausi ejusdem anni, membr. 41: vide in Glossario Spellman in voce *abbas*.'

[6] Twyne Apol. lib. 2 p. 222. ⟨In the text 'B. of Divinity' is scored out.⟩

[7] anon. Ousney MS., ut supra.

[8] Chronicon T. Wyke ut supra; vide V. 359.

[9] 'Master Wygodus,' sic T. Wyke.

[10] Twyne iterum. ⟨In the text 'B. of Divinity' is scored out.⟩

[11] ex libro Ousney bibl. Cotton. in quo est series abbatum ejusdem. V 359; Twyne XXIII. 108.

[12] ⟨MS. 'as.'⟩

In the year 1151 he went to Rome[1] concerning St. George's Church against Robert, the priour of St. Frideswyde's, who from authority of Walter archdeacon of Oxon (that had noe right or title therin) laid claime to it; but by the Pope 'twas adjudged for Ousney. In his time, anno 1142, Robert Doilly[2] the founder hereof died and was buried at Ensham Abbey according to his will[3], wherin he had devoted his body to be theire interred before the foundation of this priory was began[4].

Edward, the second abbat ruled 16 years[5], 1 month, and 10 dayes. He died 1183 and was here buried. In his time Walter de Gaunt, a canon of this place[6], became the first abbat of Waltham Abby after its restauration, being constituted in the said place by King Henry II, who by autority obtained from the Pope had setled also therin Regular Canons which he for that purpose had made choise out of severall religious houses in England (among which 6 were out of this place[7]).

Hugo de Buckingham, somtimes written[8] Hugo or John le Freke, the third abbat, began 1184. He ruled almost 21 years and died 1205[9].

Clement, the fourth abbat, governed 16 years, and died 1221[10] in the time of Henry Doilly the second. He, in the first year of his abbatship[11], with the covent obtained the mannour of Fulwell, which with the advowson of the said church was given by Adel⟨elmus⟩ de Fulwell[12]. In his time Mr. Benedictus was consecrated bishop of Rochester here[13].

Richard de Gray, the fifth abbat and somtimes priour of this place[14]. He ruled 8 years, and died the 5 of the ides of July ⟨11 July⟩ 1229[14], and interred here by ⟨i. e. beside⟩ his praedicessors Hugo and Clement. In his time, 1222[14], was ⟨a⟩ councell[15] celebrated here by Stephen ⟨Langton⟩, archbishop of Canterbury; and what he did here vide Twyne XXI 537.

John Rading, subpriour of this place[16], became the sixth abbat.

[1] Chronicon MS. T. Wyke.

[2] ibidem.

[3] though Holinshed saith p. 108 b 50 that he was buried here.

[4] See Collect. ex registris Einsham what lands he gave to Einsham: but this is more proper for the Castle.

[5] series abbatum ut supra.

[6] Roger Hovden Chronicon p. 320; vide Twyne XXI 552.

[7] See Twyne XXI 384.

[8] registrum Ousney in Aede Christi.

[9] Wyke; et series abbatum, ut supra.

[10] ibidem.

[11] Wyke, iterum.

[12] vide Twyne XXII 80, 288.

[13] vide Twyne XXII 94.

[14] ibidem ⟨i. e. Wyke⟩.

[15] ⟨'wherein were made forty-nine canons conformable to those of the last (1215) council of Latran.' Sir H. Nicolas.⟩

[16] ibidem ⟨i. e. Wyke.⟩

After he had governed 6 years, resigned anno 1235[1] and tooke upon him the habit of a Minorit at Northampton[2] (not at Oxon as a later authour[3] hath) 'feria quarta post festum Sancti Michaelis' ⟨Wedn., 3 Oct.⟩. Mathew Paris[4] relating this buisness (who hath it 'abbas de Osencia' for Osneya, uncorrected by Dr. Wats) tells us that he with the abbat of Walden 'cordis pusilla⟨ni⟩mitate detrusi' followed the example of Ralph ⟨de Maidstone⟩, bishop of Hereford who before had entred into the Order of the Franciscans at Oxon, as I have there in my discours of them already shewed.

John Leeche, chosen the seventh abbat, 1235; consecrated on ⟨4 Nov.⟩ the day before the nones of November the same year[5]. He ruled 14 years and resigned on the feast[5] of St. Barnaby ⟨11 June⟩ anno 1249. In his abbatship was most of this place rebuilt with additions, he himself expending much 'de proprio' towards it, as I have already shewed. As also, 1236, Mr. Richard de Wrthe, one of the canons here, was made abbat of Dorchester; and Richard the chaunter made abbat of Hoholuester[5].

Adam de Berniers, somtimes cellarer, elected the eighth abbat the fourth of the ides of June ⟨10 June⟩ 1249[6]; consecrated at Dorchester on St. John Baptist day ⟨24 June⟩; and installed on St. Peter's and St. Paul's day following[6] ⟨29 June⟩. 'Praedicator fuit egregius' (as a certaine authour[7] hath), 'cujus praedicationi solebant scholares Universitatis aliquoties interesse.' He governed 5 years and died ⟨2 Aug.⟩ the fourth of the nones of August[8], anno 1254. He being dead, two of the canons were sent to the king[8] then in Gascoigne to desire leave to elect a new abbat. Which being procured, they elected Richard de Apletre[9]. At the latter end of this abbat's time, Osney paid an insupportable tax[10].

Richard de Apletre, the ninth abbat, chosen on ⟨5 Oct.⟩ the vigills of St. Faith's day, anno 1254[11]; consecrated on All Saints' day ⟨1 Nov.⟩; and on St. Martin's ⟨11 Nov.⟩ the same year installed[11]. In his time, 1260[12], was an agrement made[13] between ⟨**fol. 217 b**⟩ Osney and

[1] Series abbatum, ut supra.
[2] Chronicon Wyke, iterum.
[3] Thomas Eccleston de adventu Minorum in Anglia MS.
[4] Chronicon edit. 1640, p. 574.
[5] Wyke, Chronicon, ut supra.
[6] ibidem.
[7] anon. Ousney, ut supra.
[8] Chronicon Wyke.
[9] Whether or noe their going to the king doth not argue that the king was patron of it, being the lands of the Normans come to him by escaet; vide Twyne IV 363. Vide de molendinis Castri Oxon, Twyne XXIII p. 101.
[10] vide Twyne XXII p. 82.
[11] Chronicon Wyke.
[12] anno 1258, Twyne XXII 83.
[13] Chronicon Wyke.

Roger de Aumary, knight, concerning the mannour of Weston for 300 marks,—which difference as it seemes continued 8 years togeather (the said Aumary having the king and most of the councell on his side); but at last by the mediation of the king's brother, the King of Almaine, was with peace concluded. In his time also when King Henry III, anno 1265, had raised his seige before Kenelworth Castle, did ⟨23 Dec.⟩ the next day before the vigills of the Nativity come to Ousney and there for 7 dayes space celebrated the time with great revelling and mirth[1]. This abbat a little before ⟨1 Jan.⟩ the Circumcision anno 1267 ⟨1267/8⟩, by reason of frequent infirmities that his body was subject to[2], resigned his place in the presence of Richard, bishop of Lyncolne, after he had governed 13 years.

William de Sutton, somtimes procurator[3] of this house, began the same year of Apletre's resignation and consecrated and confirmed at Tingerst[3] on St. Vincent's day the martyr ⟨22 Jan.⟩ and the first that was elected by compromis. He governed 17 yeares, and died 1284[4]. Severall memorable things occurre of him in his time.

That is to say, at his entrance or installation to his place a palfrey was extorted from him[5] by a certaine officiall of Oxon, who in the audience of all the assembly at that time meet togeather did, with a sincere oath taken before them all, swear that he would never install any abbat, unless he would send him a palfrey accomodated with all his harnesses; which words being uttered and every one there abashed becaus of the praesence of bishops and noble men that were invited to that solemnity, did forwith (least the company should be so unexpectedly dissolved) by a solemne protestation and appeal deliver a palfrey to him; but afterwards, as it fell out, before the said officiall could see his errour or recall the enormity of his fact, being overtaken with a greivious disease, ⟨he⟩ took upon him a religious habit.

The next observable of this our abbat, is, that he, with the rest of the praelates of England as well bishops as abbats went beyond the seas to Lyons[6] to a synod or councell[7] celebrated there the first of the

[1] ex altero MS. anon. Ousney quem invenit Thomas Allen in bibliotheca Henrici Ferrers; extat nunc bibl. Cotton. Vide Twyne XXI 532.

[2] Chronicon Wyke.

[3] ex altero anon. Ousney iterum.

[4] series abbatum praefixa registro Ousney, ut supra.

[5] ex illo altero anon. iterum. Of this story, see Twyne XXI 532. Utrum archidiaconus pro installatione abbatis possit recipere palefridum sine symonia, vide G⟨erard⟩ L⟨angbaine⟩ catalogum librorum in bibliotheca Coll. Ball. p. 52 sub fenestra: and perhaps this was desired for fear of simonie in it.

[6] ⟨'Lyons' substituted for 'Leiden.'⟩ Chronicon Thomae Wyke.

[7] ⟨'The fourteenth General Council, from 7th May to 17th of July (1274), wherein twenty constitutions were published concerning the elections of bishops

calends of May ⟨30 Apr.⟩ anno 1274 (though Gesner[1] has '73) to consult of severall things belonging to the church, viz. whether the care and study of war did not belong to the praelates of the church, as 'tis mentioned in the bookes of Macchabees, &c.; as also, to bring the Greek in subjection to the bishop of Rome; and to correct the vices of monks and preists, &c.[2]

After this, in the ninth year of his abbatship, 1276 ⟨1276/7⟩ Robert ⟨Kilwarby⟩, archbishop of Canterbury came to this monastery on the nones[3] of March ⟨7 Mar.⟩. Where after '*laetare Jerusalem*' was sung, he visited it 'tam in capite quam in membris' and received, after he had done, for procuration money 24 markes, though Boniface his praedicessor received according to the constitution of the Generall Counsell but 5 marcks 'exceptis exenniis' (gifts).

Furthermore, what remaineth to be said of this worthy abbat, is that that great work of his (which is attributed by Mr. Twyne[4] to William de Quitton and by Pitseus[5] to William Button) in compiling the regester that belonged to this place, wherin he hath shewed a fatherly industry and care in relating the perticulars of the foundation of St. George's College and of this Abbey; in recording also the benefactors with their particular charters and grants of severall mannours churches and other lands given to these monkes;—in the latter end of which he amongst other things tells us that he wrote it to prevent future discords that might happen to them either in spiritualls or temporalls in relation to the state of the abbey, as also that he composed it 'velut erectam contra faciem Damasci.'

Roger de Coventre, the eleventh abbat, governed 12 years; and died[6] 1296. In his time the Jews of Oxon counterfeited the common seal[7] of this place to the great dammage therof; and in the year 1284, John Peccham archbishop of Canterbury visited here[8], taking his procuration in mony and not in a feast as some of his praedicessors had done. After the conclusion, he summoned[8] the cheifest and learnedst

and the ordination of clerks; the Greek and Latin churches were re-united; and many other canons were made; and discussion was held on the affairs of the Holy Land, and the reformation of manners.' Sir H. Nicolas.⟩

[1] in libro de consiliis, edit. Wileberge, anno 1607, p. 518.

[2] ⟨Notes on a slip inserted between fol. 217 b and 218 a:—⟩ (*a*) 'A great flood at Oxon and about Osney, see Twyne XXI 533. Vide Twyne XXII 85, mentioned elsewhere.' (*b*) 'Wyke's his chronicle in print which I have calls him William de Dinton, see there p. 112.'

[3] T. Wyke iterum. He came when he visited Oxon Universitie.

[4] Apol. 212.

[5] Appendix Angl. Scriptorum cent. 2 p. 581. See the inscription.

[6] series abbatum Osney, ut supra.

[7] anon. Ousney, ut supra.

[8] ex illo altero anon. Ousney ut supra.

masters of that University to meet him here; where, amongst severall things that passed, were divers articles relating to learning, as I have in my history[1] shewed, condemned. Againe, in the year 1290 ⟨129⁰⟩ on the seventh of the calends of March[2] ⟨23 Feb.⟩ Oliver ⟨Sutton⟩, bishop of Lyncolne, visited this place againe 'tam in capite quam in membris,' &c. **⟨fol. 218 a.⟩**

John de Bibury, the twelfth abbat, governed 20 years; and resigned[3] 1316, being the ninth of Edward II. 'Abbas Osney dat quintam partem bonorum regi' (Harpsfeild, saec. 13 p. 446) about the year 1294.

John de Ousney, ruled 14 years; and died[4] 1330, being the fourth of Edward III; and lyeth buried here by his praedicessors. A parliament here, 4 of Edward III ⟨1330⟩, vide Twyne XXIII p. 59.

John de Cudlington or Kidlington, the fourteenth abbat, governed 44 years and 9 months[5]; and died 1373 being the 46 of Edward III; and lyeth interred here. He built High Bridg and Our Ladye's Chappell[6], as I have shewed in their places.

John Bokeland, governed about 30 years, and died[7] 1403. What remaines memorable of him is that he built the lock[8] near Ruley Abbey. In his time the covent obtained the New Inn[8], Castle Mills, and Kingsmede, and overcome the burgesses of Oxon in suit concerning franchises; and a composition made betweene these and Rewley, concerning severall differences hertofore hapned: as also Ousney visited[9] anno 1384, Nov. 13, by William Courtney, archbishop of Canterbury. A councell at Ousney, 1392, i.e. anno 16 Ricardi II, vide Twyne XXII 141: and outrage in his time by the townsmen against Osney, vide Twyne XXIII 192, vide in catalogo Maiorum per B. T⟨wyne⟩ p. 38. This John Bokeland was kinsman and heir to Thomas Bokeland S. P⟨aginae⟩ Professor, and Vicar of S. Peter's in the East.

William Wendover, the sixteenth abbat, governed 26 years; and then resigned[10], anno 1430. He died[10] on St. Mathew's day ⟨21 Sept.⟩, anno 1435.

Thomas Hoknorton ruled this place 22 years and died[11] 1452. I find him to be a great benefactor[11] to our University in building 10 new schooles for their use: as also repairing severall ancient halls that belonged to this monastery,—that is to say, Glasen Hall *alias* Pylett's

[1] ⟨Gutch's Wood's Hist. Univ. Oxon. I. 318.⟩
[2] Thomas Wyke iterum.
[3] series abbatum, iterum.
[4] ibid.
[5] ibid.
[6] ⟨See infra p. 219.⟩
[7] ibid.
[8] anon. MS. ut supra.
[9] regestrum Peccham, fol. 143.
[10] series abbatum, ut supra.
[11] anon. Ousney, ut supra.

where now Brasen nose Colledge stable is, wherein he caused to be made 4 chambers towards the enlargment of that place; other chambers also in Depe Hall, which is now the stone house next adjoyning to University College on the west side, others in Georg Hall, the stone house opposite to the south end of Catt Street; others in Woodcock Hall and St. Edward's Hall in St. Marie's parish also.

John Walton, stiled elswhere John Mounstern (V. 590), the eighteenth abbat, began[1] anno 1452; and in the year 1472 consecrated to the archbishoprick of Dublin, where you may see more of him in Waraeus de praesulibus Lageniae p. 30. In his time anno 1453 [John[2] ⟨Chedworth⟩, bishop of Lyncoln, gave leave[3] to him and his successors, as also to their praebendary churches of Stow and Bybery (wherin they had a peculiar spirituall jurisdiction), to weare a vestment called 'almucia' (as 'twas used in cathedralls) in divine service, according to the ancient custome of their praedicessors of St. George's College which (as I have shewen) consisted of a dean and praebendaryes. This vestment being used most commonly by deanes was lynid within with skins or furres, and comonly called 'omus' from the graec word 'epomos' or 'superhumerale,' being woren over the shoulders.

In Balliol College library among the MSS. there (B. 4. 1) is Boetius de consolatione turned into English vers by John Walton somtimes Canon of Oseney ⟨Coxe's Cat. of Ball. MSS. CCC*XVI*(A)⟩: at the end of it is this note:—

'explicit liber Boetii de consolatione philosophiae de Latino in Anglicum translatus per Johannem Walton nuper canonicum de Oseney, A.D. MCCCCX.']

In Aa fol. 46, 1; the supplicat of John Walton, canon regular, for his doctor's degree in Divinity, 1451, which belike may be this John Walton.

Richard Leyceter succeeded John Walton the same year of his consecration[4], anno 1472, being the nineteenth abbat of this place.

One *Robert* . . ., abbat of Oseney, 8 Henry VII, 1493; ut in pixide S. Petri Orientalis in thesaurario Aedis Christi.

William Barton, the twentieth abbat of this place and an able theologist. He occurres about the yeare 1500[5] and 1514. He

[1] ibidem. John Walton, abbot, 9 Edward IV ⟨1469⟩, V. 269.

[2] ⟨The passage in square brackets and the notes are found on a slip now inserted between fol. 217 b and 218 a.⟩

[3] ex veteribus chartis Osney in Aede Christi, vide Twyne XXIII p. 71.

[4] regestrum Ousney in Aede Christi, p. 33 b.

[5] William, abbas, 23 Henry VII ⟨1508⟩, Twyne XXIII 80.

governed about 23 years; vide Twyne XXII 337. Occurrit 12 ⟨1520⟩ and 14 Henry VIII ⟨1522⟩, 22 Henry VII ⟨1507⟩ (V. 24), 4 Henry VIII ⟨1512⟩ (V. 488). Occurrit etiam anno 1507. Occurrit 13 Henry VIII, 1521. I cannot find that he took a degree. Thomas Barton[1] opposed in Divinity 1511.

John Burton[2], the twenty-first abbat, Doctor of Civill Law. He began about the year 1524, and governed about four years, vide Twyne III p. 17. John, abbas Oseney, 16 Henry VIII ⟨1524⟩: vide sched. C p. 11. John Burton occurrs abbat 16 Aug. 26 Henry VIII, 1534, in a lease that I have among Christ Church writings. See Catalogue[3] of LL. Dr., 1522.

John Cooke, the twenty-second abbat, began about the year 1527 and governed four years or therabouts, see Twyne XXI 106, Twyne III 16. He occurrs 1528; sched. 15, A. B. 178. I cannot find that he took a degree. John Coke, LL. B., 1537.

John Barton[4] began about the year 1531. In the same year hapned a conflict betweene the proctors of the University and the servants of ⟨**fol. 218 b**⟩ this abbat who as it seemeth abused them in their night walks with other affronts. Upon which the abbat being summoned to appear before the commissary and proctors in St. Marie's church at Rewley, was (because he commanded his servants not to appear, being the fact, as he averred, was done in his owne territories) pronounct disobedient; vide Twyne XXIV 388.

One John Burton, abbat, 26 Henry VIII, 1534, 16 August, vide V 592.

Robert King, the last abbat, Doctor[5] of Divinity. Afterwards (and before the dissolution of this place) he became the titular bishop of Roanensis, a see in the province of the archbishoprick of Athens, and thence was translated to be the first bishop of Oxon, as I have already shewen. Look in the Cathedrall ⟨p. 8.⟩ Quidam Robertus King de ordine Cicestr., vide Sched. C. p. 5. Robert King, abbot of Bruerne et S. T. B., 1515; vide Sched. C. p. 2. Robert King, abbot of Thame, 30 Henry VIII ⟨1538⟩, ut in scriptis in Aede Christi.

[1] ⟨Boase, Reg. Oxon. I. 63.⟩

[2] ⟨Boase, Reg. Oxon. I. 109.⟩ John Burton surrendered up the priory of S. Frideswyde's, 1522. ⟨See note 4 *infra*.⟩

[3] Father Thomas Barton, Bac. Div. 1531, quaere. Vide inter doctores eodem anno.

[4] ⟨'Burton, quaere' is written over. Marginal notes:—(*a*) 'Note that Burton or Barton that was last prior of S. Frideswyde's was abbot of Osney.' (See note 2 *supra*). (*b*) 'occurit 1535.' Interlinear note:—'John Barton, A. B. 197.'⟩

[5] ⟨The words 'Doctor of Divinity' are scored out.⟩

⟨Church of Osney Abbey.⟩

Having now spoken as much as is extant upon record concerning the abbats or governors of this place, is the quondam church, dedicated to the Virgin Mary, the last and cheifest fabrick which craveth our discourse.

⟨Its greatness and beauty.⟩

Of which because I had more then usuall to insert I reserved for the latter end.

A fabrick[1], I confess, more then ordinary excelling, and not only the envy of other religious houses in England but also beyond the seas; not only the admiration of our neighbouring inhabitants but also of forreigners that occasionally came to the University:—especially for that excellent architecture according to those times expressed about it,—that is to say, the exquisitness and variety every window did represent; the uniformity of pillars[2], each bearing for the most part a statu as also the pinacles theron equally marshelled; two stately towers, one at the west end, the other betweene the body and chancell standing on the north side therof,—all which (with many other varietyes of cutts and carvings extant about it) gave invitation to those (for the most part outlanders) that were ingenious in draught or prospect[3] to coppy it forth. Neither was it soe rare for the curiosity without, but also as much and rather more within; not only entertaining the eye but also craving reverence nay, perhaps devotion, from the superstitious, because of that antique and venerable aspect it represented, here a statue, there an altar, here a relique, there a crucifix[4]. In the windows were the effigies of saints, kings, bishops and abbats most artificially (according to that age) depicted. Every payne almost therin being employed with the fancy of the limner, in such places (as it hath bin observed) where the light was diminished, did impose a more aufull reverence upon the adorer or religious apprehensions[5] resembling therin the antient Romanes who for the most part made choise of shady places for their devotion.

On the walls in the quire severall storyes in hangings curiously wrought. On the ground was beheld the statues of the dead; with

[1] ⟨Marginal note:—⟩'Gothick work.'
[2] ⟨= buttresses.⟩
[3] ⟨= perspective.⟩
[4] ⟨'crucifix' substituted for 'shrine.'⟩
[5] Vide Weever p. 41 et vide Fuller in Waltham p. 6. ⟨This note is now frayed and part of it can be made out only by the help of Transcript A.⟩

severall living stones (as 'twere) with inscriptions on them, speaking the person underneath deposited. All which with many other raritys at the time of the suppression and since was by the iniquity of time and sacrilegious persons most basely violated and defaced.

⟨*History of its building.*⟩

The extent of this church at its first foundation was but small. But at the re-aedification we find[1] the body therof to be built by John Leech, one of the abbats before mentioned, assisted therin as Leland[2] saith by one Beaufort a knight, both whose images for a speciall memorandum[2] of their bounty were fairly cut in stone and set up in the vault or arch over it.

The said Leech also built[3] the chappell of the Virgin Mary at the west end of the choire except the roof and tower adjoyning.

Richard Apletre, abbat of this place also, builded the greater altar which was dedicated[4] the 6 of the calends of July ⟨26 June⟩ anno 1267 by Richard Gravesende, bishop of Lyncolne, who caused 40 days indulgence to follow after.

Then was there St. Thomas his chappell, being the middle isle adjoyn⟨ing⟩, built by an unknowne (as yet) founder, wherin was dayly service celebrated for the health of his soule. In this chappell the parishoners of St. Thomas (having a tradition delivered to them from their forefathers) report that when the Castle was beseiged and they hindred their accesse from St. George's church (then there[5] parish church), were freely admitted and licensed by the abbat to come to this chappell, being as he alledged a parish church, and there to heare divine service till such time that St. Thomas' parish church was built. Which if this was true and not intended to be St. Nicolas his chapel, then probably upon that account this church or at least the chapel might have stood to this day.

There were other chappells[6], as also double iles on each side of the church, but the founders of and benefactors towards them doth not yet appeare.

[1] ex praefato anon. Ousney.

[2] Itinerar. vol. 2, MS. bibl. Bodl.

[3] idem anon.

[4] ex illo altero anon. supra citato; Twyne XXI 532.

[5] ⟨*sic* for 'their'.⟩

[6] ⟨Peshall, p. 306, says: — 'There were also several neat chapels, and abundance of (i.e. twenty-four) altars, viz. St. Mary's, St. Michael's, St. Paul's, St. Stephen's, St. Agnes', St. Cecily, St. Martin, St. Gregory, St. John Baptist, St. Mary Magdalen, St. Austin, St. Nicholas, St. Andrew, St. Bartholomew, St. John Evangelist, St. Lawrence, St. Catherine, St. Margaret, St. Mary (on the north side of the church), St. Edmund the Confessor, St. Peter, St. George, St. Frideswyde, St. Edmund the King.'⟩

⟨*Tower of Osney Church.*⟩

At the west end of the church was situated the campanile or tower, which enduring the brunt stood firme and whole within these 17 yeares.

⟨*The bells of Osney.*⟩

It ⟨**fol. 219 a**⟩ contained a larg and melodious ring of bells[1], the best as was thought in England; as John Maior[2], a Scottish historian, reporteth in these words:—

'campanis coenobii de Osneya nullae in Anglia meliores putantur.'

At the first foundation there were but three besides the saints and letany bells, but by abbat Leech[3] increased to the number of 7; which (as I find out of an old 'rationale[4]' somtimes belonging to this church and which speakes of the office of every bell in ringing on severall festivalls and tolling of knells) were christned and called by the names of 'Hauteclere,' 'Douce,' 'Clement,' 'Austyn,' 'Marie,' 'Gabriel,' and 'John.' All which, for the most part, toward the suppression (being before broke and recast) had gotten new names which by tradition[5] wee have thus

'Mary and Jesus,
Meribus and Lucas,
New bell and Thomas,
Conger and Goldeston.'

⟨'*Great Tom*' (*of Osney and Christ Church*).⟩

Which 'Thomas,' now commonly called 'Great Tom of Christchurch,' had this inscription not long since[6] remaining upon it

'in Thomae laude resono Bim Bom sine fraude.'

It being one of the biggest of their bells was accounted 6 foot in its diameter which is 18 foot in compass, and therefore reputed to be as big as 'Edward' bell at Westminster or 'Dunstan' bell at Canterbury spoken of by Bishop Godwin[7].

Dr. Tresham, it seems, baptized this bell when 'twas transported to Christchurch (of which place he was cannon) with the name of

[1] Bring in a discourse of bells, as among my Collections.

[2] de gestis Scotorum lib. 3 cap. 1.

[3] anon., ut supra.

[4] inter veteres chartas Ousney.

[5] loose paper on my desk belonging to Twyne XXI 79: Vide nomina alibi, Twyne XXI 79.

[6] ⟨Peshall p. 306: — 're-cast in 1680.'⟩

[7] Comment. de praesulibus Angliae in Cantuar. et in vita Henrici Chichley.

'Mary,' for joy (as Dr. Humphreys saith [1]) of Queen Marie's raigne, and being about that time Vicechancellour of the University and hearing it accidentily ring when learned Juell was with him about other buisness burst out into these words [1]

'O [2] bellam et suavem harmoniam! O pulchram Mariam! ut sonat musice! ut tinuit melodice! ut placet auribus mirifice!'

Thus he. And soe much was the old man delighted with the noise of it that he promised [3] the students if they would come to masse which was then restored in Queen Marie's dayes to get the 'Lady bell' at Bampton (of which place he was vicar) and others added to it and make the sweetest ring of bells [4] in England.

⟨Eminent persons buried in Osney Church.⟩

Our discours of the church being now concluded, wee must proceed to speak of those honourable persons that lye here interred.

Viz: *Edith Doilly*, the wife of the founder, who in her widowhood gave severall lands in Cleydon and Weston; died about the year 1152; and was buried [5] on the north side of the high altar with her image of stone, in the habit of a vowes and holding a heart in her right hand, lying upon the tumbe. In the wall of the arch over her tumbe was painted her comming to Ousney, and Radulph waiting upon her (as I have before shewed) and the tree with the chattering pyes theron, all which (as Holinshed sayes) was perfectly remaining at the time of suppression.

Henry Doilly, the first of that christian name of that family in England (son and heire of Robert Doilly the second, founder of this abbey), who after he had bestowed many lands here as I have partly before shewed, died [6] anno 1163, and was buried [7] in the very middle of the presbytery under a flat marble stone wheron was a floured cross port⟨r⟩aid.

[1] in vita Juelli parte 3, fol. 81.

[2] 'Oh sweet Mary! how musically, how melodiously doth she sound!'—soe Englished by Fuller in his Church History lib. 8 fol. 7. Heylyn in his Ecclesia Restaurata p. 24 sub anno 1553.

[3] Fox in Queen Mary, fol. 1648.

[4] ⟨Peshall, p. 306, says: — 'These bells at the pulling down Osney Cathedral or Abbey, together with a large clock bell hanging in the same tower, were translated to Christ Church and put up in their steeple, where they yet remain, with an addition of more to make the same ten, as now . . . I could not forbear to mention these as (now) the only remains of Osney.'⟩

[5] Leland, Itiner. vol. 2: F (broken) 141.

[6] Chronicon Thomae Wyke, ut supra.

[7] Leland, ut supra: F (broken) 141.

Henry D'oilly, eldest son and heire of the said Henry the first, died 1232; and buried in the new addition a little before that time finished[1].

Adam, bishop of St. Asaph, who with Roger, archbishop of York, deceased at this place (though Godwinus hath otherwise) anno 1181, was interred here also[2].

John St. John, a famous man, buried[3] on the north side of the presbytery in a high and larg tombe of marble with his wife by him under a flat marble zans date. This John St. John might probably be the father of Roger killed at the battle of Evesham, and also son of Roger St. John a benefactor to this abbey, as I have before spoken off. See my notes of this St. John.

Leland tells us[4] that one Plessets, a noble man, lyeth in Our Lady Chappell here, in a fair tumbe with an image, which to me seemeth to be *Hugo Plessetts*[5] who gave land in Kidlington to this abbey and who had his habitation at Hedington 5 Edward I ⟨1277⟩ **⟨fol. 219 b.⟩**

The Lady *Basilia de Wigornia*[6], who died the sixth of the ides of May ⟨10 May⟩ 1272, was buried near to St. Georges's altar[7].

Phillip de Eya, somtimes Lord Treasurer to King Henry III, (called by Mr. Phillpot[8], Ely) interred here[9]. He died on St. Ambros his day ⟨4 Apr.⟩, 1275[9].

Stephen le templer (the son of Osbert de Westbury) who gave a certaine mead[10] in the parish of Fulwell called 'Winestones Lake' and confirmed by Atelina his daughter and heir, buried here also.

Andrew Moriz, who gave[11] two carucates of land in Langport and Stow, lyeth near him.

Ella[12] (or Adela), *countess of Warwick*, buried[13] before the high

[1] Chronicon Thomae Wyke.

[2] Vide Godwyn in Asaph p. 657. Roger died at Osney, buried at York.

[3] Leland, Itiner. vol. 2. Johannes S. John, clericus, buried here; V 522: see his gifts there.

[4] ibidem ⟨i.e. Itiner. vol. 2⟩. Twyne IV 363. F (broken) 143, 171.

[5] Hugh Plessets V. 577, 582. Perhaps John de Plessets, earl of Warwick; vide Collect. ex Lelando sub fenestra sched. 3 p. 3. See Dugdale of Warwic.

[6] vide V p. 569.

[7] Chronicon Thomae Wyke.

[8] Catalogue of the Lords Treasurers p. 17 (London, 1636).

[9] idem Wyke.

[10] regestrum Osney in Aede Christi p. 295.

[11] ibidem, p. 241. In a writing dated 1266, I find one Andreas filius Morice to give to Osney 'granam suam' in Morton (in pixide miscell. ⟨in Ch. Ch. Treasury⟩).

[12] Ela Longspe, V 569; et oratio pro ea.

[13] rotulus Rossi de comitibus Warwic., vide Twyne XXI 623.

altar[1] at the head of Henry Doillye's tombe, under a flatt marble in the habit of a vowes, graven on a copper plate[2].

She, I find (whilest she lived a widow, as it semeth most probable to me) gave to our University six score marks for the help of poore schollers to be by them borrowed by pledges in times of their necessity[3]. Which, by the chancellour was not only put in coffer or chest, called for many years after 'Warwick chest,' but in memory for the same published an ordination[4] dated the day before the ides of May ⟨14 May⟩ 1293, wherin he appointed that

'the schollers who were yearly by the masse preist and publick attendant of the University in their circuiting the schooles required for their suffrages for the benefactors of the University, were therin to nominate and pray for Ella, countess of Warwick next to King Henry III because she was his kinswoman (being as I have observed the daughter of William Longspee, earl of Salisbury son of the base-borne of King Henry II by Rosamund Clifford his concubine) for which they were to receive severall dayes of indulgence, soe that the authority of the diocesan were not in the said nomination through the schooles resisted.'

She, as it appears[5], died the 9th of February[6] anno 1297 ⟨i. e. $\frac{1}{8}$⟩ though her masses as is els where[7] manifest were celebrated the 22nd of February and 23rd of November both with a decon and subdeacon[8].

. . . *Beaufort*, a knight, and a benefactor to this church, lyeth in the quier at the head of countess Ella her tumbe[9].

Many other worthy persons, besides 20 of the abbats (of whome about 9 of them were with their sepulchers translated anno 1272[10] and laid before the high altar), were under rich and beautifull monuments[11] here interred. But having not as yet sufficient proof who they were, I shall not at this time insert them.

[1] 1300, vide F (broken) p. 4, 142, 170.

[2] Leland, Itiner. vol. 2, ut supra.

[3] Archiv. Academiae.

[4] liber Vice-cancellarii fol. 67. Vide Twyne XXII 269. Vide Twyne XX 30. Vide in ecclesia S. Mariae per B. T⟨wyne⟩. Vide Hist. 1293 ⟨i. e. Gutch's Wood's Hist. Univ. Oxon. I. 344.⟩ ⟨See the text of the ordination in Anstey, Munimenta Academica, p. 62.⟩

[5] vetus calendarium in libro senioris procuratoris. Vide Twyne XXII 270. Vide librum notarum p. 565.

[6] ⟨The words 'the 9 of Feb. a. 1297' are underlined for correction; and the note added:—'She died in the year 1300 (so Dugdale in Warwick): vide Collect. ex Lelando p. 4 (Itiner.).'

[7] ⟨See the Calendar in Anstey, Mun. Acad. pp. CXL and CXLIX.⟩

[8] Insert here of her what I have omitted in my history (vide librum Vice-cancellarii p. 67 a et b); and contradict Ross what he saith of her in Twyne XXI 623; and speake of her marriages . . . 270.'

[9] Leland ut supra. Epitaph see on the other side.

[10] Chronicon Thomae Wyke.

[11] ⟨Note on a slip now pasted on to fol. 219 b:—⟩ Monuments of Osney or else the house of ⟨the⟩ Grey Friers:—'all the monuments of which noble personages there entumbed were by King Henry VIII utterly overthrowne what time. . .' English Camden p. 461 B.

⟨Dissolution of Osney Abbey.⟩

And therfore having spoken as much as is thought fitting concerning this place, I shall put a period to my discourse with the period of this abbey:—viz., that being valued at the suppression to be worth 654£ 10*s* 2*d ob. qa.*[1] per annum was by Robert King, the commendatory abbat, with the rest of the covent surrendred[2] up with all its lands appertaining therto the 17th of November in the 31st year of Henry VIII ⟨1539⟩ into the king's hands. Who afterwards, minding to turne it into a bishoprick, did, till 3 years after, forbeare the sale of it; and then accordingly performed his intentions, of which look more in the Cathedrall ⟨p. 3⟩. After which, when the cathedrall was translated to King Henry VIII's College then did he settle the scite also of this (valued then worth 13*s* 4*d* per annum) on the said bishoprick[3]. After this cathedrall was translated the church was taken downe and great havock made therof[4].

Conclude[5] this discours of Osney as Ovid of Troy, vide Weever, p. 38; or with the words of Malmbury (Twyne III p. 16 aut eo circiter) 'It lyeth buried under it⟨s⟩ rubbish[6].'

The verses also out of Ovid de fastis: vide Collect. ex Wyndsore lib. 2. p. 62.

'Mors etiam saxis nominibusque venit,'

Ausonius. Englished by Mr. Sandys thus:—

'When stones (as well a⟨s⟩ breath)
And names doe suffer death.'

Sands of Tyrus, p. 216 lib. 3, thus:—

'but this once famous Tyrus is now noe other then a heap of ruins: yet have they a reverent respect and doe instruct the pensive beholder with an exemplary frailty.'

'The very ruins of that place are gone to ruins:'

Terry, p. 61, of Troy. Terry, 66, —

'but this place so famous formerly through all these parts excedingly lessned and lodged in obscurity.'

[1] ⟨'obolus' = ½*d.*; 'quadrans' = ¼*d.*⟩

[2] rotulus clausus de anno 31 Henrici VIII ⟨1539⟩ parte 2; Twyne XXIII 26.

[3] vide Catalogum Canonicorum et Studentium Collegii vel Aedis Christi quem habui a magistro Washbourne.

[4] V 584. ⟨See *infra* p. 227.⟩

[5] ⟨Wood cites several passages which might suggest to him an appropriate lament over the ruins of this abbey. The excerpts are very disjointed.⟩

[6] See Legend of St. Cuthbert, p. 35.

⟨Explicit fol. 219 a. The next paragraph in square brackets is from a slip[1] now pasted on to fol. 220 a.⟩

[The instability of terrestiall things expressed in the dissolution of monasteries, vide Dugdale's Antiquities of Warwickshire p. 105 a, 801 a; 'most barbarous generation given to sacriledge, perjury, rapine, theft.'

At the end of Vol. I ⟨of⟩ Monast. Angl. is an account of the dissolution of monasteries.

The statute of Parliament for dissolution of monasteries was made 27 Henry VIII ⟨1535⟩.]

⟨Stray notes about Osney.⟩

Inquirenda pro Osney.

⟨Incipit **fol. 220 a.**⟩ As I remember I have read in Chaucer somthing about Ousney Mill or els the miller's wife: vide[2].

Look in the catalogue of the abbats of Abbendon what time Hugo, abbat therof, lived: because that in the register of Osney in Christ Church p. 145 is mention made of that Hugo, abbat of Abingdon, granted leave to Osney that they might convey water pipes from Cumnor Well: whether or noe Cumnor Well be not the same as Reevemore Well mentioned in Twyne XXII p. 1289 (?) et 186. If so be it is, let what I have said already stand; if not, then blott out that dimission of Hugo concerning Cumnor Well.

Of Hugo and Cumnor Well look in my collections out of Osney register.

De MS. quod falso inscribitur Bedae ubi plura sunt de abbatia Ousney (bibl. Bodl. B. 2. 9) vide Twyne XXI 188, 582.

Scriptores hujus abbatiae.

Galfridus le Baker, historicus.

Johannes Rossus, antiquarius. See in the authors quoted by Caius in Antiq. Cantab. at the end of the first booke.

Thomas Wyke vel Wiccius, wrote the Chronicle of Ousney. He was borne at Wyke vel Wick now a demolished place as wee goe

[1] ⟨This slip contains also a drawing of 'Ousney Abbey armes' viz. 'b⟨lue⟩, two bendlets or interlaced with a crozier in bend sinister of the last.'

[2] ⟨Lower down on the page, before the mention of Thomas Wyke, Wood notes:—'Chaucer speaketh something of Ousney miller, in the story of the miller.'⟩

from St. Thomas' parish to Binsey, joyning to the bridge called Wick Bridge. Buried at Osney.

⟨*Arms and monuments.*⟩

In the windows here are severall armes[1]. Amongst the rest, are deane London's: of him look in Cooper's Chronicle p. 320 b.

Epitaph on one Karkerage buried in Oseney, who died 1435.

'Anno[2] mil. C quater Domini jungatur et X ter
et quinto moritur, Katherinae nocte beatae.
Hic fuerat cantor bonus, optimus organisator,
vir pius ac humilis, cunctos sermoni⟨bu⟩s hortans.'

Robert Atuode[3], buried by ⟨i. e. beside⟩ his father in this chapel, 1461, V. 325.

Robert Whitfeild, V. 538.

Jordan de Eillesbury, vide indicem nominum in A et E.

Hugh de Wythull, V. 539.

William, son of Siward, V. 542.

[Without doubt severall of the Walleries lay buried here; vide nomen Wallerie in indice[4].]

Matthew de Stratton, archdeacon of Buckingham, who gave a messuage and land in Esthrope (juxta Kingsutton) 31 Henry III ⟨1247⟩ to Osney, buried here[5], perhaps about the beginning of Edward I.

⟨*Fate of the buildings.*⟩

At the conclusion speak from V. 585, 584 of the pulling downe of Osney; of the stones therof caried to Christ Church, as other stones from the White Friers and Black Friers, etc. ⟨Explicit[6] fol. 220 a;

[1] See the armes, Twyne III 123; vide Collect. ex Dugdale's Collect. Vide Gregorye's works for the child's leg at Osney. ⟨On which Transcript A has a note:—'memoriter, perhaps: for in the author 'tis "the foot of a child": see his Episcopi puerorum in die Innocentium.'⟩

[2] ⟨The line is intended to scan 'anno | mil cē. quā | ter' etc. The date is 25 Nov. (S. Katherine's Day) M.CCCC. XXX.V. (1435). Wood has a note, giving his authority, 'ut in G⟨erard⟩ L⟨angbaine⟩ vol. 7 p. 475 ex MS. in bibl. Coll. Oriel.' See the lines and those which follow them in no. XXVI in Coxe's Cat. of Oriel MSS.⟩

[3] ⟨i. e. Robert at Wode.⟩

[4] ⟨This line is added out of place at the foot of the page.⟩

[5] in pixide miscellan. in Aede Christi.

[6] ⟨Except for these jottings:—(*a*) 'And other papers had from Ch. Ch.' (*b*) 'This must follow the discourse of

fol. 220 b is blank. The document which immediately follows is that referred to above; it is taken from V 584, 585 and relates the destruction[1] of Osney Abbey.⟩

[Mr. ⟨Thomas⟩ Day ⟨of Ch. Ch.⟩ payd for workmans wages at Osney and S. Frideswyde's after the surrender till an. 38 Henry VIII ⟨1546⟩.

Imprimis, to Popingjaye the joyner for taking downe the stalls and sides of the quire and high altar and other things in the church, 5*s* 4*d*.

Item, to the said Popingjaye for himselfe 3 dayes at taking downe the roof of the church, 18*d*.

Item, paid to Robinson the mason for stones and carriage therof for the Fulling Myll, 26*s* 8*d*.

Item, to the carpenter of Radley for 5 days working on the bridge, at Frideswyde's 7 dayes, 16*d*.

Item, to a laborer that helped the slatters at Edward Hall, 2*d*.

paid to Mr Raynolds for melting the lead of the church and casting it into sowes, 16*£* 18*s* 8*d*.

paid to William plummer for taking downe the lead of the cloyster and casting it into sowes, 4*£* 4*s* 2*d*.

paid to Stephen carter for carriage of 50 loade of stone from the White Fryers to Frydiswide's, 11*s* 6*d*.

the bishoprick there and therfore referr it.' (i. e. the destruction of the building is subsequent to the foundation of the bishopric and its translation to Christ Church—see p. 3 and should therefore come in about p. 7.) (*c*) 'severall papers that I had from Christ Church in my other studie: and there of Stump of Malmsbury. Of Stump, vide Camden of Malmsbury Abbey; vide Fuller's Worthies in Wilts inter benefactors.'⟩

[1] ⟨Peshall, pp. 310, 311, has these notes:—

⟨i. *Stages of its destruction.*⟩

(1) 'That this edifice was in being in Queen Mary's time, we learn from mass being then performed in this church. (2) And it remained, in a manner fit for the uses of its primitive design in Queen Elizabeth's days. (3) And it is evident that this abbey, with other sacred edifices of this kind, suffered not a little by the Rump Parliament and their Cavaliers. (4) (Mr.⟨Thomas⟩ Hearn says in Gulielmus Nubrigiensis p. 798, he remembered the foundations of this abbey dug up for the building of a house, and particularly when the soil on which it stood was first ploughed up, viz. the beginning of the year 1718. (5) Only the small vestiges, viz. an arched window of an out-house, which constitutes part of a barn, is now ⟨1771⟩ remaining.'⟩

⟨ii. *Views of the building.*⟩

(1) 'Ralph Agas in his map, 20th of Queen Elizabeth ⟨1578⟩ gives us the representation of the north view of the church (then unroofed and without buttresses) and the great gate into the quadrangle he takes notice of. This is the best ⟨view?⟩, though but little account of it. (2) A curious painting on glass in the south window of Christ Church cathedral on the side of bishop King exhibits a view of part of the south side of the abbey, viz. from the west tower to the transome or south cross of the church. Here the roof of the church is wanting and no other part of the abbey. The entrance into the church at the south door appears exceeding strong and lively; as also the remains of the west tower as far as the south-east prospect of it, which is all of that part of the church represented in this draught of it. (3) Another view in Dugdale's Monasticon vol. II, is indeed a confused heap of ruins; the west tower seems to be the only thing here perfect. (4) And Mr. Hearne exhibits, in Textus Roffensis, some inferior detached buildings of no great consequence.'⟩

paid also to D'ewe the carter for carriage of 40 lode of stone[1] to the wall at Frideswide's and Hye Bridge, etc, 11*s*. . . . . [2].

Item, paid to John Wesburne, cheife carpenter, taking downe the bells, for 6 dayes, 4*s*.

Item, to Jeffry Vyne, 4 dayes, about taking downe the battlements of the church and upon the porche, . . .

Item, paid to Willouby of Einsham for carriage of the great bell[3] to Frydeswide's, 26 Sept., 20*s*.

Item, to Walter Dewe, carter, for carriage of gravell stone and clay to the looke ⟨i.e. lock⟩ and the myll, and St. Nicholas Church one lode—in all 27 lode, 4*s* 8*d*.

Item, to Mr. Nicholas, the glasier, for his work at Frideswide's and for his glasse of the armes and images paid 9 October, 8*£*.

Item, to Thomas Daniell, carpenter, upon Frideswide's Bridge[4] and at Osney 6 dayes, 3*s*. 6*d*.

Item, to John Edwards, carpenter, for taking downe of the roof of the Frater-House at Abingdon in part of his bargaine, 20*s*.

Item, to a laborer pulling downe stone at Osney Church for the masons that took the wall to taske at Frideswyde's, 4 dayes, 19*d*.

Imprimis, paid to workmen beginning the foundation of the wall at Frideswide's the morrow after Ash Wednesday.

Item, to a laborer, Alexander Cooke, pulling downe stone at the White Fryers for the wall, 6 dayes, 2*s* 5*d*.

Item, paid to Rafe Dyxon, Mr. dean's servant, for to deliver to Mr. Hyberden for the almes.

slatt at Osney kitchin taken downe.

the kitchin and fermary taken downe at Osney by John Wesburne and his 3 men 2 dayes and himself one day and an halfe, 4*s*.

Item, to Marot for carriage of 41 lode of slatte and timber of the kitchen and fermary, 13*s* 8*d*.

Item, to Whittington for singing-bread, for frankynsense, for girdles for albis, 6*s* 7*d*.

Item, for 8 yards and an halfe of tape for to make girdles for the albis, 4*d*.]

⟨4⟩. St. Marie's Colledge[5] ⟨First sketch.⟩

⟨*Its site.*⟩

⟨Incipit **fol. 247 a**⟩ Having now done with Ousney Abbey, I shall procede onward to speak of the next house in our city of this Order: and that is St. Marie's Colledge[6] (somtimes situated in the parishes of St. Peter's in the Baylive and St. Michaell's at North Gate between the inne commonly called the Starre[7] and the lane[8] that goes from Bocardo to New Inn[9], on the west side of the street), which was built

[1] ⟨Wood notes:—'this stone as I think came from Osney.'⟩

[2] ⟨Several items are perhaps omitted, Wood saying—'there be divers payments to labourers at the wall of St. Frideswyde's. Quaere, what wall?'⟩

[3] ⟨i. e. Great Tom, see p. 220.⟩

[4] S. Frideswyde's Bridge, i. e. Millhame Bridge.

[5] ⟨This section is dated 'June 18, 1661.'⟩

[6] ⟨i. 231.⟩

[7] ⟨Now part of the Clarendon Hotel.⟩

[8] ⟨Now that arm of New Inn Hall Street which continues Ship Street.⟩

[9] ⟨'New Inn' substituted for 'New Inn Hall'.⟩

for a receptacle and studying place for these Regular Canons[1] of St. Augustin (lately spoken off) of severall abbeys in England.

⟨*Earlier proposal for a College for Canons Regular.*⟩

Who, as I understand, before[2] this place was built (which was in King Henry VI time), had obtained from the singular devotion of King Henry V another place in Oxon under his signet with commission from the Lord Treasurer to purchase lands for a mansion place[3]. But the said King's will being not fully performed, the canons[1] for that time were frustrated of their designes, totally dispersed, and their business came to naught.

⟨*Charter from Henry VI.*⟩

Wherfore to renew it againe and that they might be priviledged in having a nursery[4] for the yong canons[1] of their Order in the University as others had, did with an unanimous consent (viz: the prior of St. Trinity in London, the abbat of Waltham, the prior of Twynham, the abbat of Leycester, the prior of Gisburg, the prior of Bridlyngton, the prior of St. Oswald in Nostell, the prior of Hexham, and the prior of Carliol, in the name of the rest) did, I say, with a joynt consent petition King Henry VI that the work which had slept for many years might be againe revived.

⟨*The Founder gives the site.*⟩

Wherfore the said king, by his letters patent[5] dated the 24 December the 14 year of his raigne (that is, 1435), ⟨did⟩ give leave to Thomas Holden, esquire, and Elizabeth, his wife, (whome these canons[1] had before procured) to give and assigne[6] to the prior of St. Trinity, London, and to his successors for ever, in the name of the whole Order, one messuage with gardens therunto belonging lying in the parishes of St. Peter's [in[7] the Baylye] and St. Michaell's [at North Gate] aforementioned within the walls of the city to the yearly

[1] ⟨'Canons' substituted for 'monks.'⟩

[2] litterae patentes anno 14 Henr. VI ⟨1435⟩ parte 2 membr. 19.

⟨Could Henry V's proposed College in the Castle ⟨i. notes on pp. 215, 276⟩ be connected with the scheme for providing a College for these monks? The lands to be purchased were outside the wall, see *infra* p. 240. But see Gutch's Wood's Hist. Univ. Oxon. I 565.⟩

[4] ⟨S. Frideswyde's Priory and Osney Abbey were independent Austin monasteries and not colleges for the reception of students from other Austin Abbeys.⟩

[5] eaedem litterae praefatae ⟨note 2 *supra*.⟩

[6] ⟨See the document cited on p. 240 *infra*.⟩

[7] ⟨The words in square brackets are added in the second sketch.⟩

value of 40*s* beyond reprises which they (viz. Thomas and Elizabeth his wife) held of the king in free burgage[1].

⟨*The College built.*⟩

They having then obtained this house, did afterwards in process of time much enlarge it with buildings both at the entry into the little lane or alley leading from the high street therunto[2]; as also on the other side allmost opposite to New In Hall, which building is yet standing and was employed not long since as a conventicle house for the Quakers.

⟨*The Chapel and Library.*⟩

The pious founder alsoe, willing to extend his charity farther, laid the foundation of a chappell, intending a library over it. But he dying[3] 17 August A.D. 1440, before it was quite built, did in his will[4] order for the finishing therof as much moneys that would serve for the necessary expences: besides 103£ 6*s* 8*d* in which the abbat of Leicester, the abbat of St. Osyth in Essex, and the ⟨**fol. 247 b**⟩ prior of Gisburg in Yorkshire were by their three obligations bound for to him towards other expences [to[5] be laid out upon the priory]: besides a vestment for the preist with a cope or whood loyned[6] with red satyn on which he would have both his and his wive's armes worked theron; and after the death of his said wife they should have for ever his better vestment, and ornaments for the chappell, as also 20£ to be bestowed upon bookes for the library there.

⟨*Constitution of the College.*⟩

The lands that belonged to this College, I think were few or none. For the canons[7] therof were maintained by the greater abbyes of this Order who sent them here to gain academicall learning, some—more, and some—of a lesser number; and after two or three years or more, when they were graduated, were taken home to teach their fellows, and others put in their places.

Besides these Regular there were Secular Monks as they are called

[1] Adde more from Monast. Angl. 2, in additamentis p. 934.

[2] ⟨The 'high' or main street is Cornmarket; the 'little lane' is Frewin Court: i. 226.⟩

[3] ex vetere calendario domus S. Thomae Martyris juxta Stafford.

[4] ex prima parte registri Henrici Chicheley Archiepiscopi Cantuar. fol. 473, 474.

[5] ⟨The words in square brackets are from the second sketch: the first sketch says 'other expences in building'.⟩

[6] ⟨'hood . . . lyned'; second sketch.⟩

[7] ⟨'canons' substituted for 'monks.'⟩

in their statutes[1], which were commoners and battlers. Both which, especially the Canons Regular, were governed by a prior; and both he and they by statutes, which as I find were consulted off by a convocation of that Order at St. Jeamses neare Northampton, A.D. 1446, and committed to the discretion of Thomas the abbat of Ousney for the framing and compleating of them. Who two years after, upon examination and approbation, published them in this colledge under the said abbat's seale, to whose oversight this place did pertaine.

⟨*Customs of the College.*⟩

Which, though made for Monks, yet seem to be extracted from some of the statutes of our auncientest colledges. Viz., in our chappell duties:—the usuall way of performing divine service; their solemn dayes wherin high mass was said, especially on St. Augustin's day the father of this Order, the dedication of the chappell, with other commemorations for the founder, and the like; and the mulcts imposed on the absent as well the Regulars as commoners and battlers. They had their 'sacrist' and 'praecentor' (or 'rector chori,' as wee now call him) chose annually amongst them: whose office ⟨i. e. the sacrist's⟩ was to have the custody of vestments, bookes, utensils, and other ornaments of the chappell. The praecentor, to give notice what prayers to be said, when such or such service to be performed, what himne, versicle, or collect to be sung; and in all high festivall dayes both seculars and battlers to be at his command in the office of offering wax, francincense, and blowing the organs, but in the lesser festivalls the seculars were not bound to be present but to goe to the parish church wherin they lived.

Their hall duties alsoe for the most part like those of the college⟨s⟩:—as, reading a Latine chapter every day in terme time; speaking allwaies of latine, excepting gaudy-dayes, both in the hall and the limitts of the College; not dining in their chambers without speciall leave from the prior; and the like.

With many other statutes relating to severall matters, which for brevity sake I omitt.

Priores ⟨Collegii S. Mariae.⟩

⟨Explicit fol. 247b; fol. 248 a b is part of the second sketch and is given *infra* p. 238; incipit **fol. 249 a.**⟩

William Westkarre, S. T. professor et saepe Commissarius Universi-

[1] Statuta hujus Collegii penes me, A. W⟨ood⟩ ⟨now 'Wood MS. D. 32'⟩.

tatis tempore Henrici VI; see of him in Catalogo Cancellariorum Latiné p. 82. [liber[1] statutorum hujus collegii.]

Richard Leycester, Canonicus Regularis et prior studentium Collegii beatae Mariae, 10 Jan. 146$\frac{5}{6}$ [ut occurrit in registro Aaa p. 225, 1.]

Dominus . . . *Ceme* (vel Came), prior, anno 1467. Look amongst the names of the determiners for his Christen name, about this time. [Registrum Universitatis Aaa p. 241, 2.]

John Hakborn, S. T. Bac., prior studentium Collegii Canonicorum beatae Mariae Oxon., 1501. Postea abbas Cirencestrensis [registrum D (reversed) p. 90, 2.]

Thomas Beel, S. T. Bac., ⟨prior⟩ 1509. Thomas Beel was afterwards D.D., and prior of St Marie Spittle without Bishopsgate, and episcopus Lident. [registrum F (reversed) p. 106.]

John Rasey, prior circa 1528 [ut in B (reversed) 223, 2. See A. B. 183; sched. 15 p. 7, episcopus.]

Thomas Massy, prior anno 1532 [B (reversed) p. 212] in quo anno detrusus fuit per Canonicos ejusdem. Vide A. B. 148b, 181a. Occurrit prior iterum 1534 [ibidem, p. 343, 2] et 1538 [ibidem, p. 257, 2]. Fuit curatus [B (reversed) 72, 2] ecclesiae S. Georgii Oxon et Canonicus Regularis de Ousney. He punished one of Merton Abbey for studying in Canterbury College 'contra statuta', sched. 15, p. ult.

Jarvis Markham, ultimus rector vel prior, anno 1541 [liber statutorum hujus collegii.]

Principales hujus collegii post dessolutionem[2].

Mr. John Bury, anno 1547 [registrum GG p. 18, 2.] Vide sched. 18 p. 4.

Mr. Alexander Elcock, anno 1556 [reg. GG. p. 63, 1] sched. 18 p. 8; somtimes of Ch. Ch.; the names of his scholars, Twyne XXIV 572.

⟨*The Chapel and Cloister; persons buried there; their later history.*⟩

The chappell here (with the College[3]) was dedicated to the Virgin Mary.

[1] ⟨In this list the references in square brackets give the authority for each name.⟩

[2] ⟨when for a short time it became a hall.⟩

[3] ⟨Note on a slip attached to fol. 249 a:—⟩ 'de Collegio S. Mariae Oxon pro Canonicis Regularibus vide vol. 2 Monast. Angl. p. 933 b.' ⟨Marginal note:—⟩ 'enquire of Dr. Yates, principall of Brasnose, for the conveyance of this College to Brasnose, vide V 294. ⟨See note 4 p. 237.⟩

And in it were the bodies of the founder (who died, as I have said, anno 1440) and Elizabeth his wife, deposited under a faire marble stone with their images curiously cut on brasse and an inscription underneath.

Which chappell after its dissolution, [of[1] which more anon], was with a garden adjoyning anno Elizabeth 18 ⟨1576⟩ demised by the mayor [Richard[1] Williams] and commonalty to John Wait (who allso before held it) for 21 years; as also part of the cloister for as many years to Mr. Tarlton; the one paying *26s* [*8d*], the other *2s.* yearly rent. By whose usuag, especially the cloister (which led from the chappell towards the great gate almost opposite to New Inn Hall) was much ruinated and demolished; and the said chappell (which was a very faire fabrick built with free stone, and very good workmanship to be seen about it) was given to Brasnose College by . . . , the owner therof, to lay the foundation of their owne chappell. Which, for that use, was demolished and taken away, anno 1656.

⟨*Erasmus lived here.*⟩

What else is memorable of this place before its dissolution, was that Desiderius Erasmus when he was at Oxon, anno 1497 and 98, as appears by his epistles to John Sextinus and William Mounjoyus, studied and had his abode here: and from whence also his epistle [prefixt[1]] before his disputation 'de taedio et pavore Christi' was dedicated to John Collet[2], then professor[3] of Divinity in Oxon.

From hence, as mine authour tells me, he went to Cambridge, where he began to write in the year 1510 as appeares from an epistle to [Gonellus[4] and] And. Ammonius,—though Londinensis[5] and his follower tells us that he ⟨**fol. 249 b**⟩ studied there 1506 but with what autority I have not as yet seen.

⟨*Also Robert Ferrar, the Martyr.*⟩

A little after[6] or about the same time was one Robert Ferrar a Regular Canon here, who in the beginning of King Edward VI ⟨1548⟩ became bishop of St. David's. From whence being violently thrust

[1] ⟨On fol. 256 b lines 7–10 and lines 1–6 is a second sketch about this chapel; it does not differ from the first except by the insertion of some words which are here inserted in square brackets.⟩

[2] ⟨'Colet' in the second sketch on fol. 257 a.⟩

[3] ⟨By 'professor' is meant only 'doctor.'⟩

[4] ⟨The words in square brackets are added in the second draft on fol. 257 a.⟩

[5] liber 2 Hist. Cantab. p. 127. Erasmus apud Cambridge p. 16.

[6] ⟨Much later really, in 1533; see Boase, Reg. Oxon. I 174.⟩

out in Queen Marye's dayes, became a valiant martyr and ended his life in the flames at Caermarthen anno 1555. Of whome the reader may see more [of his life] in master Fox his book of Martyrs[1].

⟨*Writers belonging to this College.*⟩

[Roger[2] Walden, a great clerk in the College of S. Mary's Oxon in King Henry IV time; vide Baker Cronicle p. 45. This is meant of New College.]

Here may be brought in more writers out of Pits that were Regular Canons.

⟨Dissolution of this College.⟩

Thus far may he said of this place so long as 'twas a priory. Now what became of it afterwards you shall here. ⟨Explicit fol. 249 b, which is mostly blank; **fol. 250 a, b** is blank; incipit **fol. 256 b**, a marginal note followed by line 14.⟩

⟨[3] The chappell⟩ was given to Brasnose College by . . . to help build their chappell[4].

As for the other buildings, this priory did not much suffer destruction of its walls when 'twas dissolved[5], neither was it rendred up in the king's ⟨hands⟩ till anno 1541.

⟨*Becomes a hall for students of the University.*⟩

And then, October 7, Mr Jarvis Markam being then prior or rector, there was an inventory[6] taken of the goods and implements therin: and imployed for ⟨the⟩ use of scollers as an hall a small while, till 1547 or therabouts[7].

⟨*Begun to be dismantled.*⟩

But in whose possession it came to afterward I am as yet uncertaine, unless 'twas the lord Williams. For I find[8] that he in the 3 and

[1] ⟨Note on fol. 258 b:—⟩ Robert Ferrar, sched. D. p. 2.

[2] ⟨The passage in square brackets is added in the margin. The correction in the second sentence is added later. In the second draft on fol. 257 a these references are added: 'Twyne XXI 204, Twyne XXII 386. Vide librum notarum 369, 2.' Also this note 'David Tolley, vide an.'⟩

[3] ⟨'It' in MS., referring to 'the chappell,' the substitution in the text *supra* is made for clearness' sake.⟩

[4] ⟨This sentence is substituted for:— 'It stood till of late, viz. anno 1656, and then it was pulled down to build the foundation of Brasnose new chappell.'⟩

[5] After the suppression it came to Dr. Lloid, Twyne XXII 386. ⟨But this was later, see p. 236.⟩

[6] ⟨This inventory will be printed in an appendix.⟩

[7] Twyne XXIV 573. ⟨Peshall notes, p. 187:—'Bishop Tanner says the title of it was granted 38 Henry VIII ⟨1546⟩ to William Ramesden and R. Vavasor.'⟩

[8] Twyne XXIII p. 589.

4 of Phillip and Mary ⟨1556⟩ sold[1] timber and slatt from hence to the city by Mr. Wayt.

⟨*Bestowed by John Feteplace on the University.*⟩

In the same year also, viz. 1556, I meet[2] with one John Feteplace, esquire, who for the singular favor he bore to the University did by his charter, dated 8 October the same year, give and confirme to the Cancellour and schollers therof and their successors for ever all this his tenement called by the name of St. Mary College and which before was knowne by the name of Besills' Place. This he did conditionally that they should pray both for his and his parents' soules, and number him in their prayers as a benefactor of the University.

⟨*Used as a hall of the University.*⟩

Uppon this donation the Vicecancellor willing to keep the place from ruin and desolation, which was then much inclining therto, gave commission[3] to Alexander Elcock, Master of Arts, and severall other scollers that were of the said Elcock's acquaintance to possess the same as an hall and he to be their principall, paying such a sum of money annually for the rent, but and with this proviso that if Cardinall Poole would have it employed to its former use (times being then turned) for the entertainment of the Regular Canons againe, then they were willingly and frely to resigne up their whole right in the said hall.

⟨*The title to the hall in dispute.*⟩

But this comming not to pass, they did for three or four years or more possess the same; though at first they were denied possession therto by John Wayt, citizen of Oxon, aforesaid, who pretended that he had interest and that he was lord of the same.

Thus wee find it given to the University by a liberall benefactor and by them for somme years frely enjoyed, having 13*s* 4*d* rent payd to them annually by the principall therof[4].

⟨*Taken away from the University.*⟩

But whether Feteplace's title to it was bad, or what the reason of it should be I am yet in doubt. For the University afterwards lost it[5].

[1] ⟨Turner's Records of the City of Oxford, p. 261 :—'8 Oct. 1556, the bargain of timber and slate bought by Mr. ⟨John⟩ Wayte in Saint Mary College was disallowed by the mayor and corporation.'⟩

[2] Twyne (VI or XXIII ?) p. 235.

[3] Twyne XXIV 372. ⟨See the commission in Clark's Reg. Oxon. II. i. 286 (where it is headed in error S. Mary H.)⟩

[4] Twyne XXIV 372.

[5] Vide Twyne IV 336; Twyne XXIII 198.

⟨Granted by the Earl of Huntingdon upon conditions to the City.⟩

And comming into the hands of the earles of Huntingdon, Catherin the widow of Francis earl therof, with earl Henry his son and lord Hasting, did in the year 1562 ⟨explicit fol. 256 b: incipit. **fol. 256 a**⟩ grant and feoff John Wayt[1] (then mayor of Oxon) and others, of all the scite with the house therof.

⟨Converted into a charity-school and almshouse, called Bridewell.⟩

Which, as it appeareth by another instrument of the feoffes, was given and taken to the intent to maintaine 10 poore children to be taught and brought up there, and likewise to maintaine 10 poore persons to be set on worke, uppon the costs and charitable releife of the citizens of Oxon[2].

Soe that this place then and for some years after was knowne by the name of Bridewell[3].

⟨Supported by a rate levied on the City.⟩

To which also according to the intention of the donor and for the better encouragment of the poore folke there, it was enacted by the maior of Oxon and his councell[4] 11 July anno 7 Elizabeth ⟨1565⟩ that the mayor of the time being should pay weekly for their maintenance, 6*d*; the aldermen, 4*d*; the baylives, 3*d*; the chamberlaines, 2*d*; the common councell, 1*d*: and soe to last till further order was taken.

But this summ did not continue long: for on the 19 of August following[5] they lessned it, and ordained[6] that the mayor for the time

[1] ⟨Turner, Records of the City of Oxford, p. 287: 'it is agreed at a council holden the 27 of Jan. 156½ that Mr. mayor and Mr. Thomas Wood shall go to London about the suit of Saint Mary College.' The transactions about the ownership of this place, in the absence of sufficient documents, are very obscure; but it may be guessed that the city obtained the site about the time of Edward VI, lost it during the reaction under Queen Mary, and claimed it again on the accession of Elizabeth.⟩

[2] ⟨Turner, Records, ut supra, p. 288: 19 June 1562, James Atwood, Thomas Wynkley, and Garbrand Harks, were appointed by the town-council 'the masters of the whole doings (?) touching the government of the new erected hospital here in Oxford.'⟩

[3] The principall and fellowes of Brasenose College did let it for 30 yeares (20 Jan. 24 Elizabeth ⟨158⅓⟩ to Dr. ... Lloyd, law professor, by the name of 'Bridewell vel S. Marie's Hospitall'; registrum antiquum Coll. Brasenose, fol. 75 b. Called Bridewell 24 Elizabeth ⟨1581⟩, vide Twyne XXIII p. 259.

[4] Twyne XXIII p. 590.

[5] Twyne XXIII 591.

[6] ⟨Turner's City Records, ut supra, p. 310 and p. 314.⟩

being should pay towards their releif 3*s* 4*d* quarterly; the aldermen each of them and the other eight likewise, 3*s* quarterly; the baylives, 2*s* apeice; the chamberlaines, 16*d* apeice; the common councell, 12*d* apeice,—all quarterly: and this to endure for a whole yeare commencing from the Midsomer preceding.

Which when that alsoe was finished they enacted 28 June[1] anno Elizabeth 8 ⟨1566⟩ that Mr. Mayor and the thirteen with the baylives should tax all men according to their discretions for their maintenance another yeare.

What became of their maintenance afterward I know not, neither doe I find any more mention of it.

⟨*And by charitable contributions.*⟩

Only some well disposed people would at their times of their death leave a small portion of money towards their sustenance. Amongst whome and the greatest summ that I have yet meet with was the gift of Richard Wylliams, twice Mayor sometimes of this city, who dying[2] 1579 the 21 Elizabeth, did leave to them 4£ towards their apparrelling—who allwayes were habited with blew coates[3]. ⟨Explicit fol. 256 a.⟩

[*Taken*[4] *from the City and conveyed to Brasenose College.*

On 1 Feb. ⟨$15\frac{79}{80}$⟩ 22 Elizabeth, Henry ⟨Hastings⟩, earl of Huntingdon, in a letter of attorney appointing agents to resume possession of S. Mary's College, assigns as his reason that he 'and dame Katherine his mother did convey the house and scite of the late dissolved college of S. Mary to some citizens and inhabitants in or near Oxon to certaine uses which are not yet performed[5] on the part of the said feoffees.'

On 11 Feb. ⟨$15\frac{79}{80}$⟩ Henry, earl of Huntingdon, conveyed the property to Brasenose College in consideration of the release of 3£ rent and 27£ arrears of the said rent made by Sir George Hastings his

[1] Twyne XXIII 591.

[2] super tumulum in ecclesia S. Aldati: Twyne XXIII p. 259.

[3] William Tipping of Draycot com. Oxon. ⟨gave⟩ £300 towards the building of the new Bridewell without North Gate which was built about anno 1635.

[4] ⟨The paragraphs in square brackets are not in the text, but are added from V 294 as a necessary complement to this section. The authority for them is 'the leiger-book of Brasenose College, p. 166.'⟩

[5] ⟨Wood's remark on V. 294 is:—'I have heard that the said earl and his wife did grant to the toune upon condition that they should make it a Bridewell within certain years appointed by him; which they omitting, ⟨he⟩ reassumed it into his hands.'⟩

brother: which rent issued out of the lands of the dissolved monastery of Dale, co. Derby.]

⟨4.⟩ St. Marie's Colledge ⟨second sketch.⟩

⟨*Its site.*⟩

⟨Incipit **fol. 248 a**⟩ Having now done with . . . . , I shall procede to speak of the next religious hous that occurrs in order to be treated off, and that is St. Marie's College, somtimes situated partly in the parishes of St. Peter's in the Baylye and St. Michaell's at North Gate, between the inne commonly called the Starr and Wood Stret (leading from Bocardo to New In Hall), on the west side of Northgate Street. It was built for a receptacle or studying place for the Regular Canons of several abbyes in England of the Order of St. Augustine; which Order, viz., of its originall and habit I have elsewhere spoken off.

⟨*Earlier project of a College for Canons Regular.*⟩

These Canons, it seems, before this place was built (which was in King Henry VI time) obtained by the singular devotion of King Henry V another habitation in Oxon by his letters patent under his signet with commission and command from the Lord Tresurer to purchas lands here for a mansion place. But the said king's will being not fully performed, the canons for that time were dispersed and the designe came to naught.

⟨*Charter given by Henry VI.*⟩

At length, after some respite of years, to renew this matter againe and that they might be priviledged in having a nursery for the yong canons of their Order, as other fraternityes almost throughout England had here before, severall abbats and priours of this Order (that is to say the priour of St. Trinity in London . . . . ⟨*ut supra* p. 229⟩ . . . . and the priour of Carliol) did, I say, in the name of the rest with a joynt consent petition King Henry VI that the aforementioned work that had slept for many years might be againe revived, and that he would shew as great devotion to the poor bedesmen of this Order as his father did before him. Wherefore the said king . . . . ⟨*ut supra* pp. 229, 230⟩ . . . . willing to extend ⟨**fol. 248 b**⟩ his charity . . . . library there.

⟨*Constitution of the College.*⟩

As for the lands that did belong to this college, I think, were few or none: for the canons therof were maintayned by those abbyes and

prioryes of this Order that sent them here to obtain academicall learning and became suertyes for the payment of their battles. The number that each abbey sent at one time were more or less according to the largness and richness of the said abbey; who when they had got a competency of philosophy were taken home to teach their fellows; and others sent in their turnes.

Besides these Regular Canons there were[1] Secular scholars which were as commoners and battlers in the said college and who, if the college was full had their habitations in lay men's houses in the towne.

Moreover they were all governed by one priour; but for the most part disagreing with each other and upon any account presently remove him from his place, for the remedy of which misdemenour there were statutes made, which as I find were consulted[2] off by a convocation of that Order at St. Jeamses neare Northampton anno 1446 and committed[3] to the discretion of Thomas, abbat of Osney, for the compleating of them; who two years after, upon examination and approbation, published[4] ⟨them⟩ in this college under his seale, whose yong monkes also were tr⟨a⟩ined up in logicall exercises.

⟨*Statutes of the College.*⟩

They agree for the most part with the statutes of our colledges—I meane with the ancient ones before they were corrected and reformed, as in all chappell duties in performance of divine service; their high dayes, wherin solemne mass was said, especially on St. Augustine's day father of this Order, the dedication of the chappell, with other commemorations of the founder[5] and the like; with mulcts imposed on the absent, as well Cannon Regulars as commoners and battlers.

They had their sacrist and praecentor or rector chori (as wee call him now) chose annually amongst them. The sacrist was to have the custody of the vestments, books and other ornaments belonging to the said chappell: the praecentor to give notice what praye⟨r⟩s to be said; when such or such a mass was to be read; hymme, versicle ⟨explicit fol. 248 b.⟩

⟨Incipit[6] **fol. 257 a**⟩ What else is memorable of this place before

[1] Transcriptum statutorum hujus Collegii penes me. ⟨Wood MS. D. 32.⟩

[2] ibidem.

[3] ibidem.

[4] ⟨MS. 'were published.'⟩

[5] ⟨Note on a slip attached to fol. 249 a:—⟩ Thomas Holden⟨'s⟩ soule to be pray'd for as in the Statutes Orders etc of the Canons Regular which I sold to the public library.

[6] ⟨Some parts of the second draft on fol. 256 b and on 257 a are omitted,

its dissolution is that Erasmus Roterdami when he was at Oxon had his abiding place and studied here, and wrote his book intituled 'de agone Christi.' Who after the finishing therof went to Cambridg. . . .

Though this college had but a small continuance yet it hath [left[1] sufficient memory behind it which was from the entertaining of Erasmus.] ⟨explicit fol. 257 a.⟩

⟨Documents relating to S. Mary's College.⟩

⟨Wood gives three documents of this kind:—

(i) on a slip inserted after fol. 246, a transcript of the deed by which the Order of Canons Regular secured the perpetuity of the college. See *supra* p. 229.

(ii) on fol. 251–253, a note of certain expenditure made by William Tresham, Canon of Christ Church, in endeavouring to secure the college to the University.

(iii) on fol. 254, 255, a copy of the grant of S. Mary's College to the University by John Fettiplace.⟩

⟨i. Obligation to maintain S. Mary's College as a College for Canons Regular.⟩

Monasticon Anglicanum Vol. 2, fol. 933, 2; ex registro de Haghmon penes dominam Margaretam Barker, anno 1657.

'Obligatio pro collegio Canonicorum Oxonii, facta monasterio de Haghmon.'

'Omnibus, &c., Johannes permissione divina prior ecclesiae S. Trinitatis London et ejusdem loci conventus salutem. Illustris Henricus VI fidelem et Christianam intentionem domini Henrici nuper regis Angliae, patris sui, concedendo omnibus canonicis regularibus ordinis S. Augustini Doctoris licentiam ad perquirendum certas terras extra muros villae suae Oxoniensis et in franchesiam ejusdem ad finem quod omnes studentes ordinis predicti in Universitate villae praedictae, pro honestate suae religionis ac virtutis et scientiae incremento et fidei Christianae manutenentia, in simul morari possent, prout in quadam litera inde sub signeto ejusdem patris sui facta, et presentibus abbatibus et prioribus ordinis praedicti missa, plenius poterit apparere: quae quidem intentio, in vita ejusdem patris sui minime adimpleta, fideli devotione intuens et contemplans, de gratia sua speciali et de avisamento et consensu consilii sui concesserit et licentiam dederit dilectis sibi Thomae Holden armigero jam defuncto, et Elizabethae uxori ejus, quod ipsi unum messuagium, cum gardinis eisdem pertinentibus in parochia S. Petri in Ballivo et S. Michaelis prope North Gate, infra dictam villam Oxonii, dare possint et assignare nobis praefato priori et successoribus nostris, nomine totius ordinis supradicti, habenda et tenenda dicta mesuagium et gardina cum pertinentiis, a praefatis Thoma et Elizabetha recipere et ea nobis et successoribus nostris predictis, ut predictum est, imperpetuum

being sufficiently included in the first draft as printed *supra* p. 233.⟩

[1] ⟨Another suggestion for these bracketed words is:—'gained more repute then those of a longer standing and that from the breeding and entertaining severall learned men.'⟩

tenere: necnon, quod nos, vel successores nostri, inde quoddam collegium pro canonicis studentibus ordinis praedicti ad ibidem in simul, sicut suae religionis honestas exigit, commorandis facere possumus, similiter licentiam dederit specialem, prout in litteris suis patentibus inde confectis plenius continetur. Nos, securitati ordinis praedicti pro perficienda intentione praedicta, ne dicta messuagium et gardina, per nos vel aliquem successorum nostrorum, in alios usus, quam ut praemittitur, convertantur aut aliqualiter alienentur, quo minus collegium pro canonicis studentibus ordinis praedicti ut praemittitur inde fiat continue duraturum de communi assensu et consensu nostris, obligamus nos dictos priorem S. Trinitatis London et ejusdem loci conventum abbati de Haghmon et ejusdem loci conventui et successoribus suis, in quadraginta libris sterlingorum solvendis eisdem abbati et conventui et successoribus suis si et quando unquam (quod absit) nos aut aliqui successorum nostrorum messuagium et gardina praedicta aut aliquam inde partem in alium usum quam ut praedicitur mutaverimus vel mutaverit, alienaverimus, vel alienaverit, aut aliud quid fecerimus vel fecerit quo minus dictum collegium inde fiat continue duraturum. Ad quam quidem solutionem sub modo forma, &c., obligamus nos et successores nostros firmiter per hoc scriptum, etc., 20 Maii 21 Henr. VI' ⟨1443⟩.

⟨ii. Copy of Tresham's Accounts, 1556.⟩

⟨Incipit fol. 251 a.⟩ A journeye taken the first daie of August anno Domini 1555, concerning the londes which the Quene's Grace gave to the Universitie and for the enrolling of her charter in the Exchecker.

First, to Mr. Henry Daubeneie transcribing King Henrie the VIIth his indenture, which copie D⟨octor⟩ Reignolde[1] hadde with him to London	2*s*.	
Item, to Allen for transcribing the Quenis chartre		10*d*.
Item, for parchement to the same		6*d*.
Item, for the same beyng written anewe		8*d*.
Item, for the parchemente		6*d*.
Summa	4*s*	6*d*.

Eodem anno mense Novembris.

Imprimis, to Mr Creswell of the Exchecker for enrollment of the Quene's charter and other charges, as appearithe by his bill	28*s*	4*d*.
Item, to him for his owne laboures	6*s*	8*d*.
Item, to Mr Sowthcote for drawing of the indenture betwixte the Quene and the Universitie in parte	20*s*.	
Item, to his servaunte that wrote it	10*s*.	
Item, to Mr. Allworthe by promyse for paiment, &c.	40*s*.	
Item, for my expenses herein for the space of 7 daies at 5*s* the daie	35*s*.	
Summa	7*l*	

[*St. Marie Colledge*[2].]

A journey taken by me William Tresham the[3] xxij^tie^ daie of Aprill 1556 at the request of the Congregacion, who promised me to paie halfe my expenses, for me, my servauntes, and horses, for the saving of Sainte Marie Colledge against Jhon Waite who then began to spoile it, at which tyme I hadde the Universitie's lettres

[1] ⟨Thomas Reynold, D.D., Warden of Merton, Vice-Chancellor in 1555.⟩

[2] ⟨This heading is added by Wood, in the margin.⟩

[3] ⟨'two and twenty.'⟩

to my Lorde Chauncellour and to my Lorde of Arundell and Waighte was sente for and commaunded to maike no further spoile there.

First, to Mr. Rive[1] of Corpus Christie Colledge for wrighting lettres to my Lorde Cardenall[2] in a Romain hande . . . . . 2*s*.

[*Non allocatur quia fecit absque totius Universitatis consensu*[3].]

Item, to Mr. Passie[4] for wrighting lettres to my Lord Cardenall . 12*d*.

Item, to Sir Fitzesimons[5] for wrighting lettres to my Lord Chauncellour . . . . . 12*d*.

Item, for a boxe to carrie in the lettres . . . . . 3*d*.

Item, to Canning going downe to Oxforde for the fownder's will of Sainte Marie Colledge . . . . . 20*d*.

⟨fol. 251 b.⟩ Item, to Mr Charie of the Exchecker for the searching of the purchase of Sainte Marie Colledge . . . . . 5*s*.

[*Neque istud allocatur ob eandem causam*[3].]

Item, to Mr. Rive keper of the augmentacions bookes for searching the purcheyse of Sainte Marie Colledge by the cownsell of Mr. Docter Owen[6] 5*s*

Item, to the same Mr. Rive for his greate labours in finding the said purchase, paide by the handes of Mr. Doctor Owen . . . . 6*s* 8*d*.

Item, for botehier[7] at dinner tymes to Sainte Marie Overies and to Westminster in and owte for all the time I laie at London . . 5*s*

Item, to Thomas Odingselzs[8] goyng downe to Oxforde and bringing instruccions from Mr. Buirie[9] how he was expellid and what implementes remained then in Sainte Marie Colledge . . . 3*s*

Item, geven to my Lorde Chauncellour's servaunte to call Jhon Waite, the Mayre, when he was commaundid no more to deface the saide colledge 2*s*

Item, to Canning riding downe with my horses and fetching them uppe againe, halfe the expenses . . . . . 4*s* 2*d*.

Item, to Huett for carriing my male[10] to London and from London . 16*d*.

Item, for halfe my expenses in this journeye by the space of[11] xxxij[tie] daies, for me, my servauntes, and horses, after[12] 2*s* 6*d* the daie . 4*£*

Summa . . . 5*£* 18*s* 1*d*.

A journey the third daie of Novembre, 1556.

[1] ⟨John Rive, Boase, Reg. Oxon., I. 218.⟩

[2] ⟨Reginald Pole.⟩

[3] ⟨The passages in italics in square brackets are the notes of the auditors, whose signatures appear at the end. The two first of them exclude all the entries in this place, amounting to £5 18*s* 1*d*. The others exclude the single items which precede them.⟩

[4] ⟨John Passie, of Ch. Ch., Boase, Reg. Oxon. I. 217.⟩

[5] ⟨Thomas Fitzsimonds, of Ch. Ch., ib. p. 230.⟩

[6] ⟨George Owen, M.D., Boase, Reg. Oxon. I. 120.⟩

[7] ⟨i. e. boat-hire.⟩

[8] ⟨Compare 'John,' Clark's Reg. Oxon. II. i. 288.⟩

[9] ⟨Marginal note by Wood :—'Mr. Bury was principall of St. Marie College.' Probably John Bury or Bery, Fellow of Exeter 1526–1526 (Boase, Reg. Coll. Exon., p. 32); M.A. 1526, B.D. 1543 (Boase, Reg. Oxon. I. 130, 205). The name S. Mary's College has caused much confusion ; Mr. Boase in giving a notice of this Mr. Bury, Principal of S. Mary's College in 1548, wrongly identifies it with Oriel (Reg. Coll. Exon., p. 203) ; see a similar error on my own part, Clark's Reg. Oxon. II. iv. 10.⟩

[10] ⟨i. e. mail, luggage.⟩

[11] ⟨i. e. two and thirty.⟩

[12] ⟨'after,' i. e. at the rate of.⟩

Memorandum that the third daie of November 1556, I, William Tresham, toke a journeye to my Lorde Cardenall with lettres of his eleccion and perfeccion to be Chauncellor [1], and lettres also to Mr. Mason [2]. In which journey I taried 3 daies longer against Jhon Waite with Mr Elcocke [3] by request of my Lorde's Grace, at which tyme, our priviledge of Edwarde the first was declared in the chauncerie to be in force as acte of Parliamente. My expenses as folowith.

First, for wrighting of the lettres to my Lorde's Grace	12*d*
Item, to Mr. Weeche, reteynid against Jhon Waite	5*s*.

[*Ad Universitatem non pertinet* [4].]

Item, my expenses there and going and comming for the space of 11 daies and I aske but for 8 daies, for me, and my men, and horses, after 5*s* the daie	40*s*.
[41*s* [5].] Summa	46*s*.

⟨fol. 252 a.⟩ Here folowith other charges which I William Tresham as Commissarie have leyde out for the Universitie sithence the xxii^tio^ daie of Aprill, Anno Domini, 1556.

First, I paide to Nicholas Woodson [6] for a fair table and kallender maide by him in velamm for the non-legible [7] daies	8*s*.
Item, for mending of the synke against Saint Marie Haule the gutter whereof was stoppid	2*s* 5*d*

[*Solvat Evons.*]

Item, paide to Jhon Leycetre for his expenses riding upp with lettres to my Lorde Stewarde [8] against the bayliffes for the wrongfull arresting and taking awaie of Jhon Baker's meale, whereupon the bakers were sent for to London	9*s* 11*d*

[*Solvat Johannes Baker.*]

Item, to a scrivener that wrote the Quene's articles which Mr. President [9] of Corpus Christi Colledge carried upp to London .	20*d*.
Item, to Justinian [10] for making a proclamacion abowte the xiiii^th^ daie of June [11]	8*d*
Item, for gloves sente to Sir Thomas Pope and my Ladie his wife with lettres of thankesgeving from the Universitie	6*s* 8*d*
Item, for carriage of a lode of timbre to Saint Marie Church to make a scaffolde agaynst the visitacion	4*d*
Item, to Thomas Griffin for sweaping the rofe of Sainte Marie Churche and the iles there, one daie and a halfe	15*d*.
Item, to Thomas Parker working there one daie and a halfe . .	16*d*.
Item, for bromes boughte	6*d*.

[1] ⟨Clark's Reg. Oxon. II. i. 239.⟩

[2] ⟨Sir John Mason, ibid.⟩

[3] ⟨Alexander Elcock, Boase, Reg. Oxon. I. 214.⟩

[4] ⟨See note 3, p. 242.⟩

[5] ⟨i.e. the sum allowed by the auditors, striking out the item not allowed.⟩

[6] ⟨Nicholas Woodson, Clark's Reg. Oxon. II. i. 257.⟩

[7] ⟨'dies non-legibilis,' day on which no lectures were to be held. See the Calendar in Anstey, Munim. Acad., p. CXXXIX foll.⟩

[8] ⟨Henry Fitz-alan, earl of Arundel; Clark's Reg. Oxon. II. i. 241.⟩

[9] ⟨Robert Morwent.⟩

[10] ⟨Justinian Holbeck, Clark's Reg. Oxon. II. i. 428.⟩

[11] ⟨This item is crossed out.⟩

Item, to the same Parker for sweping the rofe and walles and windowes of the quyre there . . . . . 16*d.*
Item, for making of the scaffolde to ij carpenters for one daie's worke 20*d.*
Item, for taking downe the scaffolde and carryeng home the timbre 10*d.*
Item, for writing of lettres to my Lorde Cardenall by Mr. Mulcaster[1] 18*d.*
Item, for breaking upp the gutters and casting downe the bankes which the Mayre Jhon Waite hadde maide[2] to chaung the markett place from Carfolkes, to the labourers[3] 2*s* 8*d*
Item, for a proclamacion concerning the markett place[4] . . 8*d.*
Item, geven to Sir Thommas White the xth of October at his here beyng, one paire of dowble gloves, in the name of the Universitie 2*s* 8*d.*
Item, for one paire of gloves of mertine geven to Mr. Jhon Phetiplase who grawnted his interest of Sainte Marie Colledge to the Universitie for ever under his seale of armes 4*s* 6*d*

[*Non pertinet ad Universitatem*[5].]

⟨fol. 252 b.⟩ Item, geven to the same Mr. Phetiplase in wine and wildefowle what tyme he sealid to me and delivered to me his deede of gifte of the said Colledge 5*s*

[*Nihil ad nos*[5].]

Item, paide to Mr. Simonde Parrote[6] one halfe yeare's rente at Mighelmasse for the newe pounde in Katt Strete 12*d*
Item, for wine geven to the Commisionars when Thomas Crammer was burnid 16*d*
Item, for recovering the charters of King Henrie the vii^th^ and King Henrie the viii^th^ which remained in Lincolne's Inne, to Mr. John Lowet 5*s*
[33*s* 11*d*[7]] Summa . . . 47*s* 11*d*

Summa totalis omnium expensarum pro Universitate.

Whereof I, William Tresham, have receyvid of Mr. Maurice Bullocke[8] for the arrearges of his proctoure's accompte . . . 3*l.*
Item, I have also receyvid of Mr. Mounson[9], for like arrearges . 3*l.*
Item, I have receyvid of Mr. Coveney[10] for his arrearges . . . 4*l.*
Item, I have receyvid of Mr. Norfolke[11] and Mr. Jervis for like arrearges . . . . . 35*s.*
Item, I did receyve by great diligence and somme expenses maide, the first halfe yeres rente of South Petherwinn . . . . 9*l.*
Summa receptorum . 20*l.* 15*s.*

[1] ⟨Richard Mulcaster, Boase, Reg. Oxon., I. 232.⟩
[2] ⟨Turner, Records of the City of Oxford, p. 234.⟩
[3] ⟨This item is scored out.⟩
[4] ⟨This item is reduced to 4*d.*⟩
[5] ⟨See note 3, p. 242.⟩
[6] ⟨Boase, Reg. Oxon., I. 170.⟩
[7] ⟨i. e. the sum allowed by the auditors after the deduction of the disputed items.⟩
[8] ⟨Proctor in 1552 and 1553.⟩
[9] ⟨Gilbert Munson, Proctor from Nov. 1553 to 9 April 1554 in place of Thomas Spensar resigned. Clark, Reg. Oxon., II. i. 246.⟩
[10] ⟨Thomas Coveney, Proctor in 1554.⟩
[11] ⟨William Norfolk and James Jervis, Proctors in 1555.⟩

[*Nos*[1] *auditores infra scripti allocamus ex impensis supradictis* . 10*£* 19*s* 5*d*.
et sic debet Universitati dictus computans . . . . . 9*£* 15*s* 7*d*.

Thomas White ⟨D.C.L., Warden of New College, Vice-Chancellor⟩.
Walterus Wryght ⟨D.C.L., Principal of Durham College⟩.
Robertus Morwent ⟨M.A., President of C.C.C.⟩.
Arthur Cole ⟨D.D., President of Magdalen College⟩.
Thomas Slythurst ⟨D.D., President of Trinity⟩.
Ricardus Summer ⟨M.A., Steward of Magdalen College⟩.
Antonius Atkyns ⟨M.A.⟩]

⟨Explicit fol. 252 b; **fol. 253 a, b** is blank, except for the endorsement 'computus Tresham.'⟩

⟨iii. Grant by John Fettiplace of S. Mary's College to the University.⟩

⟨fol. 254 a.⟩ *Collegium beatae Mariae olim vocatum Besills' Place Universitati concessum*[2].

'Omnibus Christi fidelibus ad quos hoc presens scriptum pervenerit, Johannes Fetyplace armiger salutem in Domino sempiternam. Sciatis me prefatum Johannem Fetyplace ob singularem favorem quem gero in Universitatem Oxon et pro salute animae meae et parentum meorum dedisse, concess⟨iss⟩e et in hac presenti carta mea confirmasse Cancellario, Magistris et Scholaribus predictae Universitatis Oxon et successoribus suis totum illud tenementum meum infra parietes ville sive civitatis Oxon situatum et jacens prope portam borealem ejusdem villae, vocatum "St. Marie Colledge," olim vero "Besills' Place;" quod quidem tenementum ad me pertinet et pertinere debet jure meo hereditario—habendum et tenendum predictum tenementum, cum hortis, gardinis, viis, semitis, et caeteris pertinentiis universis, supradictis Cancellario, Magistris et Scholaribus et suis successoribus in puram eleemosynam libere et quiete imperpetuum. Et ego predictus Johannes et heredes mei dictum tenementum cum suis pertinentiis prefatis Cancellario, Magistris et Scholaribus et suis successoribus contra omnes gentes warrantizabimus et defendemus imperpetuum. Proviso semper quod dicti Cancellarius, Magistri et Scholares et successores sui orabunt pro me et heredibus meis tanquam pro benefactore Universitatis predictae.

Sciatis insuper me (prefatum Johannem Fetyplace) ordinasse, constituisse et loco meo posuisse dilectos mihi in Christo Johannem Passie, in artibus magistrum, et Johannem Kyrckton, yeoman, meos veros et legitimos atturnatos conjunctim et divisim ad intrandum meo nomine ⟨**fol. 254 b**⟩ in dictum tenementum cum suis pertinentiis et possessionem capiendum in eodem et post sesinam sic meo nomine captam ad tradendum et deliberandum possessionem et sesinam prefatis Cancellario, Magistris et Scholaribus ad usum predictum—ratum gratum habentem et habiturum totum et quicquid dicti attornati mei seu unus eorum fecerunt in hac parte.

In cujus rei testimonium huic presenti scripto meo sigillum meum apposui.

Datum 8° die Octobris anno regnorum Phillipi et Mariae dei gratia Angliae, Franciae, Hispaniarum, utriusque Sciciliae, Hierosolymae et Hiberniae regis et reginae, fidei defensorum, Austriae archiducum, Burgundiae, Mediolani et Brabantiae ducum, Haspurghi, Flanderiae et Tyrollis comitum tertio et quarto ⟨1556⟩.

per me, Johannem Fetyplace' ⟨Explicit fol. 254 b; **fol. 255 a, b** is blank⟩.

[1] ⟨The report and signatures of the auditors.⟩

[2] Titulus 9, sectio 2, subsectio 5, G.L. ⟨This transcript is not in Wood's handwriting.⟩

⟨(ii.) Benedictine (or Black) Monks.⟩

Of the Order of St. Benedict, with their severall habitations in Oxon, viz. Glocester College, Durham College, and Canterbury College.

⟨S. Benedict, founder of the Benedictines.⟩

⟨Incipit **fol. 260 a.**⟩ About[1] the time of the death of St. Augustine, St. Benedict, commonly called St. Bennett, appeared to the world. He was born as authours report at Nursia, a city in Italy among the Sabines, anno 480, extracted of a noble family. His father was earl of Nursia and nephew to Justinian the emperor; his mother's name was Abundantia, marchioness of Mountferrat: who, as provident parents, sent him (being but 10 years of age) to Rome to be instructed in the liberall arts.

After some time spent there, he, seing his fellow-disciples addicted to all manner of debauchery and pleasure, and fearing least he himselfe by their perswasions should be induced therunto, retired into a desert neare Sublacum about 40 miles distant from Rome. Where, taking up his habitation in a dismall cave there, and spending his time in great devotion, was for some years unknowne to any person except one Romanus a devout father under the obedience of Deodate abbot of a place not far from thence. Who, understanding his vertuous designe, did oftentimes visit him in the cave and brought him necessaryes for humane life. Which soe continued for the space of 3 years; and then being discovered by the neighbouring sheppards, the people, by reason of his great fame suddenly following, flocked from all parts to see him.

Who perswading them to fly all manner of vice and renounce the world, did with the cheif of them that were converted repair to Mount Cassin near the towne of old Cassina, and there pulling downe the ruined temples of idolatry togeather with a temple and altar dedicated to Apollo, built there a church to the honor of St. Martin and an oratory adjoyning to the honour of St. John Baptist.

⟨Foundation of the Benedictine Order.⟩

In this place for some time he made his residency, and called thether many of his religious men and erected there the cheifest monastery.

[1] Johannes Trithemius de viris illustribus Ordinis S. Benedicti, edit. Coloniae Agrippae anno 1575, lib. 1. Johannes de Turre cremata S⟨anctae⟩ R⟨omanae⟩ e⟨cclesiae⟩ cardinalis in libro de vita et regula S. Benedicti, edit. 1575.

Which being filled; and more of the scattered converts and monks that had noe setled habitation continually resorting thither; had other monasteryes to the number of 12 not long after provided for them. Over whome instituting as many abbats and giving them a rule to live by, departed from them and spent his dayes in solytariness and continuall prayer till the year of his death A. D. 542 and his age 62 (though Marianus Scotus saith 'twas in the year 601, and of his age 90): and was buried in the church of St. Martin which he before had built adjoyning to his monastery in Mount Cassin.

⟨Spread of the Order.⟩

This Order grew by little and little to be soe great throughout all Christendome that it is almost incredible. Trithemius[1] before cited who flourished about the year 1492 reports that the number of ⟨**fol. 260 b**⟩ monasteryes of this Order having abbats, besides prioryes and nunneries, are numbred to be above 15 thousand, and that if every one might possess their right, it's believed that they would enjoy the third part of Christendome. He furthermore saith that at the Councell of Constance, anno 1417, their had bin (from the originall to that time) of this profession eighteen popes, one hundred eighty four cardinalls, one thousand five hundred and sixty-four archbishops, three thousand five hundred and twelve bishopps, and 15700 abbats famous for their life and doctrine, besides them of whome he had noe knowledg.

⟨Settlement of the Benedictines in England.⟩

Wee should now proceede to speak of their comming into England and how they were propagated here, as also concerning their manner of life and doctrine; but it being already soe fully handled by one Clemens Reynerus in his book intituled 'Apostolatus Benedictinorum in Anglia' &c. printed at Doway anno 1626, I shall for that reason desist from wading any further. Only this as the same author[2] reports (though falsly) that from the time of King Edgar to William the Conqueror there was noe monasteryes in England but what was of this Order. Most of which did send their monks to be trained up in this University as will evidently appeare in my following discours of Glocester, Durham, and Canterbury Colledges.

[1] lib. 1, cap. 5.

[2] Tract. 1. sect. 1. § 4.

⟨Miscellaneous jottings about the Benedictines.⟩

Twyne XXII 194; Oxonienses agnoscant se a Benedictinis monachis oriundi: vide illic pag. 217 et Twyne XXIV 199.

Their habit. Their antient habit, vide Twyne XXIV 548. They weare bootes, 300, and whether pantables from them, see.

It must be noted that before severall of the houses of the Benedictines had places in Glocester College for their novices all joyning togeather, they (as it seems) had before that time houses severally dispersed about the Universitie, and particularly St. Alban's Abbey; Twyne XXI 690.

Domus in Oxon data S. Peter's Gloucester, (forte aula Glocestrensis), Twyne XXIV 60.

Constitutiones pro monachis Benedictinis, Twyne XXIV 323. ⟨Explicit fol. 260 b; **fol. 261 a** is blank; incipit **fol. 261 b.**⟩

⟨1.⟩ Glocester College[1].

From our discours of the originall of these Benedictines, wee'l proceede to speak of their habitations that they had in Oxon: and the auncientest I find they possessed that continued till the suppression of monasteryes was Glocester College[2].

⟨i. *The house of the Earl of Gloucester.*⟩

Which, before it was employed for their use, was the private habitation (because of its vicinity to the king's pallace, since the Carmelite Fryery, in Magdalen parish) of a great peer of this realme; and the principal part therof built, as authours[3] report, by the said peer, called Gilbert Clare earle of Glocester, A. D. 1260. Who as I find[4] (though

[1] ⟨There are a number of jottings at the top and on the margin of this leaf —the first of them giving the date of the composition of this section of the work:—⟩ (*a*) 'July 22, 1661.' (*b*) 'First speak of those places which were here standing before the college was built, viz. mansio pro Winchcombe, ⟨see p. 254⟩ Malmsbury.' ⟨i. 366.⟩ (*c*) 'Feodus Templariorum (V 532), vide in Stocwell Street' ⟨i. 369.⟩ (*d*) 'That the Benedictins had a place to study in before this was erected, see Twyne XXIV 60, 212, 537, 549.' (*e*) 'Vide Collectiones ex Miles Windsore (p. 50) quas habeo, ut in A.' (*f*) 'Of Gloucester College, vide Collectiones Langb⟨aine⟩ tom. 5 p. 622 in musaeo in gallery.' (*g*) 'Remember to looke over diligently Reyner et Collectiones inde in Twyne XXIV 173 before wee write this over againe; see also a speciall note there p. 182 in Twyne XXIV.'

[2] ⟨i. 366, 370.⟩

[3] Miles Windsore in libro de Europei orbis academiis, p. 40, edit. 1590: et vide Collect. ex Miles Windsore pp. 79, 83. Twynus in Miscell. ad Apologiam antiquitatis Academiae Oxon.

[4] liber statutorum collegii vel aulae Glocestrensis Oxon.

hardly to be credited) was heire of Robert Haymon the first earl therof: and whose armes (a sufficient testimony of the said work) viz. '*or*, 3 *chevrons gules*,' are to this day (as I have seen) standing and fairly depicted in the windowes of the common hall here.

⟨ii. *A house of the Knights Hospitallers.*⟩

Not long after this, the Hospitaliers[1] of St. John's of Jerusalem were lords of it, and then free from the bishop and archdeacon's jurisdiction.

⟨iii. ? *A residence of the White Friars.*⟩

From them or else from the Carmelite Fryers who had their first habitation herabouts

⟨iv. *The house of Sir John Giffard.*⟩

it came to John Giffard, baron of Brimsfeild, [a[2] worthy patriot of his country who[3]] (with ⟨John Dalderbey⟩ the bishop of Lyncoln; William, earl of Warwick; Reginald Gray and Alan Plocknet, knights) about the year 1300 had the care and rule of England in the absence of the King and was a man greatly in request with him; but after his death, when King Edward II raigned, was numbred[4] amongst those nobles that proved turbulent spirits in the realme. For which bringing an odium upon himself from his country-men of Glocester and others, was with another knight, anno 1321, drawne by horses through the city of Glocester and there without the gates hanged on a gallows.

⟨v. *A College for monks of S. Peter's Abbey Gloucester.*⟩

At what time then this place was founded for the monks of Glocester was[5] on St. John the Evangelists' day ⟨27 Dec.⟩ anno 1283; there being present (I meane in St. Peter's Abby at Glocester) Reginald the reverend abbat and covent therof and John Giffard the founder, who willingly consenting therunto, instituted it a nursery and mansion place solely for them, and (as I understand from another

[1] Reynerus in appendice ad Apostolatum Benedictinorum, parte prima, script. 45, p. 53.

[2] ⟨The words in square brackets are scored out; and a mark added, referring apparently to a note not now found, perhaps on a lost interleaf.⟩

[3] Collectiones Thomae Alleni e chronico Tynmothensis.

[4] ex chronico MS. sive annalibus monasterii de Brinton sub anno 1321.

[5] ex libro Glocestrensi sive cronico de prima fundatione ejusdem penes Henricum Jackson, quondam socium C.C.C. Oxon., fol. 10.

authour[1]) setled therin 13 monks of the same place[2] to be allwayes chosen successively from Glocester Abbey to this his college at Oxon.

They being then setled here and for some yeares occupying themselves in all manner of philosophicall and theologicall exercises took their degrees as other academians did.

⟨*Early graduates of the Benedictine Order.*⟩

Among whome (as 'tis mentioned by a writer[3] that was a monk of Glocester) William Brok who took his degree in divinity anno 1298 under Mr. Richard Clyve, then chancellour of the University, was the first in England of this Order that was an inceptor in the same faculty. This observation, not only he, but another 'anonymus[4]' that I have elswhere seen) for a certainty recites, though—contrary to both—a sufficient and authentick authour[5] report⟨s⟩ that Alan de Tewksbury of the same Order, who died anno 1201, took his Doctor's degree in this University: which, if it were so, might prove (allowing an equall time for his inception before his death) an hundred years and above before the said Broks proceeding. ⟨**fol. 262 a.**⟩

⟨*Great inception feast in* 1298.⟩

At whose inception then (to make a farther digression)—I mean, of Richard[6] Brok—(Laurence Honsum a monk of the same place answering him in the vespers) were present the abbat[7], monks, priors, obedientiaries, and claustrall clerks of St. Peter's in Glocester; as also an hundred noblemen and esquires that came with them, all horsed; besides whome were present the abbats of Westminster, Reading, Abendon, Evesham, and Malmsbury, and other priours and monks; as also most of the bishops of Canterbury diocesse of the same Order. Who all, as well those that were absent as present, sending in their severall gifts to the incaeptor to entertaine that great retinew, did consummate the solemnity with great credit and repute both for the

[1] MS. anonymus ecclesiae Wigorniensis. Vide Collect. ex Lelando first sheet. John Giffard founded this place for 13 monks, Twyne XXI 597.

[2] ⟨Interlinear note :—⟩ But that there were but three at a time by pope Boniface's his bull, see Twyne XXIV 592, 605.

[3] liber Glocestrensis ut supra, fol. 11. This passage R⟨ichard⟩ James in his MSS. nu. 28 p. 104 hath.

[4] MS. de fundatione ecclesiae Glocestrensis compactus cum quibusdam annalibus a Bruto ad Edwardum I in bibliotheca Cotton.

[5] Pitseus, p. 271, ad annum 1201.

[6] ⟨*sic* here: but 'William' *supra.*⟩

[7] liber Glocestrensis ut supra, fol. 11.

renowne of this college and their owne Order growing then in great estimation[1].

⟨vi. *A joint College for several Benedictine Abbeys.*⟩

Thus wee find this place at first possessed only by the monks of Glocester and by them solely inhabited, till at length the rest of other abbyes of this Order that were destitute of such habitations in this University, considering how advantagious it would be if they could obtaine the like, did humbly desire[2] the abbat and covent of St. Peter's in Glocester that they would permitt an enlargment to be added to their buildings for the entertainment of monks of severall abbyes of the same Order.

⟨*Enlargement of the College grounds.*⟩

Which they permitting, applied themselves to the founder, John Giffard, for an addition of land to erect the same building on, as alsoe for an enlargment of walkes[3]. Who upon their request and perswasion of some of the cheif of them, and partly for the great respect he had towards their profession, did (by craving a license of mortmaine[4] from the then King Edward I, dated from Long Ichinton 12 March anno regni 19 ⟨129$\frac{0}{1}$⟩) for the health of his and his wife's soule (Maud Longspe), and all his auncestors' soules, give them four messuages and one toft lying in Stockwell Street adjacent to this their habitation,—that is to say, all his lands and tenements[5] that he had of the gift and feoffment of William Hanwill[6] then priour of the Hospitall of St. John of Jerusalem in England, and[7] the lands and tenement that he had of the gift and feoffment of Eve Loteris[8], as alsoe the tenement that he had of John Watson and Ydonea his wife, and another of Stephen Cove and Alice his wife, and the land and

[1] See also gifts from the burgesses to scollers of Oxon at their inception, Twyne XXIII 228, 230.

Twyne XXII in the first voide leafe 'convivium monachorum apud Cantuar.' —sed non inceptionis, ut puto.

Twyne XXII 287, festa incaeptionis.

A. 74, 2; dominus Neubolt, monachus Einsham, habet convivium hic: et vide Twyne III. 33.

After this, anno 1301, Laurence de Honsum (or Howsam, vide Twyne XXIV 39) incaepit hic: vide Twyne XXIV p. 592, 602.

[2] Reynerus in Apostolatu Benedictinorum.

[3] Besides these he gave four messuages; Twyne II 46 b.

[4] rotuli patentes de anno 19 Edward I ⟨1291⟩ membr. 16; et ex registro Einsham tit. 494 p. 112 b. Vide Collect. ex libro Einsham p. 16 et p. 28.

[5] Reynerus in appendice p. 55.

[6] ⟨Indistinctly written; perhaps 'Hawuill.'⟩

[7] tenement from Osney V p. 467.

[8] Loet daughter of Eve Traish, V. 496.

tenement that he had of the gift and feofment of John Hagenport burgesse of Oxon. All which he gave to St. Peter's in Glocester and to the abbyes of St. Bennett in England to erect aedifices as nurseryes for their novices to be trained up in arts and scienses.

⟨*Enlargement of the College buildings.*⟩

Upon which gift, they celebrating[1] the same year a generall chapter at Abingdon appointed awarders and overseers concerning the building, and after an equall tax raised from them built severall lodgings here with the help of private persons assisting in the same work[2]:

⟨Description of the Buildings of Gloucester College.⟩

and divided (though all for the most part adjoyning to each other) by particular roofes, partitions, and various formes of structure: and knowne **⟨fol. 262 b⟩** from each other, like soe many colonies and tribes (though one at once inhabited by severall abbyes), by armes and rebuses that are depicted and cutt in stone over each doore[3].

⟨*Rooms for Abingdon Abbey.*⟩

As, first, those lodgings that are on the right hand as wee come through the inner gate into the court or quadrangle were for the monks of Abingdon as appears by the armes painted on a stonny sheild there, viz. '*or a crosse patonce between* 4 *martletts b⟨lue⟩*' which are the proper armes belonging to that abbey.

⟨*Rooms for S. Peter's, Gloucester.*⟩

The next lodgings, which now belong to the principall[4], were built for the monks of St. Peter in Glocester, having over the door '2 *keys saltirewaies.*'

Who ⟨i. e. these monkes⟩ being in number four (though at first, and before this place[5] became common to the Order, ⟨13⟩), had XV marcs sterling to maintaine them. Look more of this in Twyne XXIV p. 605.

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[1] ibidem ⟨i. e. Reynerus⟩ in appendice p. 53.

[2] ⟨Here followed 'which to this day are to be seen' but the words are scored out. A mark is placed here, referring apparently to a note not now found, perhaps on a lost interleaf.⟩

[3] Some of these were built tempore Henrici VIII; Twyne XXI 206.

[4] ⟨These buildings on the north (or right) side have been replaced by the eighteenth century buildings of Sir Thomas Cooke's Worcester College.⟩

[5] ⟨See p. 250.⟩

Soe likewise the other lodgings on the south side of the court (being 5 in number joyning togeather) have severall marks over their doores.

⟨*Rooms for . . . Monastery.*⟩

As that which is farthermost distant from the hall[1] (which was formerly Mr. Edmund Reynolds his lodgings), hath this rebus on a sheild with a miter over it viz. a combe and a tunn with the letter W over it which might probably signifye William or Walter Compton, the founder perhaps of (or at least a benefactor towards[2]) the building, or else it might partly serve for a rebus for Winchcombe[3] supposing the W to stand for Winch. Besides which are 3 cupps on another sheild.

⟨*Rooms for Westminster Abbey.*⟩

The next above these chambers, towards the hall, where somtimes Mr. Thomas Allen's lodgings were, was allotted (as I suppose) for Westminster Abbey though noe sign for it now remaining.

⟨*Rooms for Ramsey and Winchcombe Abbeys.*⟩

And the next above them (which are the middlemost of thes 5 standing togeather) were partly for Ramsey and Winchcombe Abbyes as I have bin informed from severall persons, and some kind of allusions therto in the glasswindows of the said chambers. Amongst which I find these two verses[4] denoting the founders of them.

'Sumptibus ista Galys domus est constructa Johannis:
Perficit hanc intus Cheltyham cenobita Ricardus.'

This name of Cheltynham (besids its mention in thes verses and other fancyes in the same windows) I find several tims accurring in the history of Winchcombe Abbey[5]: and perhaps might be the same as exprest here in the glass window. One of whome, surnamed John, was abbat of the said abbey in King Henry VI raign for 30 years togeather, and[6] (as I find in our publick registers of the University) took his degree in divinity at Oxon.

[1] ⟨i. e. of Gloucester Hall.⟩
[2] ⟨'towards to' in MS.⟩
[3] John Wynchcomb, prior.
[4] ⟨Note on a slip between fol. 262 b and 263 a:—⟩
Mr. Richard James, MS. numero 8 p. 23:—
'Sumptibus ista Galys domus est constructa Johannis:
Perficit hanc intus Cheltnam coenobita Richardus.
Regina celi. Cheltnam.'
'Haec habentur in fenestris cubiculi Mri Thomae Allen in aula Glocestrensi.'
[5] MS. penes Johannem Fell, S.T.D. et Decanum Aedis Christi Oxon.
[6] ⟨The Christian name is wrong for the graduate—see 'Robert Cheltynham,

⟨Previous Oxford house for Winchcombe.⟩

And here before I goe any further the reader must know that the monks of Winchcombe had a mansion place in Oxon for their freshmen and novices long before the foundation of this college[1]: for in the same history[2] is mention made of 'generale studium pro scolasticis' and in another place[3] is pope Alexander the third's bull dated at Forentinum, by the hand of Gracian, subdecon of the Romane church and notary, ⟨? 14 July⟩ the second of the ides of July A.D. 1175 wherin is confirmed to them a mansion place in Oxenford. Which confirmation I suppose they procured when their abbey and all their muniments were burnt in King Stephen's raigne and when Robert the second was abbat of the same abbey. Which not only shews that this their mansion or studying place at Oxon (here exprest) was farr more auncienter then the confirmation, but alsoe the antiquity and renowne of the University, wherin were then these 'studia generalia.'

⟨Rooms for . . . . Monasteries.⟩

But to proceede; the two next ⟨**fol. 263 a**⟩ divisions have these severall coates of armes over their dores. The first is 'a griffin sergreant,' the other 'a plaine cross.'

⟨Old Glass in the College windows.⟩

And in the same windows here, as well as in many other places about this College, severall rebus, allusions, and mottoes; as alsoe the portraitures of saints, bishops, and monks; with inscriptions under them; were, either by the iniquity of envious time or the childishness of idle students not long since inhabiting therin, for the most part blemished and obliter⟨at⟩ed, injuring therby not only posterity but the memory of worthy benefactors who in that particular have exercised their charity and bounty.

⟨Other buildings of the College.⟩

Severall other buildings besides thes before recited, both[4] at the

B.D. 150⅝: 'Thomas Cheltenam,' B. Can. L. 150⅝: (both Benedictines), Boase, Reg. Oxon., I 43. Wood has a marginal note:—'One Robert Cheltnam occurrs, 1513; vide sched. C. p. 1.'⟩

[1] I believe that the Benedictines for the most part (besides those of Winchcombe) studied at Oxon before the college was founded: vide Twyne XXIV 184.

[2] fol. 7 et 8.

[3] fol. 13.

[4] They are also divided in severall partitions as may be seene next to the street.

upper end of the hall in forme of a quadrangle (where are over two of the doores these coates, viz. 'a cross patonce with a rose in the first quarter,' and 'gutté, a cross humetté trunked with two water pots in base'), as alsoe others at the lower end and east side therof, are yet ruionously standing. Which because I know not to what particular abbey or by what name distingeshed I shall passe them over in silence.

⟨*Abbeys and Priories which sent students to Gloucester College.*⟩

What abbeys then sent their monks to be trained up here, were St. Peter's in Glocester; Glastenbury; and St. Albans (whose armes are over the outward gate and who besides in this place had novices in St. Alban's Hall); Westmin⟨s⟩ter; Reading; and Abindon Abbeys; St. Austen's in Canterbury; Ramsey (whose armes also are over the outward gate); Tavesstock; Burton; and Chertesey Abbyes; Coventry; Evesham; and Einsham; St. Edmonds Bury[1]; and Winchcombe Abbyes; Abbotesbury; Michelney; Malmsbury; Rochester[2]; and Norwich Abbyes.

To these also should have bin added the prioryes of Stokes[3] and St. Neot's, who were not only to have sent their novices hither but also contributed as the aforesaid abbyes did towards the buildings of this college: but they pretending (as indeed they were) to be subject to Beeke Abby in Normandy denied the said contribution or any interest to be had in this college. Upon which severall epistles[4] too long here to be recited passed between them and Beke Abby and John Peckham, archbishop of Canterbury, but the buisness at last come to naught.

Many other abbyes and priorys in England of this Order (containing almost three parts of them) resorted hither.

⟨The Benedictine monks at Cambridge.⟩

The remainder went to Cambridg: where they had a particular habitation[5] for themselves reaedified in the 11 of Henry VIII ⟨1519⟩ by Edward Stafford, duke of Buckingham; and called for some time Buckingham College. Which after its dissolution, was (with licence

[1] as 'tis in Aaa 172, 2.

[2] Rochester Abbey studied here (see Twyne XXIV 76)—the scollers wherof (belike as others) had license under the prior's hand to come to Oxon.

[3] MS. continens res gestas quorundam abbatum monasterii de Becco Helvini in Normannia, bibl. C.C.C. Oxon: vide Twyne XXII p. 166.

[4] ibidem.

[5] idem Reynerus p. 217, tract. 1.

obtained from the said King) endowed by Thomas Audley baron of Walden anno 1512 and called by him Magdalen College.

⟨The Benedictines at the Universities.⟩

Both which, as well this here at Oxon as that at Cambridge, entertained two or three (somtimes more) of the said abbyes, according to the number and greatness of them; who mayntayned them till they were graduated, and then to returne to their monasteryes to read to and teach their brethren; and others sent in their places: which custome the Preaching Fryers observed in France (vide Twyne XXIV 273) of sending novices to Parys.

⟨Constitution of Gloucester College.⟩

⟨i. *The Prior.*⟩

Though this college was inhabited by monks of severall abbyes yet they had but one priour, who at the first foundation was chose by the founder[1] and his heires, but afterwards by the voug[2] of the students here.

In whose election there used to be great strife and canvassing, which in process of time amounted to such a height[3] of contention that by many sober men it was accounted a scandall to their religion.

Wherfore ever after as 'twas approved off by a generall chapter ⟨**fol. 263 b**⟩ of the cheif of their Order that he[4] who made or caused to be made any commotion in the said election, either by himself, his letters, or proxies, should immediatly after degradation be excommunicated for ever.

⟨ii. *The Monks.*⟩

As for the monks themselves the prior was not to permitt them to study or be conversant with seculars; to be punished by him if absent from divine service on solemne and festivall dayes; to observe disputations constantly in terme time; to have divinity disputations once a weeke and the chaire man or moderator for that purpose to have 10£ per annum out of the common stock of this Order. They were to preach often, as well in the latine and vulgar toungue, that soe they might be bolder and apter to preach in their owne when it should happen that they were to be called home.

[1] idem ⟨Reynerus⟩ in appendice, p. 55.
[2] ⟨'voug' substituted for 'vogue.'⟩
[3] ⟨'axme,' i. e. acme, written over as an alternative.⟩
[4] idem ⟨Reynerus⟩ in appendice in tertia parte.

⟨iii. *Regulations about graduation.*⟩

That when they did any exercise or took their degrees either in divinity or civill law[1] (wherin they used the formalities of a cap and hood) that they should answer under one of their owne religion and of the same faculty. And then at the time of their proceeding[2], if none but one that year (and if a theologist) then to have 20£, if two then 10£ a-peece; and when a civilian or canonist proceeded he was to have 20 marc, but if two in the same year then 10 marc a-peice,—all to be paid out of the common stock of this Order, both to discharg[3] their fees, as alsoe their entertainments.

With many other statutes, ordinances, and customes[4], which because they are for the most part elsewhere recited, I shall ⟨with⟩ brevity passe them over.

⟨Chapel of Gloucester College.⟩

Proceed wee now to speak of the chappell[5], standing somtimes between the lower end of the hall or refectory and the clock-house, which was dedicated to the memory of the father of this Order, St. Bennett, built[6] about the year 1420 by contributions from severall bishops[7] and abbats of their profession and by supplication to them of Thomas de Ledbury then prior of this house.

Amongst whome John Whethamsted[8], abbat of St. Alban's, bestowed not only much cost towards the walls, but alsoe the glasse windowes therof; in which, especially the cheif, he caused these deprecatory rimes[9] to be written under the pictures of the Crucifix, the Virgin Mary, and St. John Baptist.

⟨Under the Crucifix.⟩

'Mors medicina necis, via vite, pax populatus,
Sis spes prompta precis, lex cure, laus monachatus.'

[1] ibidem, p. 136.

[2] ibidem, p. 107.

[3] ⟨'discharg' substituted for 'defray.'⟩

[4] and that they had their lectures here in their owne college appears from one of our registers, viz. that the abbat of Winchcome obtained leave that the monks of the Benedictine Order should come and hear and dispute in the scooles.

[5] Before the chapel was built they had license to have a portable altar, Twyne XXIV 606.

[6] presented for including land, Twyne XXIII 613.

[7] ibidem ⟨Reynerus⟩ in appendice in tertia parte p. 187.

[8] 'tis said in F (broken) p. 96, that he built it.

[9] MS. bibl. Cotton intit. 'Gesta paucula abbatis Johannis sexti' (i. e. abbatis Sti Albani.)

Under the Virgin Mary.

'Matris mesticia, mors prolis, vulnera quina
Sint mea leticia, fati pulsante ruina.'

Under St. John Baptist.

'Virginis imbutor, fidei fortissime tutor
Nominis ut reputor feror omnis oro secutor.'

⟨*Vestiary of the Chapel.*⟩

Besides these his great expences towards the chappell, he built[1] a new vestiary joyning therto, to reposit their vestments, books, utinsells and other ornaments belonging to **⟨fol. 264 a⟩** the said chappell.

⟨Library of Gloucester College.⟩

Neither in that did he put a period to his bounty[2], but exercised it farther on the new erection of a library[3] joyning on the south side of the chappell, containing on each five or more divisions, as it may be partly seen to this day by the windows therof.

⟨*Benefactors to it.*⟩

To which he gave good quantity of his owne study and especially those of his owne composition which were not a few, and to deter plagiaryes and others from abusing of them, praefixt these verses in the front of every one of the same books as he did also to those that he gave to the publick library of the University[4]:—

'Fratribus Oxoniae datur in munus liber iste
Per patrem pecorum prothomartyris Angligenarum:
Quem si quis rapiat raptim, titulumve retractet,
Vel Judae laqueum vel furcas sentiat. Amen.'

In other books which he gave to the said library, these:—

'Discior ut docti fieret nova regia plebi
Culta magisque De⟨a⟩e datur hic liber ara Minervae
His qui Diis dictis libant holocausta ministris
Et Cirre bibulam sitiunt pre nectare limpham.
Estque librique loci, idem dator, actor et unus.'

[1] ibidem ⟨Reynerus⟩ in appendice, ut supra.

[2] vide F (broken) p. 96.

[3] MS. ut supra bibl. Cotton. ⟨The inner edge of fol. 264 has been torn, and this and several notes have to be restored by the help of Transcript A. The page was partially torn even then, for Transcript A p. 430 notes:—'the margin of this page torn.'⟩ Vide Historiam Cantab. lib. 1 p. 83. Vide B. T⟨wyne⟩ de scolis p. 123.

[4] vide B. T⟨wyne⟩ de scolis, 124. Other inscriptions also in other books, some of which are in bibliotheca publica, vide ℣ G⟨erard⟩ L⟨angbaine⟩ vol. 5 p. 559. ⟨See no. CCCXVIII in Coxe's Cat. of Mert. MSS.⟩

For these and many other liberall acts extended to this college by the said John Whethamsted, was at the motion of Edmund Kirton, prior of this house, in a convocation[1] of the same Order at St. Andrew's monastery in Northampton, anno 1423, returned many thanks and pronounct their cheif benefactor and second founder.

To him may be joyned Humphrey, called the good duke of Glocester, who for his great love to learning and learned men, did by the procurement of the said Whethamsted bestow many books to this library, as alsoe a worthy benefactor[2] to many of the buildings in this colledge.

Sir Peter Besills also, of Abindon, knight, of whome I have spoke in the Black Fryers, is reported to be another benefactor to this place; of which wee have some vestigia in the windows of the hall or refectory, it being anciently (as is still) a common use to sett up the armes of founders and benefactors as tokens of remembrance and acknowledgment of love and favour received from them[3].

⟨*Eminent men of Gloucester College.*⟩

The next matter observable here is the many learned men and writers this house hath produced: whome to number would prove a hard taske. Therfore of many take a few.

Some wherof I find in Mr. Thomas Allen's notes (an industrious antiquary and a student here[4] for 60 years togeather both in the raign of Queen Elizabeth and King James)—which doubtless he had from the inscriptions in the windows—which are as followeth.

Viz., *Hugo Legatus* who according to the writers[5] of his life saith that he wrote comentaryes on Hantivill's 'Archithrenium' and upon Boetius 'de consolatione' with other things and lived in Henry the IV time.

Johannes Langdenus, an able historian, afterwards bishop of Rochester ⟨**fol. 264 b**⟩ in Henry V time, who by some is supposed to be of Canterbury College where he opposed much the doctrine of Wicliff.

Thomas Walsingham, another famous historian, some of whose works wee have extant; and in whose history[6], intituled 'Hypodigma

[1] ⟨Reynerus⟩ in appendice ut supra, parte . . . . Look more of him in B. T⟨wyne⟩ de scolis p. 123.

[2] statuta aulae Glocestrensis.

[3] under the library, the dormitory.

[4] ⟨i. e. in Glocester Hall. See Clark's Reg. Oxon. II. ii. 34; and *supra*, p. 253.⟩

[5] Balaeus cent. 7 p. 518. Pitseus p. 568, ad annum 1400.

[6] p. 340, edit. anno 1603.

Neustriae,' he makes speciall mention of the visitation of this place (though not there particularly named) by William Courtney, archbishop of Canterbury.

Thomas Winchcombe, another historian, who wrote the Antiquityes of Evesham Abbey of which place he was a monk.

John Wellys, a monk of Ramsey, a bitter enimy aganst the Wiclivists[1]. He lived in Richard the II's time. Whos works[2] are mentioned by Balaeus[3], excepting his questions that he wrote on the book of Sentences[4] answered by a certaine incaeptor of Oxon. Ms. b⟨ibl.⟩. . .

Thus farre Mr. Allen: to whome may be added these following.

John Whethamsteed, before mentioned, priour of this college[5], wrote many excellent works most of which he dedicated to his patron Humphrey, duke of Glocester.

John Amundisham or Agmundisham, succeded Whethamsteed in the government of this college[6], whose life and actions (besides other tracts) he wrote whilest he was priour of this house which was about the year 1450.

John Lawerne, another writer omitted by Leland, Bale, and Pitseus. Some of his works he wrote are bound up in one volume[7] and intituled thus:—'Actus contra 4 peccata'; 'Benedictiones et laudationes in vesperiis Oxon'; 'Variarum rerum epistolae'; et 'quaedam chronice.'

At the end of the same book is this note written:

'Expliciunt lectiones ordinariae Magistri Johannis Lawerne sacrae paginae professoris, edictae et publice lectae in scholis Theologiae Oxon, A.D. 1448 et 49.

In a later hand, underneath the same, is this written:—

'Expliciunt lecturae Johannis Lawerne, monachi[8] Wygorne et Doctoris Oxon Sanctae Theologiae, Collegii Glocestrensis quondam alumnij: floruit circa aunum 1440.'

Richard Ringsted, prior[9] of this place anno 1452, wrote commen-

[1] ⟨Several of the words on this page have to be completed from Transcript A, the ends of the lines being now cut off by the fraying of the inner edge; see note 3 page 258.⟩

[2] ⟨'works' substituted for 'books.'⟩

[3] cent. 6 p. 496.

[4] i.e. Magister Sententiarum per Petrum Lombardum, vide Balaeum in vitis paparum Anglicé, p. 113, 2.

[5] Reynerus in appendice, p. 136.

[6] Balaeus cent. 8 p. 592.

[7] MS. 13 inter cod. art. bibl. Bodl. Vide Fasti, 1526.

[8] ⟨'manachi' in MS.⟩

[9] ex inspeximus recognitionis compositionis inter priorem hujus collegii et abbatem Osney, 1452, in chartario Aedis Christi. Vide Fasti, 1514. Vide γ quem habeo p. 131.

taries on the parables of Solomon, MS. bibliothecae Bodleianae inter libros med. 121; principium 'in absconditis Parabolorum.'

Richard Kidermister, vide Twyne XXIV 552.

With severall others, especially mathematicians[1], which till I am more ascertained I shall omitt.

Besides these that were writers were three bishops. That is to say *John Langden*, aforesaid, bishop of Rochester, anno 1422; *Thomas Millyng*, an able graecian, remembred by Leland[2], who was abbat of Westminster and afterwards bishop of Hereford, anno 1474; and *Anthony Richen* (*alias* Dunstan), first⟨ly⟩ prior of this college[3], then abbot of Einsham, and lastly bishop of Landaff, anno 1545. **⟨fol.[4] 265 a.⟩**

⟨Dissolution of Gloucester College.⟩

The ground wheron this College was built, laying in Stockwell Street and in the parishes of St. Georg, St. Thomas and Mary Magdalen, paid (as it appears by a composition[5] dated anno 1291) to the abbat and covent of Osney 6*s* 8*d* in recompence of all tithes and oblations due to the said churches which belonged to Ousney.

After its suppression (I mean, this college) it was with all its aedifices, chambers, walks, and gardens in the 33 of Henry VIII ⟨1541⟩ let for life[6] to John Glin and John James[7], valect[8] de guard, and then valued to be worth if rented 26*s* 8*d*.

⟨*Becomes the house of the Bishop of Oxford.*⟩

But the king afterwards erecting a bishop's see in Oxon did, as I have spoken elswhere allot[9] this college to be the bishop's habitation

[1] Mathematicians bred up in this college, vide Burton's speech on Allen, which I have, p. 5.

[2] tom. 4, in archivis bibl. Bodl.

[3] Foxius in libro Martyrum p. 1195, edit. anno 1583.

[4] ⟨Note in Transcript A p. 432:— 'The margine here is sadly worn and torn'.⟩

[5] ⟨in char⟩tario ⟨Aedis Christ⟩i.

[6] ⟨Marginal note, now legible only in Transcript A:—⟩ patentes de anno 33 Henrici VIII ⟨1541⟩ parte septima. ⟨Interlinear note:—⟩Vide an as a parcell of the Carmelite Fryers, vide Twyne XXIV 378.

[7] succeded by John Ellis, vide Twyne XXIII p. 40.

[8] ⟨? 'valets'.⟩

[9] ex quinta parte originalium de anno 38 Henrici VIII ⟨1546⟩, rotulo quinto. In the letters patent for the erection of the bishop's see of Oxon, 38 Henry VIII ⟨1546⟩, 'tis said that it ⟨Glocester College⟩ was lately in the tenure of John Ellis and John . . es and ⟨? their⟩ assignes.

and pallace. Which by Robert King, the first ⟨bishop⟩ therof was for a small time possest.

⟨*Becomes Gloucester Hall.*⟩

But after his death, the see being for some years void and this place going much to ruine, was purchased by Sir Thomas White and by him ordained an hall for the use of St. John Baptist's College which he before had founded. Soe that now having lost its name of a College, is knowne by the name of Glocester Hall, of which more in its proper place[1].

⟨*Damage sustained at its suppression.*⟩

But thoug it hath lost part of its name yet it did not loos its buildings, being all in a manner, though ruinous, yet extant; excepting the chappell and library, both which (especially the first) was quite demolished at the suppression.

And as for the books belonging to the said library, which were many and for their subjects rare, were partly lost and purchased and partly conveyed to some of the college libraryes, wherin I have seen the verses before mentioned praefixt in their fronts and still bearing their donour's name.

⟨Priors of Gloucester College.⟩

. . . . fuit prior, et monachus Glastoniae, 1389. Quare ⟨in⟩ libro visitationum ⟨i. e. Twyne VII⟩ p. 39.

Thomas Ledbury, occurrit prior, 1420; vide supra in capella ⟨p. 257.⟩

Henricus de Helin, prior studentium; vide Reynerum.

Johannes Whethamsted[2], prior ante annum 1444, vide Reyner in appendice p. 136.

Ricardus Ringsted, 1452, ut supra ⟨p. 260.⟩

Johannes Killingworth, prior 1492; vide Twyne XXIV p. 137.

Edmund Kirton[3], vide in Historia anno 1435 ⟨i. e. Gutch's Wood's Hist. Univ. Oxon I. 587.⟩

Johannes Amundisham; Twyne XXI. 199.

Johannes Fordam[4]; vide Twyne III p. 245. Twyne XXI 638.

[1] ⟨Gutch's Wood's Colleges and Halls, p. 629.⟩

[2] chose twice abbot of St. Alban's, vide notes from St. Alban's register. See more in Reyner.

[3] Abbat of Westminster tempore Edwardi IV.

[4] He was prior tempore W. abbatis S. Edmundi.

Dr. Stanywell, prior[1] 1502; registrum D (reversed) p. 141, 1.
Johannes Wynyscomb, or Wynchcombe, prior[2], 1512.
Mr . . . Dunstan, prior[3], 1529; registrum B (reversed) 109, 1.
Andreas Alton, prior, 1534; vide A.B. 189.
Robertus Joseph, occurrs 1537; registrum B (reversed) 194, 2.
Thomas Wellys, prior, 1538, ibidem.

Whether they had a common seale here or noe, as 'tis mentioned in Twyne XXI p. 140.

Whether Alexander Forden was prior, vide Twyne XXI 699.

John Maynard[4], 1507; A.B. 153 (?).

⟨Explicit fol. 265 a; **fol. 265 b** is blank; incipit **fol. 266 a.**⟩

⟨2.⟩ Durham Colledge[5].

That the monks of Durham might have a receptacle for their novices in the University (as Glocester had lately obtained before for theirs in Stockwell Street), ⟨they⟩ did begin to lay their first foundation in Canditch[6].

⟨*Erroneous opinions about its foundation.*⟩

Concerning which Londinensis[7] variously mentions, supposing that it was either the same colledge that William, archdeacon of Durham, endowed (which is University College) or else founded by Richard de Bury, bishop of Durham, after the year 1333.

For the first supposition, I need not goe about to cleare, 'tis obvious to every one that can read English. For the other that 'it was not founded' (as he saith) 'till after the yeare 1333' is easy to be contradicted from good proof which I shall in my discourse of this colledge produce and that the said Richard de Bury had noe hand in the first foundation of this college.

[1] Vide inter episcopos Hiberniae (?). ⟨There is also a pencil note by Wood, now barely decipherable:—⟩ vide Collect. ex reg. Mert. eodem anno.

[2] F (reversed) 183, 1. I cannot find what degree he took.

[3] ⟨'Anthony Dunstan' is also written above between Fordam and Stanywell without comment. Also below after Thomas Wellys there is this entry:— 'Anthony Dunstan, S.T.B., monachus Westm. et prior hic 1528; registrum B (reversed) 364, 1; et anno 1526, vide Fox, edit. 1583, p. 1195, 1.'

[4] See another catalogue elswhere. ⟨I have not come across this in Wood's MSS.⟩

[5] ⟨This section is dated '28 June 1661.'⟩

[6] ⟨i. 373.⟩

[7] liber antiq. Cantab. p. 340 c, 340 d.

⟨*Monks of Durham in Oxford about* 1286.⟩

Wee read in a certaine book intituled 'historia[1] ecclesiae Dunelmensis et successio Episcoporum' that one Hugo de Derlington (chose prior of Durham A.D. 1285)

'monachos misit Oxoniam ad studendum, et eis satis laute expensas ministrabat.'

Thus the said authour who was Gaufridus 'sacrista' de Coldingham, and continued by one Robertus[2].

But of the college, hall, or mansion-place therin he maketh noe mention; and therfore I will not averre that he ⟨Hugh of Derlington⟩ was the first founder of this College.

⟨*House begun for them about* 1290.⟩

In the next chapter (viz 155) in the booke (quoted in the margin[3]) speaking of Richard de Hoton Derlington's successor, somtimes subprior of Lychfield, and chose prior of Durham anno 1289, saith thus:—'iste prior locum Oxon comparavit et aedificare fecit'—that is 'that prior' (speaking of Richard de Hoton) 'provided a place at Oxon and began there to build.'

⟨*Site of their house.*⟩

This was, I suppose, about the year 1290; for I find[4] that therabouts the priour and covent of St. Frideswide's did by their charter confirme to the monks of Durham for ever two plotts of ground in the suburbs in Magdalen parish, Oxon, paying yearly for the same to them and their successors 2*s* per annum. The witnesses to this (as I find[5] in ⟨the⟩ originall charter, being none in ⟨the⟩ regester here quoted) were Henry Owen, maior; William de Wodeston and Andrew Culvert, provosts, of Oxon—whome I find were officers of this city about that time. Thus from the said authour 'tis evident that this college was before Richard Bury.

Furthermore for their greater enlargment of their enclosure, Mabile Wafre[6], abbess of Godstow, with the covent ther, about the same time, willed and granted to them divers tenements and lands. And

[1] MS. bibl. archiepiscopi Laud L. 53 cap. 154.

[2] vide aliud exemplar bibl. Cotton. vide Twyne XXIII 497 ⟨and, scored out,⟩ et vide A. 34, 1.

[3] ⟨i. e. in note 1 *supra*.⟩

[4] regestro majore S. Frideswidae p. 451; vide V 533.

[5] in chartario Aedis Christi in autographis prioratus S. Frideswydae. Two acres of land let by S. Frideswyde's to this place, vide A. V. p. 105.

[6] regestrum Godstow p. 121. Twyne XXIV 238. Vide more in V 627. 5*s* per annum paid to Godstow by thes, Twyne XXIV 232.

amongst the rest whatsoever of right they had in ⟨a⟩ void ground neare to Perilows Hall in Horsmonger Streete, part of which ⟨**fol. 266 b**⟩ hall stood where now Kettle Hall standeth and belongs to Trinity College (the place where this college now spoken ⟨of⟩ was situated).

After this or about the same time, viz. 1291, followes the gifts[1] of severall parcells of lands made over to them by charitable and pious burgesses of Oxon, both as well to enlarg their area, as alsoe to dispose off as they think meet for their owne use and aide.

That is to say, 3 acres of land and a half by Roger Semer[2]; one acre, by Thomas Leswys; one acre, by Walter Bost. And in another licens[3] of the King's bearing date the same day and year (viz.: 20 January, 19 Edward I) ⟨129$\frac{0}{1}$⟩ Lawrenc le Juvine[4] gave one toft of land; John le Sclater[5], another; Henry de Diteneshale, another; John Feteplace, 2 tofts; Richard de Dadyngton, 2 tofts; Gilbert the son of Amicia, 5 acres of land;—all which lay in the suburbs of Oxon in and about the place of these monks' habitation.

⟨*Antiquity of this College.*⟩

By which it appears that there was a colledge or receptacle for the monks of Durham, before Richard de Bury[6] was bishop[7], 43 years. All which time (and till Bishop Hatfield his successor's time) these monks were maintained (as it shall be shewed anon) by the prior and covent of Durham out of the publick treasury, and were sent here (as those of Glocester Priory to Glocester College) to be trained up in grammer, philosophy, and divinity.

⟨*Endowment and Constitution by Bishop Hatfield.*⟩

Come wee now to speak of the endowment of it. Of which, by the way, (as alsoe of the building, before spoken off, by Richard de Hoton), a certaine authour[8] saith thus:—

'locum ubi nunc est collegium monachorum Dunelmiensium comparuit Ricardus, hoc tempore prior Dunelmiensis, et aedificare fecit et per monachos Dunelmienses

[1] litterae patentes de anno 19 Edwardi I ⟨1291⟩ membr. 20.

[2] vide collect. ex munimentis de Oriell pro Hospitali S. Bartholomei: vide Twyne XXIII 424, 425; et contenta libri S. Frideswydae, pp. 53, 54.

[3] ibidem ⟨i. e. litterae patentes, ut supra.⟩

[4] ⟨'Juvene' apparently corrected to 'Juvine.'⟩

[5] of Einsham perhaps, vide collect. ex archivis Collegii Balliol.

[6] That Richard de Bury did found maintenance here, vide Philobiblon, cap. 18, p. 57: See in Balliolofergus in indice.

[7] ⟨He was consecrated in 1333.⟩

[8] vetus MS. bibliothecae Dunelm. fol. 38; vide A. 34.

de bonis monasterii occupavit. Quem locum bonae memoriae Thomas Hatfeild, episcopus Dunelmiensis, dotavit.'

Thus he.

What the said bishop then gave for the endowment of it was[1] 10£ a peice per annum to 8 monks that were successively to be chosen out of the monastery of Durham; and 5 marks a peice per annum to 7 children or youths,—which number at or after his death were made 8 and were the same I suppose that he in his first ordination[2] of these monkes termes 'scholares seculares,' and whome he would (as 'tis there exprest) have to study grammer and philosophy and chosen, viz., 4 out of the city or diocess of Durham, 2 out of Allertonscyr, and the other 2 out of Howdenscyr com. Ebor. As for the 8 monks they were to be sent from Durham Priory where they were to be made choice off by prior and covent there; and the senior of them to be the prior or custos of this college at Oxon, where they were to spend their studyes in philosophy and divinity[3].

They[4] were in their principall feasts to pray for the founder; and for King Edward III, with Phillip his consort; as alsoe for the soules of the founder's father and Margery[5] his mother; for his brother William, a knight; and Joane and Margaret, his sisters; as alsoe for the founder's praedicessors and successors in the bishoprick of Durham. Besides this, the custos or senior was every ⟨explicit fol. 266 b; incipit[6] **fol. 268 a**⟩ day after meales to say '*de profundis*' with the collect '*Deus qui inter apostolos*' for the soule of the founder and all faithfull deceased, and to keep the anniversary of his death both here at Oxon and at Durham.

With many other ordinations and injunctions resembling those of our colledges; which for brevity sake I omitt, and returne to speak of what the founder allotted them in his life time.

Which (as I find[7]) was 4000 marks for the use of their colledge committed to the trust[8] of William Walworth, maior, and John Philypoth, citizen, of London, to Mr. Uthredus and John de Beryngton, monks of Durham; and appointed a chest with 4 lockes, each party to have a key to keep the said money and in time when they saw oppur⟨tu⟩nity to lay it out on a purchase.

[1] ex praefato MS. de historia ecclesiae Dunelm. cap. 188: but see in A. 34, 2.

[2] ibidem ad finem vitae Thomas Hatfield.

[3] Insert here the gift of Richard II anno regni 1 ⟨1377⟩: Twyne XXII 111 et A. 47, 1.

[4] ibidem ex eadem ordinatione.

[5] ⟨MS. 'Margerery'.⟩

[6] ⟨fol. 267 has been omitted in marking the leaves.⟩

[7] MS. chronicon Dunelm. ⟨in⟩ bibliotheca Laudaniana H. 76 p. 64.

[8] ex praefata ordinatione.

Thus much and noe more as yet wee find our noble founder to bestow upon this his college at Oxon.

For which, as alsoe for his great liberality to the church of Durham, the priour and covent therof doth thus express themselves[1] to him in a certaine epistle of theirs, which partly followes, thus:—

'reverende in Christo pater et domine, revolventes intimius, ut tenemur, quot et quam praeclara subsidia et solatia nobis et ecclesiae vestrae Dunelmiensi vestra contulerit benignitas pasturalis, et maxime pro collegio vestro Oxon non tantum ad commodum perpetuum et honorem ecclesiae vestrae Dunelmiensis verum etiam totius ecclesiae Anglicanae tam sapienter et magnifice jam fundato quod a memoria hominum nunquam deleri poterit celebre nomen vestrum per successus temporum futurorum.'

Thus they. As also in other epistles in the said book which I shall now pass over.

⟨*Munificence of Bishop Hatfield to the Church and See of Durham.*⟩

What else he bestowed upon the church of Durham was of noe small value. For[2] he built there a most curious fabrick on the south side of the choire neare to the monks' stalls, in the middle of which he erected the bishop's chaire or stall, cunningly carved and deckt with images: and under which the said bishop lyeth buried, appointing there a monke to say mass for the health of his soule, allotting him Cuknoll neare the church of Aukland for his annuall pension.

He re-edified many of the buildings in Durham Castle which either with antiquity or weather were consumed. He new built the Bishop's and Constable's hall in the said Castell and repaired the walls of the city.

As alsoe he erected Durham House[3] at London with a chappell there, to receive his successors when they had occasion to repair thether.

In other places and mannor-houses also that belonged to him which either were ruinated for want of inhabitants or else by his seldome abode there gone to decay, bestowed much moneys in restoring them to their former state.

And although he was alwaies most free in his gifts and almes, most costly in aedifices, hospitality, and apparelling his family, yet notwithstanding he died rich and left more wealth to the church of Durham

[1] in regestro quodam diversarum litterarum de officio cancellariae monachorum Dunelmiensium quondam Roberti de Langchester, canonici Dunelm. fol. 10; vide A 32 et 33, 1.

[2] ex praefata historia Dunelm. cap. 188, bibl. Laudana, L. 53.

[3] ⟨'House' substituted for 'Palace.'⟩

then many of his praedicessors did before him. For besides those things that came with his body from Allford neare London (where he died) to Durham Church (the place of his sepulture)—that is to say, his horses, silken clothes imbrodred with gold, his 'instaurum' that he had in Verdall ⟨**fol. 268 b**⟩ valued at 400 markes and more, his pontificall ornaments then used in the time of his buriall, and the like, but alsoe 300 markes in money, and one of the thornes of Christ's crowne that he had upon his head when he suffered on the cross, which he had given him by King Edward III: he alsoe gave them a rich vestment and sumptuous clothes for the altar which were used on festivall dayes and which cost the bishop 80£, besides much plate to be used in administration of the sacrament. These with many other costly goods too taedious here to be recited, as alsoe houshold stuff, and cattell that he had upon his ground, were all by his executors John Manndour, clerk, and John Popham delivered up to the prior and covent of Durham in the month of January after his decease[1], which was at Allford near London the 8 of May A.D. 1381.

⟨Other benefactors to Durham College.⟩

To returne now and speak what this college did enjoy from the hands of others, was (as I understand[2] from a charter of 'inspeximus' of King Henry IV) that King Richard II gave them 3 bovates of land with the appurtenances in the townes of Rodyngton and Claxton, as alsoe the advowsons of the churches of the said Rodyngton, Cussehall, and Fishelake, with leave to appropriat them for their owne use to them and their successors for ever toward the sustentation of the aforsaid 8 monks and secular schollers celebrating divine service in this college.

Other lands and churches they had from severall charitable benefactors, which becaus I doe not certainly know who or when they were bestowed upon them, I shall only nominate them when I come to speak of the alienation of this college by King Henry VIII, and in the meane time give you a catalogue of some of the wardens or gardians of this house and other peices of antiquity which wee found not long since remaining therin.

[1] Thomas Hatfield prebendarius de Oxgate in ecclesia Paulina; vide Mat. Cant. in Antiq. Brit. p. 248 in vita Simonis Islep: extat Hannoviae anno 1605.

[2] rotuli patentes anno 7 Henrici IV ⟨1406⟩ parte 2, membr. 32.

Custodes[1] Collegii Dunelmiensis.

1. *Johannes de Beverlaco,* S.T.B., circa annum 1333; Historia ecclesiae Dunelm., cap. 183; Twyne XXIII 498.

2. *William Appilby,* chose warden of this place by John de Hemmingboroug, prior of Durham, 14 Aug., A.D. 1404; MS. variarum epistolarum de rebus ecclesiae Dunelm. quondam penes Robertum Hegge, C.C.C., Twyne XXIV 322.

3. Dominus *Thomas Rome*[2], magister hujus collegii, anno 1413; registrum Lyncoln in memorabilibus Philippi Repyngdon, fol. 136.

4. *William Ebchester,* tempore Henrici VI; fenestrae[3] custodis hujus collegii. He afterwards (Historia ecclesiae Dunelm. cap. 195) became Doctor of Divinity and prior of Durham anno 1446, and dying anno 1456 was buried there[4].

5. *Thomas Swawell*[5], S.T.D., anno 1502; registrum Coll. Merton. fol. 138.

6. *Thomas Castell*[6], gardianus, anno 1511; registrum Academiae Oxon G p. 123, 1; vide Doctors of Divinity, 1511; Fasti.

7. *Hugo Whitehed*[7], licentiatus in S. Theologia, anno 1512; registrum Academiae G p. 168, 2. He afterwards (praefata Historia Dunelm. capite ultimo de prioribus, cap. 209) became Doctor of Divinity and prior of Durham anno 1524. He new built the Prior's Hall at Pittingdon with other aedifices adjoyning at each end. He was the last Prior and first Deane of the said church, and died A.D. 1548: see Fasti 1513.

Ed⟨ward⟩ Henmarsh[8], S.T.B., occurrs anno 1527; B (reversed) 51, 1.

⟨Chapel of Durham College.⟩

⟨fol. 269 a⟩ The chappell[9] here was built about the yeare 1330, which (as the said college was before) was dedicated to the honor and

[1] Privilegium custodum hic, Twyne II 29 a. Custodes constituti per priorem et monachos Dunelm., vide Twyne XXIV p. 322.

[2] Thomas Rome occurrit prior de Pershore; vide Reyner, appendix 175. Whether John Burnly was custos, vide Catalogum cancellariorum: vide ϒ 230 habeo.

[3] ⟨i. e. the authority is an inscription in a window.⟩

[4] *Robert* Ebchester, S.T. Bac. gardianus, 1469; vide Aaa p. 272, 2. Of one *William* Ebchester, S.T.B., S.T.P., vide Reyner, appendix, p. 179, 191.

[5] ⟨After Swawell comes 'John Maynard, 1507; F (reversed) 23, 1,' scored out. At the end of the list Wood has 'One . . . Bell, prior here'.⟩

[6] ⟨Boase, Reg. Oxon., I. 75.⟩

[7] ⟨Boase, Reg. Oxon., I. 62.⟩

[8] ⟨Boase, Reg. Oxon., I. 86.⟩

[9] cantaria monachorum Dunelm. Oxon. commem.; Twyne II 28 b.

memory of the most Holy Trinity, the blessed Virgin Mary, and the most glorious confessor S. Cuthbert; and being in the parish of St. Mary Magdalen (the church therof belonging to Ousney Abbey) their was a composition[1] made anno 1326 dated Oct. 5 between the abbat therof and the gardian of this place concerning the tithes due to the said parish church from the scite or enclosure of this colledge, which by the said agreement between each party the college was to pay for all their greater and lesser tithes 18*d* per annum and for all their oblations and offerings in the said chappell which was then to be built 6*d* to be paid at the two feasts[2] of St. Cuthbert in the months of March and September.

This place was afterwards much enlarged and adorned by Thomas Hatfeild, the founder.

⟨*Arms and inscriptions in the chapel.*⟩

Wherin are these funerall inscriptions:—

At the upper end lyeth a marble stone with this inscription in brass on it.

'Dompnus Willelmus de Appylby, quondam custos hujus collegii: requiescit[3] in pace. Amen.

On another marble stone in the middle, lies the portraiture of a man in armour, with this inscription, both cut on brass.

'Hic jacet Ricardus Hanshert, armiger pro corpore
regis Henrici VII et constabularius castri Dunelmiensis,
qui obiit xx die mensis Junii anno domini
millesimo CCCC LXXXXVII: cujus anime
propitietur deus. Amen.'

The armes upon the said monument in brass.

1st corner:—3 mullets.

2nd corner:—Quarterly, ⟨*a*⟩ 3 mullets[4] by the name of Hansbert; ⟨*b*⟩ . . . , within a bordure, a castle triple towered; ⟨*c*⟩ barry nebulé of 6; ⟨*d*⟩ verrey *impaling* a saltire.

3rd corner:—Quarterly, ⟨*a*⟩ 3 mulletts; ⟨*b*⟩ a cross patonce in dexter canton a fleur de liz; ⟨*c*⟩ an escocheon within an orle of roses; ⟨*d*⟩ 3 bendletts ingraled.

4th corner:—3 mulletts *impaling* thos quarterings expressed in the second corner and a saltire added therto.

[1] inter autographa Ousney in chartario Aedis Christi: habeo exemplar in membrana nostra: another and the best coppy in Christ Church in pixide S. Mariae Magdalenae inter munimenta Oseney.

[2] ⟨March 20, deposition of St. Cuthbert; 4 Sept., translation of S. Cuthbert.⟩

[3] ⟨*sic* in MS.⟩

[4] ⟨Number ⟨a⟩ is scored out.⟩

On another brass plate, with the portraiture of a man in a gowne and cap.

'Obiit Johannes Kynton, frater minor, sacre
theologie professor, 20 Jan. 1535[1].'

⟨fol. 269 b.⟩ On another brass plate, with a portraiture, in the outward chappell.

'Orate pro anima magistri Radulfi Hamsterley
quondam socii collegii de Merton et benefactoris
istius collegii; cujus obitus in perpetuum
erit in isto collegio in festum[2] Sanctorum
Gervasii et Prothasii: cujus anime
propitietur Deus[3].'

On the skreen this distich[4]:—

'Terras Cutberti qui non spoliare verentur
Esse queant certi quod morte mala morientur.
MDXVIII.'

—by which wee may observe that either S. Cuthbert was an angry saint or else the monks used much to curse in his name[5].

On the south side of the outward chapel is an altar in the wall over which on the skreen is this written:—

'Dedicatum fuit hoc altare in honore
Sanctorum Nicolai et Katharine
A.D. 1421.'

Armes in warden's lodging windows, now the President's of Trinity College.

⟨1⟩ Quarterly:—⟨*a*⟩ 'sable 6 birds[6] 3 and 3, a mullet for a difference, argent;' ⟨*b*⟩ 'azure, a bend or[7].' 'Dominus Willelmus[8] Ebchester hujus collegii custos.'

⟨2⟩ Quarterly:—⟨*a*⟩ 'barwayes of 6 or and blue on a cheife of the first 3 palletts betweene 2 equires bast dexter and sinister of the second an escocheon of pretence argent (Mortimer); ⟨*b*⟩ or, a crosse gules (Bygod).

⟨3⟩ Azure, 2 chev⟨ronels⟩ betweene 3 roses argent.

⟨4⟩ Quarterly:—France and England.

⟨5⟩ Argent, 2 chev⟨ronels⟩ sable betweene 3 roses sable.

⟨6⟩ Fusillie, argent and b⟨lue⟩ a cheif of the first.

[1] ⟨i. e. 153⅝.⟩

[2] ⟨19 June.⟩

[3] Of this man look more in University Merton and Queen's College Chappells. These inscriptions in the chapel hitherto are corrected by Mr. Greenwood's notes.

[4] vide Twyne XXIII 498.

[5] ut in legendo S. Cuthberti.

[6] ⟨Over 'birds' Wood has written 'falcons' corrected by him at a later date to 'rather swallows (arundines)'. At the later date he added a name for the coat 'Arundell of Cornwall.'⟩

[7] ⟨Here Wood wrote the name for the coat 'Scrope,' corrected by him at a later date to 'no, 'tis Carmino of Cornwall.'⟩

[8] ⟨Interlinear note:—⟩ 'But he is written *Robert* before.' ⟨See note 4, page 269.⟩

In a window leading from the stair-head to the dining roome.

. . . 3 wolves curr(ant).

In Dr. Bathurst's[1] *Study.*

this ex redintegratione Duresme 'H. W.' i.e. Hugh Whitehead gardian here and afterwards prior of Durham.

Gules[2], on a fess argent an annulet sable, in cheif 3 mullets of the second.

Armes in the Library **(fol 270 a).**

⟨1⟩ B⟨lue⟩ a chevron or between 3 lyons rampant argent. (Durham Priory.)
⟨2⟩ Gules, a lyon rampant within a bordure ingrailed argent.
⟨3⟩ Paly of 6 argent and vert, (a) mullet on the second pale at the upper part[3] (Thomas Langley, episcopus Dunelmiensis).
⟨4⟩ Mortimer's coat as abovementioned.
⟨5⟩ Quarterly, France and England, a labell of 3 points argent each labell charged with 3 roundles (?) gules.

In the lower chamber next to the hall doore.

⟨1⟩ Gules, a saltire argent an annulet or rose in nombrell of the second. (Nevill of . . .)
⟨2⟩ Paly of 6 argent and vert, on the second pale a mullet of the first.
⟨3⟩ Gules, a saltire argent (Nevill of . . .).
⟨4⟩ B⟨lue⟩ a chevron or between 3 lyons rampant argent as above. (Vide an Durham Priory).

More in the library according to Mr. Aubrey.

⟨1⟩ B⟨lue⟩, fret argent, mullet in the upper part gules[4].
⟨2⟩ Percy and Lucy, quartered.
⟨3⟩ . . . two[5] bars . . . in chief 3 mullets . . .

In the window at the staire's head by the library[6].

Kemp's armes, archbishop of York; viz.:—

Gules, 3 wheatsheafs within a bordure ingrailed or.

⟨Valuation of Durham College in 1534.⟩

By the survey[7] of this college taken in the 26 year of King Henry

[1] ⟨'Barthurst's' in MS.⟩

[2] ⟨In the MS. this coat is tricked: and a note added, 'In the vestrie at the end of the chapel the latter part of the escocheon is out.'⟩

[3] ⟨On a slip noticed below the mullet is said to be 'argent'.⟩

[4] ⟨This coat in the MS. is given also in trick.⟩

[5] ⟨This coat is given in trick, with the note 'sans colors'.⟩

[6] ⟨In the margin is the following note, but it is not clear to which of the two sections it belongs:—⟩ Richard Angervill's armes inter p. 502, 503 in Twyne XXIII.

[7] e recordis primitiarum et decimarum de anno 26 Henry VIII ⟨1534⟩.

VIII ⟨1534⟩ the revenewe was certified to be 122£ 13*s* 7*d*; which was thus distributed[1], viz. :—

—to the warden or gardian of the college of the foundation of Thomas Hatfeild, 12*£* per annum.

—to 7 monks studying in the said college, to every one of them 8*£* of the foundation of the aforesaid founder, 56*£*.

—in almes distributed to 8 poore laic schollers in the same College, 21*£* 6*s* 8*d*.

—in almes given yearly to the Fryers of the four Orders studying in the University, and to other poore folk, 10*£*.

This was all the sum of their revenews that they delivered to the commissioners then appointed to take a survey both of the monasteryes and colleges in Oxon. By which wee may understand that the College was either decayed in its rents or else they withdrew the true valew therof from the said Commissioners. For I have said before from good autority that there were 8 monks and each to have 10£ apeice per annum: but here in this survey wee meet but with 7 and they to have 8£ per annum.

⟨Dissolution of Durham College.⟩

But to proceede. This being then the forerunner of its dissolution, was rendred up in the king's hands, not long after the time of the generall delivery of such houses.

⟨*Granted to Durham Cathedral.*⟩

Who, in the 33 yeare of his raigne, viz. anno 1541, granted[2] the whole scite of this college with all its appurtenances to the Deane and Chapter of Durham, as also the church or chappell with the yard and bells belonging thereto: and not only their scite, but most if not all the means belonging therto, viz. the rectory and church of Frampton, com. Lyncoln; the rectory and church of Rodyngton or ⟨**fol. 270 b**⟩ Ruddington, com. Nottingham; and all the rectories and churches of Fishelake, Bossehall, and Brantingham[3], com. Ebor.; and a certaine pension of 4£ to be paid yearly from the church of North-Allerton, com. praedicto; and another annuall pension of 16£ paid by the vicar of North Allerton aforesaid; as alsoe other revenews from other places, which for brevity I omitt.

⟨*Becomes a hall in the University.*⟩

This college after its dissolution was possest by schollers of the

[1] ⟨'distributed' substituted for 'proportioned'.⟩

[2] Patentes, parte 9, de anno 33 Henrici VIII ⟨1541.⟩

[3] Their revenew from Brantyngham, York notes A p. 12.

University upon their owne charges, and under the government of Dr. Wright[1], praefect of it almost 16 years.

⟨*Trinity College founded here.*⟩

In which time going much to ruine, and noe body contributing towards the reparation of it, gave occasion to Sir Thomas Pope, knight, one that was a cheif actor in demolishing of abbyes, to take it into his owne hands[2]. Who, by license, obtained from Queen Mary, repaired and endowed it, as a colledge for students in philosophy and divinity, which to this day is knowne by the name of Trinity College[3]. ⟨Explicit fol. 270 b.⟩

[1] ⟨Walter Wright, Boase, Reg. Oxon., I. 359; Clark, Reg. Oxon., II. iv. 462.⟩

[2] ⟨Peshall, p. 240, notes:—'In 1552 its site reverted to King Edward VI at the dissolution of Durham see, this same year; when he by letters patent, dated 4 Feb. ⟨155⅔?⟩ granted it to George Owen, esquire, of Godstow, and Henry Martin gentleman of Oxford. Who agreed to sell their right and property in the same to Sir Thomas Pope, knight, by indenture dated 20 Feb. 155⅔, 1 Queen Mary, in order for his foundation of Trinity College.'⟩

[3] ⟨Gutch's Wood's Colleges and Halls, p. 517.⟩ ⟨Pasted on to fol. 269 a are two slips with the following notes on them:—⟩

(*a*) Ex historia ecclesiae Dunelm. inter libros Laud., 4to, L. 53; cap. 88, fol. 140, 2: 'praeterea collegium 8 monachorum de monasterio Dunelm.,' etc. Vide cetera in nota ⟨ad⟩ marginem Pits ni fallor. By which it should seeme that that place of Durham College was not endowed before his time.

John Hemingbroughe, creatus prior Dunelm, 1391.
John Wessington, prior, 1416.
William Ebchester, Dr. Th⟨eologiae⟩, 1446.
John Burnbie, D. Th⟨eologiae⟩, 1456. Prior of Durham College, vide Catalogum Cancellariorum 1449, 1447.
Richard Bell, Bac. Th. 1464. I believe prior of Durham College because a die (?) and bell there. Afterwards bishop of Carlile, see notes from Prerogative Office, p. 89. Richard Bell, bishop of Carlisle, see X. 8.
Robert Ebchester, Dr. Th., 1478.
John Auckland, D.T., 1489. ⟨This and the two names following are bracketed in pencil with a reference in pencil to 'Fasti, 1513'.⟩
Thomas Castell, Dr. . . . , 1494.
Hugh Whithed, S.T.D., 1524. Vide Fasti 1511, 1513.

(*b*) Mention of Thomas Swalwell, S.T. Professor, in eodem libro fol. 153. Heinmars was chancellor to bishop Tonstall of Durham.

(*c*) Note that Thomas Langley's name is in the windows, in a chamber under the library in Trinity College. He was bishop of Durham and perhaps prior here. See his armes following ⟨see *supra* p. 272.⟩ In Mr. Barker's chamber under the library in the windowes that he took downe in the middle of March 168⅘ 'Thomas Langley, epūs Dunelm.' Armes—paly of 6 argent and vert, on the second pale a mullet argent.

(*d*) Mr. Aubrey's note of Durham College. 'In the east window of the chappell were these northerne coates and m⟨emoran⟩d⟨um⟩ that the windows here were very good gothique painting like those of New College and I think better. Amongst others was the great northerne s⟨ain⟩t, Cuthbert. The glass of these windowes in the time

⟨3.⟩ Canterbury Colledge[1].

⟨Incipit **fol. 271 a.**⟩ Having now finisht Durham College, wee must proceede to speak of the next house of this Order in our city and that is Canterbury College[2].

of presbytery government were taken downe and now is there only plaine glass.'

The armes there he setteth not downe but leaves a blank. On the organ seat (for antiently there was an organ and I remember the pipes in the bursery) is cut in Gothicq letters in wood these verses 'Terras Cuthberti,' etc., now on the screene ⟨see *supra* p. 271.⟩

In the library windowes . . .

(*e*) In Trinity College library which did somtimes belong to Durham College there was the image of St. John of Beverley in the windowes with some mention of his name: vide Twine p. 171.

(*f*) These armes were taken out of the president's lodgings at Trinity College. ⟨Then follow the coats given *supra* in the text p. 271. Wood has noted them in pencil and afterwards inked over the lines. In the first coat after 'birds (argent)' Wood suggests 'perhaps faulcons'; and adds a note 'of Sir Thomas Pope? Look in Wever.'⟩

(*g*) Armes in Trinity College library. ⟨Then follow the three first of the coats given *supra* in the text p. 272.⟩

(*h*) ⟨Note about Bishops educated in Trinity College: see Gutch's Wood's Colleges and Halls, p. 525.⟩

R⟨obert⟩ W⟨right⟩, 1632.
Robert Skinner, Worcester, 1663.
Gi⟨lbert⟩Ir⟨onside⟩, Bristol, 1660.
William Lucy, St. David's, 1660.
⟨Henry⟩ Glenham, S. Asaph, 1667.
Seth Ward, Sarum, 1667.
Gilbert Sheldon, Cantuar., 1664.
Bernard Adams, Limbrike, 1604.

(*i*) ⟨Note about Presidents of Trinity College: see Gutch's Wood's Colleges and Halls, p. 522.⟩

1556, Maii 30, Mr. Thomas Slithurst; S.T.B. 1554 ut I ⟨i.e. the University Register so marked⟩ 149; ejected for Romanisme.

1559, Sept. 26, D: Arthurus Yeldard (A.M. de Cantabrigia incorporatur hic 1556, I ⟨register⟩ 160, 2) in locum D. Slithurst deprivati; obiit mense Januarii 159⅝. Dr. Th⟨eologiae⟩, KK 20, 1.

159⅝, Feb. 14, Mr. Radulphus Kettle (D.D. anno 1597) admissus; et obiit mense July 1643 and buried at Gasingdon ⟨Garsington.⟩

1643, Aug. 8, D. Hannibal Potter, S.T. Prof. nominated and admitted by the bishop of Winton.

164⅞. Feb. 29, Mr. Robert Harris in locum Dris Potter ejecti. ⟨This entry was written in pencil and inked over.⟩

1658, Dec. 27, admissus est Mr. Guilielmus Hawes (Artium magister); He died Sept. 14, 1659, and was buried in the chancell of Gasington Church. He resigned his presidentship Sept. 12, 1659.

1659, Sept. 14, D. Seth Ward, elected by the fellows.

1660, Aug., Dr. Hanniball Potter restored. He died Sept. 1, 1664.

1660, Sept. 10, Radulphus Bathurst, M.D. et presbiter, electus per socios, admitted 15 day.⟩

[1] ⟨Wood dates this section 'July 15, 1661'.⟩

[2] What Simon Langham did to this College vide Collect. ⟨e⟩ bibliotheca Cotton., C (with a stroke) p. 30. That this present college was not built till after an. 1451, vide O. 51: but see p. 55, and it will appeare to the contrary. Of the foundation of this college and expulsion thence of severall, vide Collect. ex Lelando sub fenestra, sched. 1, p. 3.

⟨*Its foundation.*⟩

Somtimes situated [1] in St. Edward's parish and founded with license [2] from King Edward the Third (October 20, anno regni 35 ⟨1361⟩ by Simon Islip (born, as 'tis reported, at Islip, com. Oxon; bred up in Merton College [3]; and lastly archbishop of Canterbury) who, by his charter [4], dated from Magfeild [5] ⟨13 Apr.⟩ the ides of Aprill anno 1363 and the 14 year of his consecration, appointed it a colledge, to be partly a nursery and supply for that famous monastery of Christ Church in Canterbury, which, not long before, suffered (as most of the clergy of England did) a great mortality of learned men by an epidemicall [6] pestilence that hapned not long before and which was the cheif cause of the foundation of this colledge as is somwhat intimated in the said originall charter. ⟨Explicit fol. 271 a line 14.⟩

Tenor [7] *fundationis Collegii Cantuariensis Oxon.*

⟨Incipit fol. 273 a.⟩ Sapientia Dei patris per uterum beatae Virginis volens prodire in publicum, sicut etate proficere voluit, sic gratiae et sapientiae suae munera paulative aliis proficiendo secundum processum etatis suae magis ac magis realiter ostendebat,—ut alii qui ab ejus plenitudine fuerant particulariter sapientiam recepturi, prius humiliter addiscerent et proficiendo crescerent in doctrina, posteaque quod sic didiscerint aliis salubriter revelarent. Quia igitur per sapientiam sic, non absque sudore & laboribus, adquisitam reguntur regna et in justitia confoventur, ecclesia militans germinat & sua diffundit tentoria; nos, Simon, permissione divina Cantuariensis archiepiscopus, totius Angliae primas et apostolicae sedis legatus, ad hec sepius revolventes intima cordis nostri ac considerantes viros in omni scientia doctos et expertos in epidimiis praeteritis plurimum defecisse, paucissimosque propter defectum exhibitionis ad presens insistere studio literarum, de magnificae Trinitatis gratia et meritis beati Thome martyris patroni nostri firmiter confidentes, de bonis nobis a Deo collatis aulam quamdam scolarium in Universitati Oxon et nostre provincie, de consensu et licentia serenissimi principis, domini Edwardi regis Angliae illustris, in loco quem ad hoc nostris sumptibus comparavimus, construximus & fundavimus, quam pro duodenario studentium numero duximus ordinandam. In partem igitur dotis et sustentationis ipsius collegii octo hospitia conductitia juxta situm loci in quo habitationem hujusmodi studentium assignavimus consistentia, quae gravibus sumptibus nostris et expensis propter ea specialiter adquisivimus, per hanc cartam nostram conferimus & donamus, et etiam assignamus, manerium que de Wodeford Lincolniensi diocesi ad praedilectum nepotem nostrum

[1] ⟨i. 174.⟩

[2] registrum ecclesiae Cantuar.

[3] ex catalogo sociorum ejusdem.

[4] ex eodem registro Cantuar.

[5] ⟨S. Dunstan's Palace, Mayfield, co. Sussex, was a residence of the archbishops of Canterbury.⟩

[6] ⟨'epidemicall' substituted for 'universall.'⟩

[7] ⟨This is apparently the autograph of William Somner. It is written on the first page of two folio leaves, inserted in Wood's MS. as fol. 273, 274, fol. 273 b, and fol. 274 a, b being blank except for the endorsement 'For Mr. Anthony Wood, Oxon.' It is an excerpt 'e registro ecclesiae Christi Cantuariensis MS. de rebus extra Cantium fol. 364.'⟩

Willelmum de Islep spectans cum omnibus suis pertinentiis eidem collegio procuravimus insuper assignari. In cujus rei testimonium sigillum nostrum presentibus est appensum. Datum apud Maghefeld idus Aprilis anno domini millesimo CCC^{mo} lxiii et nostre consecrationis xiiii^{o}.

Concordat cum registro praedicto.
Willelmus Somner, ecclesiae praedictae Registrarius. ⟨Explicit fol. 273 a.⟩

⟨**Old halls on the site of Canterbury College.** (First Sketch.)⟩

⟨Incipit **fol. 271 a, line 15.**⟩ Before the building of this place wee find many halls and other tenements standing there which were purchased of ⟨i. e. by⟩ the founder and pulled down to erect this his college in the room of them, as also to enlarg it with walks and gardens. And these, I suppose, before wee come to speake of the college it selfe, will not be amiss to insert; because the reader from thence may guess the multitude of halls that were then in the University (considering how many the compass of this college did afford) and also how wee lost most of them by the foundations of severall colledges.

⟨I. *Halls belonging to S. Frideswyde's Priory.*⟩

The founder then obtaining from the king a license of mortmayne[1], did, in the 38 of Edward III ⟨1364⟩, purchase[2] of Nicholas, the then priour and covent of St. Frideswid's these halls and tenements following:

that is to say, *Mariol Hall* in St. Edward's parish, with a void place containing somtimes *Shelde Hall*, *Ber Hall*, and *St. Michaell's Hall* (formerly the vicar's house of St. Edward's);

and also another hall called *Fox Hall*, with a void place lying on the north side of it called *Swynnesforde's Entre*;

and another void place called *White Hall*; with other ground and tenements, which, because they are not knowne by particular names, I omitt them.

⟨II. *Hall and land belonging to Godstow Nunnery.*⟩

Besides these, not many years after, viz. anno 1373, for the enlargment of the walks of these monks, Annice or Agnes Stretleghe[3] abbess of Godstow and the covent therof gave and confirmed to the gardian and schollers of this place all their owne hall called *Ship Hall* in

[1] ibidem ⟨i. e. regestrum ecclesiae Cantuar.⟩

[2] ex registro majore S. Frideswidae, p. 316. Vide Twyne XXIII 182, A. W. 47.

[3] registrum Godstow fol. 125.

St. Edward's Street between Vine Hall on the north part and Canterbury College on the south[1]. They gave alsoe and granted to the said schollers one void place of ground containing in length 80 foot and in bredth 4 foot lying between Vine Hall and Canterbury College one end wherof butting upon Spalding's Entre, a place for schollers, to be held for ever of the chief lord of that fee, yeilding to the abbess of Godstow 20*s* yearly[2].

⟨III. *Other tenements.*⟩

These halls, besides other tenements which I have not here named, being in number 12 (of which *Vine Hall* was one) were valued[3] to be annually worth (if rented) 13£ 18*s* 4*d* and the tithes of them 27*s* 8*d*.

⟨IV. *Tenement of Balliol College.*⟩

Besides all these they had another tenement from Balliol College[4], 4 of Richard II ⟨1380⟩.

⟨V. *A lane* (*from the city*).⟩

A lane also included therin[5]. ⟨Explicit fol. 271 a.⟩

⟨Old halls[6] on the site of Canterbury College: Second Sketch.⟩

⟨I. *Halls belonging to S. Frideswyde's Priory.*⟩

⟨Incipit **fol. 272 b.**⟩ That is to say:—

i. *Mariol Hall*, in S. Edward's parish; of which I find mention severall ages before. It was situated according to a dimission[7] of it from Thomas Stokes to William de Westbroke, chapleine, 19 Edward III ⟨1345⟩ in Schydyarde Streete between a tenement called Vox Hall and another of the abbat and covent of Abingdon called Stapel Hall.

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ii. a void plot of ground containing sometimes—

1. *Shelde Hall* which being taxed afterwards among other halls

[1] Twyne XXIV 239; Twyne XXI 347.

[2] 10*s* 10*d* paid by these to Godstow, vide Twyne XXIV p. 232.

[3] ex fasciculo computorum camerariorum villae Oxon.

[4] vide Historiam Collegii Balliol, p. 25 (14).

[5] vide in Vine Hall Lane; vide additions to the lanes.

[6] Concerning these halls see some of the antient givers in A. W. p. 47 in a rubrick there and in A. p. 122. A. W. p. 47 of these halls; vide V 546.

[7] liber testamentorum burgensium Oxon fol. 31; Twyne XXIII 145.

belonging to this college[1] was valued to be worth (though a void plot, as 'tis here said) 38*s* per annum and in decima 3*s* 9*d*.

2. *Ber Hall*, of which I find mention in a coroner's inquest[2], 15 Edward II ⟨1321⟩, of one Walter de Astebury a scholler therof that was then killed therin. This hall (togeather with Schelde Hall) had schollers in them, 34 Edward I ⟨1306⟩: for then an inquisition[3] being taken concerning a riot committed in Oxon ther occurres the names of 'John, mancipium de la Scheld Hall' and 'Simon, mancipium de la Ber Hall' togeather.

3dly, *S. Michaell's Hall* which being ruinous in the year 1320 was then with all its chambers therin assigned[4] for the vicar of St. Edward's Church to live in as I have in that church already laid downe.

⟨iii.⟩ In the third place and at the same time was Vox or *Fox Hall* demised to them by the same priory, togeather with another hall called *Swynesford's Entry*; the one valued afterwards according to the same tax 20*s*, the other at 13*s* 4*d*. As for the former (Fox Hall) it belonged to one John le payntour in Edward I his raigne, as in his will[5] 1321 appears; and was situated (according to the dimission[6] of John Forlanger, clerk, the owner of it, 22 Edward III ⟨1348⟩) in St. Edward's parish and in the street called Schydyarde.

⟨iv.⟩ Then was there demised[7] to this college by St. Frideswyde also another void plot of ground called *White Hall*. Of which I find mention in their book[8] in a certaine recognition of Simon Gloucestre a burgesse of Oxon[9] 1342 wherin 'tis delivered by the said Simon that he and his praedicessors were wont to pay to them as capitall lords 9*d* per annum from his tenement called White Hall

[1] ex archivis civitatis; Twyne XXIII 182.

[2] ex rotulis officii Thomae de Graundpont coronatoris Oxon in archivis civitatis Oxon; Twyne XXIII 156, 202. Et John Bere, Twyne III 600; et Bor Hall, vide Twyne III 599.

[3] ibidem; Twyne XXIII 133; Twyne IV 42, 146; A. W. 47.

[4] liber magnus S. Frideswydae fol. 325; Twyne XXII 245; A. W. p. 47; V 546.

[5] rotuli curiae Maioris Oxon, 15 Edward II ⟨1321⟩, in archivis civitatis; Twyne XXIII 166.

[6] inter chartas S. Frideswydae in thesaurario Aedis Christi; Twyne XXIII 99.

[7] V 513.

[8] liber magnus S. Frideswydae fol. 318; Twyne XXII 243; V 546; A. W. p. 47.

[9] ⟨there followed 'with John de Littlemore, prior of that monastery,' but the words are scored out.⟩

situated between the tenement of the abbesse of Godstow and a tenement of the said priory in S. Edward's parish in Schydyard Street, &c. [By[1] which I perceive that this tenement was very ancient. For elsewhere as I remember is mention made in the same book of] domus Willelmi de Glovernia antiquitus domus Ingelry in Edward parish which domus or terra Ingelry is inserted in the originall charter[2] of King Stephen about the year 1137 yeilding then to the said priory 8*d*.

⟨II. *Hall and land belonging to Godstow.*⟩

Besides thes tenements or halls I find[3] within few years after the former dimission, viz. in the 47 Edward III, 1373, Agnes de Stretleghe, abbess of Godstow, and covent therof, to give and confirme to the gardian and schollers of this place all their owne hall called *Ship Hall*[4] in S. Edward's Street between Vine Hall on the north part and Canterbury College on the south for the further enlargment of the limitts of their college. Which hall I find in severall places to be situated in S. Frideswide's parish and in others in S. Edward's, as if there were two of that name; but whether severall or not I doubt[5]. This, however, here spoken of, was given to that nunery by one Stephen[6] the son of Warin the miller when Peter Torald was maior which was about the 17 of Henry III ⟨1233⟩, being then situated between the king's high way and the land which was sometimes William Cusseblauncpain. They paid 2*s* per annum from thence to the priory of S. Frideswyde: but by an exchang[7] between them for other revenews, 1286, the said sum issuing hence, written 'Ship Hall, domus quondam Stephani Bishop in parochia S. Frideswydae' was with others remitted to that nunnery. Afterwards, in the year 1307, the said nunnery leased it (Maud being then abbesse) to Sir Thomas Harpe-

[1] ⟨The passage in square brackets is underlined; and the following words written over:—'which tenement is, in the same book here quoted.'⟩

[2] ibidem ⟨i.e. lib. magn. S. Frid.⟩ 317; Twyne XXII 243.

[3] regestrum Godstow fol. 125 et ex libro testamentorum burgensium Oxon fol. 34; vide Twyne XXIV 239; Twyne XXI 347; Twyne XXIII 516.

[4] ⟨Marginal notes:—⟩ (*a*) 'Davis the bookseller his garden cal'd Ship Hall.' (*b*) 'Not Davis his garden but rather w⟨h⟩ere the ball court of Christ Church is for that place was divided in gardens and demised to people living in Schiteburne Lane.'

[5] Certainly there were two Ship Halls, one in S. Frideswyde's, another in St. Edward's ⟨parish⟩.

[6] ex eodem registro ⟨Godstow⟩ fol. 126; Twyne XXIV 239.

[7] liber parvus S. Frideswydae p. 76, carta 117; F 41; et vide Twyne XXI 349, et liber magnus ⟨S. Frid.⟩ p. 319.

ham[1] perpetuall vicar of St. Edward's Church in Oxon with all the chambers and courts, kitchin and stable, &c., for the rent of 28*s* notwithstanding any priviledge of the University by taxing therof or any other way. After this it came from the nunnery into the hands of this college as is before said receiving thence for it an annuall rent, and paying (as they did long before) 4*s* de claro per annum to the chamberlaines of Oxon[2].

The said nunnery also gave and granted[3] to these schollers one void plott of ground containing in length 80 feet and in bredth 4 feet lying betwene Vine Hall and this college one end wherof butting upon Spalding's Entry (a place for schollers also) to be held for ever of the chief lord of that fee yeilding to the abbesse of Godstow xx*s* per annum.

⟨III. *Other tenements.*⟩

Soe far concerning those halls and tenements (besides others not here named) that were let and given to this college at and within 10 years after its foundation; all which being 12 in number, Vine Hall being one of them, were valued to be annually worth according to the aforesaid tax 13£ 18*s* 4*d* and the tithes 27*s* 8*d*.

⟨IV. *Tenement of Balliol College.*⟩

Within few years after this, viz. 4 Richard II ⟨1380⟩, they had another tenement called Chimer's Hall of Ballioll College[4] (given to them by one Hugo de S⟨anc⟩to Yvo and Jeffry Horkstow, 4 Edward II ⟨1310⟩) situated in Schydiard Street and the garden of this college north and south as appears under the seale of the said Canterbury College. Upon which, the gardion or prior of this college granted, 17 Richard II ⟨1393⟩, to the Master and Schollers of Balliol College and their successors an annuall rent of 26*s* 8*d* to be taken of their mannour of Newington, Com. Oxon.

⟨V. *Lanes belonging to the city.*⟩

Now as for the common passages included herin, I find to have bin two or ⟨explicit fol. 272 b; incipit **fol. 272 a**⟩ three,

[1] ex eodem registro Godstow fol. 124; Twyne XXIV 239; XXI 347.
[2] Twyne XXI 809; Twyne IV 597.
[3] Registrum Godstow ut supra fol. 125.
[4] ex archivis Collegii Balliol, vide Historiam Coll. Ball. p. 14, 25; vide V 111, 117.

but their names I cannot as yet learne. All the mention I find of them are in the accounts sometimes of the chamberlaines of Oxon in one of which[1] under this stile 17 Richard II ⟨1393⟩ I find it thus written:—

'item (camerarii) petunt allocationem de xii ⟨*d*⟩ pro quadam venella inclusa in Collegio de Cantuaria in le Vine Hall,' &c.

In another[2] roll or rentall in the same king's raigne, thus:—

'de quadam venella inclusa in Vine Hall[3] per manus custodis Collegii Cantuariensis xii ⟨*d*⟩; de abbatissa de Godstow pro alia venella inclusa 4 ⟨*d*?⟩; de monachis Cantuar. pro alia venella inclusa xii *d*.'

Soe far part of the said accompts. But from whence and to what place their lanes led, I am not certaine, unlesse the one stretched it self from St. John's Street through the place where Canterbury College gate now is and soe to the Jury, and the other from that to St. Frideswyde's Church.

But not to trouble my selfe with matters let us returne and speak of the college it selfe. ⟨Explicit[4] fol, 272 a; incipit **fol. 271 b.**⟩

⟨Original Constitution of Canterbury College.⟩

But to returne and speak of the college it selfe. The founder appointed[5] therin 12 Religious and Secular schollers[6] to be allwaies conversant in scholastick acts, 4 of which (as I understand from another place[7]) were to be Monks of Canterbury[8] and the other 8 Seculars to be by turns chosen from thence[9]. And for their maintenance allotted and appropriated to them the church of Pagham ⟨co. Sussex⟩ with the chappells and granges therto belonging in the diocess of Chichester, which (as 'tis said)[10] he held of the King in capite: it being all (as I know off) that the founder gave to this his new erected

[1] Twyne XXIII 238.

[2] ibidem, et vide Twyne IV 210. See more of this in Twyne XXIII 161.

[3] Note that that lane that was included in Vine Hall was as I verily suppose Schiteburne Lane in South East Ward.

[4] ⟨Except for some notes referring to the text of fol. 271 b, which are given infra in their references.⟩

[5] ex eodem registro Cantuariensi in carta originali.

[6] Concerning the number and quality of ⟨the⟩ fellows of this college see in A 286 et in Historia pro anno 1368. ⟨Gutch's Wood's Hist. Univ. Oxon., I 481.⟩

[7] ibidem ⟨i. e. reg. Cantuar.⟩ in carta Edwardi III de pardonatione collegii Cantuariensis ob sec⟨ulares⟩ eject⟨os⟩ et vide ibidem in bulla Urbani papae.

[8] ⟨The words 'one of them to be custos' followed, but are scored out.⟩

[9] Leland, Collect. vol. 2, p. 334; vide in meis collectionibus p. 17.

[10] ibidem, in eadem carta.

college, though Matthaeus Cantuariensis[1] saith that he appropriated Magfeild ⟨Mayfield, co. Sussex⟩ to it, and another author[2] that he intended to give Ivechurch ⟨Ivychurch, co. Kent⟩, (adding further that the schollers therof were to study Logick and Civill Law) but being prevented by death left the work imperfect.

⟨Re-constituted by Archbishop Langham.⟩

Which indeed soe fell out and might probably give occasion to his successor[3] Simon Langham, to whome the patronage of this college did belong as being archbishop of Canterbury to sequester the fruits of the benefice of Pagham for a time (though afterwards confirmed[4] by Edward III). And not only soe but by a controversy[5] between the said Langham and the monks of Canterbury on the one part, and the gardian and schollers of this college on the other concerning the ejection of the Seculars from hence which was decided in the court at Roome, were all turned out and Regular Monks from Christ Church in Canterbury placed in their roomes.

⟨Wycliffe, the Reformer, at Canterbury College.⟩

Amongst whome was William Selby, William Middleworth, John Brenger, and John Wicliff[6], Warden therof, ejected. Who, if not overborne by the pope's favour and archbishop's power, had withstood both him and the monks of Canterbury and overcom'd them in this sute.

As for the reason why Wicleif was ejected, was, as Reynerus[7] saith, because he was a Secular Scholler and by a faction of his in the said house chose to that place contrary to the mind of the founder, who

[1] ⟨Matthew Parker, archbishop of Canterbury, De⟩ antiquitate Britannicae ⟨ecclesiae⟩ p. 248, edit. anno 1605.

[2] MS. historia de vitis archiepiscoporum Cantuar. per Gulielmum Readum.

[3] See in History 1369 ⟨i. e. Gutch's Wood's Hist. Univ. Oxon., I 482.⟩

[4] eadem carta Edwardi III ut *supra*.

[5] ex processu in causa Collegii Cantuariensis contra Wicliff in registro ecclesiae Cantuariensis.

[6] ⟨Notes on fol. 272 a:—⟩ (*a*) 'Note that Wickliff was chosen into this college by the Saecular schollers, and being noe monke of Canterbury the archbishop removed him and them, and put monks into their places.' (*b*) 'Let this of Canterbury College and of Wickliff be renewed and remember to insert that of Wickliff here, which I have in my history anno 1368 omitted, vide A 286 and soe forward and the index to it. Vide in indice collegii Cantuariensis et generali indice pro annis 1369, 1370, et ceteris.' (*c*) 'Look also concerning the wardens.'

[7] in libro apostolatus Benedictinorum, tract. 1 sect. 2 § p. 219; Twyne XXIV 179. De Wiclefo vide T⟨wyne's?⟩ Collect. ex Lelando p. 427.

intended the place allwaies to be supplied by the monks of Canterbury; adding moreover that, upon the loss theroff, he was soe much stirred up to reveng that afterwards he raised commotion in the church and was the author of many haereticall tenents. Thus he.

⟨Wycliffe placed here as Warden by the founder.⟩

But by the way the reader must know that he is most notoriously mistaken, for he was admitted gardian or warden of this place by the founder himselfe, Simon Islip, as appears from his regester fol. 306 which[1], if not too taedious, I will faithfully insert.

[1] Simon, etc., dilecto filio magistro Johanni de Wyclyve salutem. Ad vitae tuae et conversationis laudabilis honestatem literarumque scientiam quibus personam tuam in artibus magistratam altissimus insignivit mentis nostrae oculos dirigentes, ac de tuis fidelitate circumspectione et industria plurimum confidentes, in custodem aulae nostrae Cantuariensis per nos noviter Oxoniae fundatae praeficimus, tibique curam et administrationem custodiae huiusmodi incumbentes juxta ordinationem nostram in hac parte committimus per presentes reservata nobis receptione juramenti corporalis per te nobis praestandi debiti in hac parte. Datum apud Maghfeld 5° idus Decembris ⟨9 Dec.⟩ A.D. 1365 et nostrae consecrationis 16°.'

Thus the said regester, which doth plainly demonstrat that he did not obtaine his place by a faction as Reyner hath, not unjustly, but by all the right imaginable, from the founder alone, who soe long as he lived reserved that power to himself, as 'tis here exprest.

⟨Wycliffe unjustly expelled by Archbishop Langham.⟩

But, as I have said before, the founder dying and leaving many things imperfect both in relation to the ⟨explicit fol. 271 b; incipit **fol. 275 a**⟩ endowment and government of it, the archbishop and monks of Canterbury to whom they thought this place did belong, assumed it into their owne hands and, bringing it to triall, did contrary to all right and reason and the mind of the founder turn the Seculars out of it.

In which triall or controversy John Wicliff found such daubing, and double dealing both in the pope (who was then Urban the V), archbishop Langham (then cardinall), and the monks of Canterbury, that if he did blazon them and display their knavery, you cannot greatly marvell.

And here I could enlarge my selfe concerning the process of the whole story as 'twas acted in the court of Rome against Wicliff and

[1] See Twyne XXIV 111. Printed in history 1369 ⟨i. e. Gutch's Wood's Hist. Univ. Oxon. I. p. 484⟩.

his fellows, as alsoe of severall bulls for the execution of the said processe here in England, but being before for the most part already handled I shall omitt for brevity sake and procede in my intended designe.

⟨Enlargement of the College by Archbishop Courtney.⟩

Besides the number therfore before specified, which I suppose was the same still that the founder appointed, I find[1] that there were 5 more youths added by William Courtney, archbishop of Canterbury, 3 wherof were alwaies to be maintained by the archbishop in being, and the other 2 by the prior and chapter of Canterbury.

At their first comming they were to be conversant in grammer, then in sophistry, afterwards ⟨in⟩ divinity, one allwaies excepted who might either study the Civill or Canon Law.

And these were to receive maintenance in the college for 7 years, each having 10*d* a weeke; and at the end of the said terme of years they were to depart, and others to supply their roomes by the nomination of the archbishop and covent of Canterbury.

⟨Library (?) of Canterbury College.⟩

The founder left them books, but detained by Langham[2].

⟨Statutes and Customs of Canterbury College.⟩

As for the statutes that these monks had, were for the most part enacted by the founder, altered and compleated by his successors.

⟨i. *The Warden.*⟩

Wherin I find[3] that their Custos was to be chosen out of 3 monks of Canterbury who were thought fittest for such an office by the archbishop, and nominated therunto by the prior and chapter there. Who was to execute his office here in provision for the monks as the upper cellarer sacrist and other officers of Christ Church in Canterbury did there.

⟨ii. *The Monks.*⟩

The monks alsoe to be nominated by those of Canterbury whom they thought most meet; the yongest of whom were to study logick

[1] inspeximus Willelmi Courtney, archiepiscopi Cantuariensis, anno 1383, concernens statuta Collegii Cantuariensis.

[2] Twyne II p. 286.

[3] ibidem ⟨i. e. Courtney's inspeximus⟩ et vide registrum Islip fol. 213.

and philosophy for 8 years togeather, and then to follow divinity, wherin none was to proceede or take the degree of bachelour without leave from the prior and chapter of Canterbury. And when Doctor in Divinity or of any faculty, to returne to his monastery and there (except any already) to read to his fellow monks, and another put in his place; but with this proviso, if no reader left behind in the college to performe that office, then for the honor of the University to stay ther longer and execute the same.

⟨iii. *The Common Seal and Treasury.*⟩

They had a common seale amongst them[1] to confirme what they did, which was reposited in a chest under 2 keys, the one kept by the custos, the other by the next senior.

As also another to keep their incom issuing out of Pagham, from which every monk of this college had by permission of the archbishop and monks of Canterbury 10£ per annum paid him, and the custos (besides his annuall pension) had 60*s* per annum for his paines and labour about the said college.

⟨iv. *Disciplinary rules.*⟩

They took commons all at one table and had one of the poore schollers to be their bible-clerk that read dayly at meales. From which they were not to be absent without a sufficient reason.

Neither were they to walk abroad without one of their companions or stay out late or a whole night: or absent from the college above a month; if they were ⟨**fol. 275 b**⟩, then 6*d* to be substracted from his annuall pension for every day beyond the said time.

And many other statutes resembling those [of[2] our colledges] especially the ancientest of our colledges, which to avoid prolixity I omitt.

⟨v. *Chapel duties.*⟩

They were alsoe dayly to celebrat mass in their chappell (besides their usuall service) for the soules of the King and Queen and their progenitors; as also for Simon Islip archbishop of Canterbury their founder and Simon Langham his successor, afterwards cardinall; for the soules of Simon Sudbury and William Courtney successors in the same see to Simon Islip: as alsoe for Geffrey Lucy, knight; and all their benefactors, both living and deceased.

[1] Vide Historiam Collegii Balliol p. 26. Look whether that which is mentioned in Twyne XXI p. 140 hath not reference to this, etc.

[2] ⟨The words in square brackets are scored out.⟩

They had in their chapel a praecentor chose from the monks of this college who had the custody of the vestments, books, and other ornaments there, and regulated them in performance of divine service, somwhat like the 'rector chori' which wee usually have in our cathedralls to this day.

⟨Wardens of Canterbury College.⟩

Proceede wee now to speak of the wardens or gardians of this place, whom I find more in number (considering the antiquity of this college which endured scarce a 190 ⟨years⟩) then any college, abbey, or hall in Oxon. And as I find them in severall places (though not all) soe I shall according to their times of admission or at least in the King's raig⟨n⟩ insert.

Those that have the day of the month praefixt before them, are the times of their admission; but thos that have only the year are uncertaine[1] when admitted.

Custodes vel Gardiani Collegii Cantuariensis.

Henry Wodhull, Doctor of Divinity, first a monk of Abingdon, then for more strictness of life became one of Canterbury, chose warden of this place by the founder; registrum Islip fol. 192. Of him see Twyne XXI p. 107; vide A 287, 303.

John Wyclyve, A.M. et S.T.B., chose by the founder ⟨9 Dec.⟩ 5 idus Decembris A.D. 1365; ibidem ⟨registrum Islip⟩ fol. 306. Who, while he abode here, as 'tis reported, was tutor to Jeffry Chaucer. Removed by Simon Langham (as I have before shewen), and

John Radington or Radinghall put in his place during the pleasure of the said archbishop and afterwards constituted therin ⟨31 March⟩ 2 calends April 1367; registrum Langham, fol. 98; ⟨Parker⟩ de Antiq. Brit. ⟨Eccl.⟩ p. 249 edit. 1605; vide Twyne XXIV 99.

Henry de Wodhull againe ⟨22 April⟩ 10 calends May 1367 (ibidem ⟨i.e. reg. Langham⟩, vide Twyne XXIV 99) but denied by Wiklif[2].

John Bydington or Budington; a monk of Canterbury, ⟨10 Aug.⟩ 4 idus August. 1371[3].

William Richmond, ⟨14 Sept.⟩ 18 calend. Octobr. 1371. After-

[1] Richard Benger, custos tempore incerto, Twyne XXIV 99.

[2] ⟨Maxwell Lyte's Hist. Univ. Oxon., pp. 177-179.⟩

[3] He was admitted 1370, vide A. 303. Registrum Witlesey fol. 86. Twyne XXIV 104. See there, 'tis false.

wards removed from his place for severall reasons; ibidem ⟨i.e. reg. Witlesey.⟩

William Dovorre[1], monachus Cantuariensis, ⟨27 March⟩ 6 calend. April. anno 1380; registrum Sudbury, fol. 131; Twyne XXIV 126. In Twyne XXIV 105, it appears that he followed John Aleyne.

John Aleyn, custos tempore archiepiscopi Courtney circa annum 1382; registrum Courtney, fol. 23.

William Chert, anno 20 Richard II, i.e. anno 1396; rotuli curiae Oxon de anno 20 Ricardi II ⟨1396⟩; Twyne XXIII 162.

William Hadley, warden, A.D. 1400; ex quodam inventario de bonis hujus collegii.

Thomas Tokynham, monk of Canterbury, discharged from his wardenship of this college, 2 August A.D. 1401; registrum Arundell, parte prima fol. 437; Twyne, XXIV 117.

Thomas Wyking, monk of Canterbury, admitted to the wardenship, 16 August 1401; ibidem.

Richard Godmersham, monk of Canterbury, warden, 19 June anno 1403; ibidem fol. 396. Richard Godmersham, Decret. Doctor, occurrs againe anno 1410; ibidem fol. 125; Twyne XXIV 116, 122. One Nicholas Godmersham, S.T.B., was chantor of the church of S. Augustin juxta Canterbury, 1444 (so Reyner in Appendice, p. 114.)

John Waltham, anno 19 Henry VI, i.e. 1440; ⟨ex⟩ archivis Academiae Oxon.

⟨fol. 276 a⟩ *Robert Lynton*, anno 23 Henry VI, i.e. 1444; ibidem.

John Wodnesburgh, anno 26 Henry VI, i.e. 1447; ex quodam computo ejusdem Johannis de anno eodem: vide registrum Stafford fol. 29.

William Thorden, A.D. 1449; registrum Stafford. fol. 12; vide an.

Richard Gravene removed from his wardenship, 27 October 1454; registrum Bourchier fol. 3; Twyne XXIV 136.

William Hadlegh, anno 38 Henry VI, i.e. 1459; Collect. Twyn.

Reginald Goldston, anno 6 Edward IV, i.e. 1466; ex quodam computo ejusdem Reginaldi de eodem anno.

Thomas Umfrey, anno 1475; Collect. Twyn.

John Langdon, 1478; Collect. Twyn. I cannot find his name. He was bishop of Roff. ⟨Rochester⟩, 1425.

Robert Estrie, anno 1494; Collect. Twyn.

[1] William Conere, anno 4 Richard II ⟨1380⟩ sic in quodam computo de illo anno: forte idem cum Willelmo Dovorre; vide.

Thomas Chaundler, 1495; ibidem.

Robert Holyngborne, annis 17 et 19 Henry VII, i.e. 1501 et 1503, ibidem: et anno 1506, ut in G. 25, 1.

John Dunston, anno 20 Henry VII, i.e. 1504; Collect. Twyn.

William Gyllyngham, anno 24 Henry VII, i. e. 1508, Collect. Twyn.: et anno 1509 F (reversed) 105, 2.

Edward Bockyng, gardianus 1512; F (reversed) 180, 1.

Richard Thorney, gardianus 1529, B (reversed) 138, 1; in Sacra Theologia licentiatus 1532, B (reversed) 195, 2. He is writ Thornton in B (reversed) 247, 2. He is writ in H. 82, 2 (1522) pater Ricardus Thornden. Occurrit 1534. Richard Thornden, anno 1528, registrum Academiae H. p. 254, 1 et 261, 1. Richard Thornton, bishop or suffragan of Dover, vide third part of Parson's Conversions, p. 112.

William Sandwych, gardianus, occurrit anno 1536; B (reversed) 369, 1.

⟨Revenues of Canterbury College.⟩

What the revenews of this college was reputed to be when the founder left it at his death, was 68£ 8*s* 6*d*. And what, or by whome, it had given to it afterward I am yet to learne. But this, from another place [1], I understand very well, that a little before its dissolution (viz., anno 1531) when the aforementioned Richard Thornden, custos of this college, took his degree in Divinity, it was soe much reduced to poverty (as he then complained) that receiving noe revenews for a long time from the church of Canterbury who about that time paid great summes to the king, he had half his fees forgiven him, and had his degree (as they use to say) 'for a song,' by celebrating 2 masses for the welfare of the king.

⟨Dissolution of Canterbury College.⟩

After its dissolution, the scite therof (viz. [2], the hall, chappell, chambers and kitchin with their appurtenances), which was valued to be worth 16£ 8*d* per annum, was by an indenture of lease dated the 19 of March anno 36 Henry VIII ⟨1544⟩ let to one Richard Master for ten years; and became afterwards a member of Christ Church [3].

Which being for the most part yet standing (excepting some of the outhouses) is to this day (to distinguish it from other quadrangles

[1] ibidem ⟨? Registrum H.⟩

[2] ex officio pellis exitus.

[3] See in the Catalogue of Canons which I had from Mr. Washbourne.

belonging to that college) called Canterbury Quadrangle[1]. ⟨Explicit fol. 276 a; **fol. 276 b** is blank.⟩

⟨(iii.) THE CISTERCIAN (OR WHITE) MONKS. First Sketch[2].⟩

Rewley Abbey[3].

⟨Incipit **fol. 221 a.**⟩ Westward from the city beyond Hith Bridge stands the ruins of an abbey called 'Rewley,' in Latine evidences stiled 'locus regalis in North Ousney' (the derivation of whose name I have elswere[4] spoken off).

It was somtimes seated within pleasant groves and invironed with clear streams, remote from the city, and for its solitariness agreable to the disposition of the inhabitans, who (as it hath allwayes bin observed) made choise of such places to exercise their devotion in. Concerning the foundation of which I shall speak of anon, and in the meane time give you an account of the originall of the Order of thes monks for whome this place was founded, who were called Cistercians, or monks of Cisteaux.

⟨Origin of the Cistercians.⟩

An Order that sprung up almost an hundred years before the building of this place; the founder of it being, as an authour[5] sayes, one Robert (afterwards by the pope sainted; his feast is on the 29 of April) who was abbot of the monastery of Molysme in Burgundy, and (because he would live a more hard life then the others did in that abbey) took 21 of his most holy monkes and went into a wilderness called Cistercium where by the authority of the archbishop of Lyons and the bishop of Cabylony and by the help of the duke of Burgoyne called Odo, buylded a monastery and there began the Order of White Monkes. Thus the said authour.

With him agrees Jacobus Phillippus Bergomas[6], anno 1098, and

[1] Jeffry Chaucer of this hous, Twyne XXIII 729.

[2] ⟨The second sketch is found on fol. 225, 226. It is so nearly identical with this that it has been omitted. A few words and notes in which it supplements the first sketch have been added without comment.⟩

[3] ⟨Wood dated this section 'June 10, anno 1661,' as appears from Transcript A: in the original MS. the first part of the date is now torn off. There is a marginal note 'The monks of Cisteaux, soe called rightly by the English, as Dr. Heylyn.'⟩

[4] ⟨i. 332.⟩

[5] Richard Whytford monachus de Sion in martirologio Angliae, p. 45, impresso 1525. Vita S. Roberti, quarto, H. 4 bibliothecae Bodleianae, impressa Moguntiae 1602.

[6] in libro intitulato Supplementum Chronicorum, edito Parisiis anno 1535, p. 279, bibl. Bodl. B. 11.

addeth that pope Urban the II confirmed and granted therunto many priviledges.

Soe doth also Seb. Franckin in his Cronicle[1], another forrein writer.

But our English authours for the most part doth deny this here spoken off, and saith that their owne countryman Stephen Harding by name was the first inventor therof.

Gualterus Mahap, a learned man in his time, in his book[2] 'de Nugis Curialium' consenteth to it. And soe doth Ranulph Higden[3] who follows the history of Mahap as 'tis said[4] in a certain prologue before a book of his.

And to come a little lower, wee must produce another authour not unworthy the taking notice off, and as yet unknowne to the world. His name is Nicholas Byshopus, our country man, and a native of this city, and who flourished anno 1432. Who in his tract intituled[5] 'de Chronicis ⟨**fol. 221 b**⟩ Angliae'—(principium 'ab anno ab orbe condito usque ad urbem Romae conditam') saith thus:—

'anno Domini 1089 incepit ordo Cisterciensium in Burgonia per quendam nomine Hardyngum, genere Anglicum.'

Thus he. Which plainly agrees with the former.

Leland also in his book[6] 'de scriptoribus Angliae,' in the life of the said Stephen Harding, testifieth as much.

Furthermore Baleus[7], followed by Pitseus[8], saith that he, being somtimes a monk in Shirebourn Abbey, left that place and betook himself to travell; and going into Burgundy entred himself a monk in the abbey of Molysme aforesaid where misliking their loose kind of life would often press the abbat therof to reforme them and live more holily. But he nor they not regarding his advice, did with 18 of his brother monkes resort to a wilderness called Cistercium and there with much fasting prayer and devotion laid the first foundation of this new sect anno 1098, which in a short time did wonderfully increase and brought forth many famous men both for learning and holyness of life; of whome was St. Bernard[9] one, nobly descended in Burgundy,

[1] Cronicon p. 478; vide C. Owen p. 14.

[2] MS. archiv. bibl. Bodl. 95 cap. 24 p. 16 b. Write it out. Vide Paris, p. 71.

[3] Polychronicon bibl. Balliol Collegii MS. C. 2. 2.

[4] Vide in vita Gualteri Mahap in tom. 4 Collectaneorum Lelandi MS. bibl. Bodl. p. 146.

[5] MS. compactus cum aliis ejusdem collectaneis in chartophylacio civitatis Oxon., Twyne XXIII 429.

[6] MS. tom. 4 p. 137.

[7] Cent. 2 p. 172.

[8] in libro de rebus Anglicis p. 971.

[9] Baleus, cent. 3 p. 269.

and afterwards abbat of Clarevall, and from whome the monks of the Order of St. Bernard called Bernardines were derived.

⟨The Cistercians arrive in England.⟩

At length that England[1] might be soe happy as to enjoy these holy men, one Walter Espeke[2] of noble descent and somtimes a disciple of the said Stephen Harding built Rivall Abbey[3] anno 1132 and planted therin men of this Order.

After that followed the foundation[4] of Waverley Abbey[5] of the same Order.

Which alsoe begate Wardon[6] and Fordam[7] Abbeys and a third, Thame, from which this of Rewley was planted.

⟨The Cistercians degenerate from their first principles.⟩

At their first rising they pretended great poverty and stricktness of life, living[8] by the labour of their hands; and refused all thinges that savoured of the world.

But in time, when they had fished good possessions and fair habitations, they threw away their netts (as our new fangle religions[9] have done) and betook themselves to severall sorts of vice, as covetuousness, robbing the poore, profaning the Sabbath, &c.

And all in soe immensurate manner that Sylvester Giraldus, who lived in those times, in his book intituled 'Liber Distinctionum' (called by Bale, in the second part of his Vataries[10], 'Speculum Ecclesiae') much reprehendeth them, and not only in that book but in another (as Leland[11] hath termed) 'de nequitiis Cisterciensium.' And in these both he, and Walter Mahap in another book, the one in a sober, the other in a jocular[12] manner, doth to the full display them. Mahap pleaseth himself with many merry storyes of them both in vers and prose telling[13] them of their ⟨**fol. 222 a**⟩ lechery, and high feding

[1] Of these monks comming into England vide in Angl. Monast. p. 733 which was writt by Hugo Kirksted. See de origine Cisterciensium per G⟨erard⟩ L⟨angbaine⟩ quem habeo sub fenestra inter Catalogum librorum Collegii Balliol.

[2] Baleus, cent. 2. p. 172.

[3] ⟨Rivaux or Rievaux in Helmsley parish in the North Riding of Yorks.⟩

[4] MS. anonym. bibl. Cotton.

[5] ⟨near Farnham in Surrey.⟩

[6] ⟨Warden in Bedfordshire.⟩

[7] ⟨? Ford-Abbey in Dorsetshire.⟩

[8] idem Mahap in libro de nugis Curialium, MS.

[9] ⟨'fingle-fangle religions' on fol. 225 b.⟩

[10] ⟨'Votaries' on fol. 225 b.⟩

[11] MS. de scriptoribus Angl. tom 4; et Baleus cent 3. p. 251.

[12] ⟨'jocular' substituted for 'waggish'.⟩

[13] p. 110 b.

on flesh contrary to their first principles who after they have pickt the bones bury them under ground to take away all suspicion of the fact, and the like. This he speaks of in his book[1] 'de Nugis Curialium' (as I have before quoted in the margin), divided into 5 bookes, writt (as he saith in a certaine place therin) in the time of Richard I. Which I have purposely here cited because I find it omitted by Baleus and Pitseus in his life and which containes the same book that they terme 'liber in Cistercienses monachos.'

⟨Reformation of the Cistercians.⟩

But to procede. Upon the writings of these two men and discovery of their wicked cours of life, it came to the knowledge of pope Honorius the III. Who to reforme them, caused in the third yeare of his popedome, anno 1219, a councell[2] to be made up of this Order and assemble at Oxon, and reforme their abuses. Where, amongst divers constitutions enacted, too taedious now to insert, they did order that they should not admitt of noe boyes or youths under the age of 20—a fault I confess, before and since, the monks (especially the Friers) were much guilty off, an intention not only to gaine disciples to their sect but alsoe to committ upon them that damnable sin of sodomy.

⟨The Cistercians frequent the Universities.⟩

After this reformation, they endeavored to regaine their repute, not only in their behaviour but learning[3]. For now hating to lay under the censure of people any longer and become contemptible objects to the learned Dominicans, Minorites, and Seculars especially legists and decretists who did alwayes deride their claustrall simplicity, did by their request to the pope obtaine a priviledg anno 1249 to frequent the scooles of Paris or any other place where the vigour of learning did flourish and there to erect mansions for themselves.

Upon this wee[4] find that one Stephen de Lexinton, an English man[5]

[1] initium 'de ⟨'in' on fol. 225 b⟩ tempore sum et de tempore loquor.' 'Tis printed in old character.

[2] MS. in bibliotheca Collegii Jesu Oxon in folio quodam illic praefixo ante expositionem venerabilis Bedae super Cantica Canticorum; vide Twyne XXII 192. See the last copie in History 1219 (breifly touched there) ⟨Gutch's Wood's Hist. Univ. Oxon. I. p. 191.⟩

[3] Historia Matthaei Paris p. 767, edit. anno 1640: vide Twyne XXI 541, 816. Vide History 1249 in the last copie ⟨Gutch's Wood's Hist. Univ. Oxon. I. p. 240.⟩

[4] ex eodem Mathaeo Paris p. 955. Twyne XXI 541; see there.

[5] Whether the said Lexinton was not an Oxford man. Vide Twyne XXI 141.

and abbott of Clarevall, erected one at Paris, anno 1257, called 'domus vel scola Chardenai.' For which deed[1] he accumilated to himselfe much envy; and the more from some, becaus he was an English man, and that this Order was then in a possibility of gaining renowne by their learning.

Not long after, this of Rewley was built for the monks of this Order at Pimbuz (as 'tis said[2]) which I think is in France though not mentioned in the founder's charter: but, as I remember, Renatus Choppinus in his book de jure Cenobitarum[3] speaking of the severall prioryes belonging to the abbey and order of Vallisscholarium that is Val des Escolliers in France numbers 'Regalis Locus' to be one, but whether he meanes this of Rewley (called soe in Latine evidences) I am yet in doubt.

⟨Dress of the Cistercians.⟩

Their habit they usually wore was a long[4] white coat, girt, which had neither furr nor loyning, having a black cowle over it by which ⟨**fol. 222 b**⟩ colour they were distingueshed from the Black Monks of this Order who contrary to this wore a black coat with a white cowle. They had red shoes; all shaved, except a little circle; and eat noe flesh but only in their journeys.

⟨Oxford House of the Cistercians.⟩

[1] ⟨On fol. 226 a the words 'As 'twas thought, he was deposed and' followed, but are scored out.⟩

[2] Monast. Angl. p. 1036 ex rotulo pipae 13 Edward III ⟨1339⟩. ⟨Notes on a slip now attached to fol. 222 a:—⟩ (*a*) 'Vol. I Monast. Angl. ad finem Catalogue of alien priories, wherin 'tis said that Rewlie Abbie belonged to Pimbuze. They were taken away from the French by the parliament of Leicester but continued standing. Reyner in his appendix p. 76, 75, hath the catalogue of religious alien priories but Rewley is not there, neither in Speed.' (*b*) 'Concilium apud Oxon Benedictinorum post concilium Lateranum 1180, quaere.' ⟨Pasted on to this slip is another with some jottings:—⟩ (*a*) 'look the U ⟨symbol for 'shield' or 'coat of arms'⟩ at Mris. Piers's house (parlour ⟨corrected to 'in lower bedchamber'⟩) at South Hinksey.' (*b*) ⟨a drawing of a shield with ornamental edges, bearing this coat 'sable, a crosier or in pale, on it a buck's head caboshed argent horned or,' about which Wood notes:—⟩ 'armes of the abbat of Buckfastly G. 1 fol. 182 b.' ⟨This note was originally 'armes I thinke of Buckfastly Abbey, ordinis Cisterciensium, or of Ford Abbey in Devonshire, quaere.'⟩ (*c*) ⟨a drawing of a similar shield having on it this device, 'sable, a crosier or in pale inlacing a capital C of black letter shape, or, (C̄). Under this is the same device with the letters 'hard' written within the monogram. Wood's note is:—⟩ 'Thomas Chard, abbas de Foord com. Devon., S.T.P., Oxon, 1507.' ⟨'Devonshire' and 'Devon' are in error for 'Dorset.'⟩

[3] lib. 1 tit. 2. p. 66.

[4] Mahap, ut antea.

⟨Foundation of Rewley Abbey.⟩

Having detained my reader thus farr concerning the Order of this place, though I confesse I wish I had not meet with these authours that have laid it open, I shall proceed to speak of its foundation. Of which a certaine authour[1] writes thus:—

'eodem anno' (viz. 1281) 'dominus Edmundus, comes Cornubiae fundavit,' &c.: 'in the same year' (that is to say, anno 1281) 'Edmund, earl of Cornwall, founded a new studying place at Oxon of the Cistercian Order, and brought from Thame monks of that fraternity whome he there planted, &c., causing Robert Burnell, then bishop of Bath and Wells and the King's Chancellour, to dedicate the place of this abbey, which he did ⟨11 Dec.⟩ the third of the ides of December in the aforementioned year, and the same day layd the foundation and called the church by the name of North Ousney.'

Thus the said author.

But Rossus Warwicensis[2] will tell us otherwise: for he, in his History, speaking of the bountifullness of King Henry III that founded St. John's Hospital at Oxon, saith that

'Ricardus frater hujus'; 'Richard, brother of this man' (meaning Henry III) 'built Royal *alias* Rewley, Oxon.'

Which is altogeather disagreable to the former, therby making the father to be the authour of the son's work. Which is plainly a mistake as may be proved from Matthew Paris who saith that the said Richard[3], earl of Cornwall died ⟨5 Apr.⟩ in the nones of Aprill anno 1271 which is full ten years before the foundation herof.

⟨Controversy with Osney.⟩

To let that pass therfore[4]; before the founder had laid any stone of this fabrick, there hapned a controversy[5] between Richard, abbat of Thame (to whose discretion in this work he much relied on) and William, the abbat of Osney, concerning the payment of tithes due from North Osney wherin this abbey was to be erected, and which was within the limitts of Osney Abbey (called South Osney). But Oliver

[1] ex quodam MS. libro scilicet et chronico sive annalibus monasterii de Brinton quondam ⟨in⟩ bibliotheca Alleniana; vide Twyne XXIV p. 12.

[2] in Historia de regibus, in Henr. III, MS. bibl. Cotton. Twyne XXII 349.

[3] Chronicon p. 1007, edit. anno 1640. But see Twyne III p. 29.

[4] ⟨Substituted for 'But this you must know; that.'⟩

[5] ex quodam scripto inter varios chyrographos monasterii de Ousney in chartario Aedis Christi Oxon; Twyne XXIII 76, 94, 99, V 403, 498. Pro via facienda apud North Osney, V 500.

⟨Sutton⟩, bishop of Lyncoln, assuming[1] the matter wholy into his owne hands, did reconcile them togeather by a fair composition dated 8 calend. Septembr. ⟨26 Aug.⟩ 1281; the tenor and substance of which being very long and too taedious now to relate. But amongst the rest of the articles, one was (which the said bishop appointed) that becaus of the substraction of tithes[2] by reason of the ingress of these monkes in North Osney, they should allow to those of South Osney 36*s*, and soe the buisness was concluded.

Other controverses alsoe hapned afterwards between the abbats of the same churches ⟨**fol. 223 a**⟩ concerning the consecration[3] of this place, the abbat of Thame having the office therof (as he said) granted to him by Oliver ⟨Sutton⟩ bishop of Lyncoln. But this alsoe being larg, I shall baulk and for brevity sake omitt[4].

⟨The Founder's gifts to Rewley Abbey.⟩

Come wee now to speak of the lands they did enjoy, either from the hands of their founder or other benefactors.

⟨*Number of Monks at the foundation.*⟩

The founder (Edmund, earl of Cornwall) did in his foundation charter[5] dated anno 1281, anno 9 Edwardi I, institute one abbat and 15 monkes herein who were alwaies to pray for the health of his and his father's soule Richard, somtimes King of Alemaine. Thus[6] in the front of the said charter.

⟨*Was Rewley originally for Seculars?*⟩

Where before I goe any farther, I must examine a certaine note[7] that I accidentally meet with in the writing herof which speaks thus:—

'eodem anno' (videlicet 8 Edward I ⟨1280⟩ 'Edmundus, comes Cornubiae, fundavit juxta Oxon monasterium Cisterciensis Ordinis Roley dictum, ea intentione,

[1] ⟨'assuming' substituted for 'taking.'⟩

[2] ⟨'tenthes' on fol. 226 a.⟩

[3] ex praefatis chyrographis.

[4] that the abbat of Rewley took out monks out of St. Edmund's schoole vide in Aula S. Edmundi, which makes me think 'twas before founded.

[5] in registro ab Ousney, bibl. Cotton., fol. 122; V 398. Edmund, earl of Cornwall, was lord of the mannour of Walingford, F (broken) 132.

[6] ⟨On a slip now inserted between fol. 223 b and 224 a it runs thus:—'Thus part of the charter. But in another note collected from a certaine author to me as yet unknowne I find it much disagreing. Which runs thus (ut in Twyne III p. 29).'⟩

[7] notula Thomae Alleni, aulae Glocestrensis Oxon inter collectiones Twinianas. Vide collect. ex 4 tomo Lelandi in the first sheet twice, where he saith he had it out of Evesham Cronicle. 'Tis 3 times mentioned in the 1 shett of Leland collections sub fenestra. Rous also saith soe, V 409.

ut pro tribus sacerdotibus secularibus, quos pater ejus Ricardus pro anima sua divina voluit celebrare . . .[1] et sex monachis de quibus magis confidebat Deum devotius exorarent.'

Thus he. By which it should seem ther were but 9 at first planted here; but I suppose this author whosoever he was which to me is as yet unknowne is with Rossus Warwicensis aforementioned much mistaked.

⟨*Gift of their site.*⟩

To goe on therfore and speak of their maintenanc which the founder gave them, was, in the first place, all his lands[2] and tenements that he had in North Osney, being the antient honor of St. Waleries[3] and the place wherin this abbey as I have said was founded, which (as I understand from an inquisition[4]) did descend hereditarily to him from his father. Part of which ground containing 16 acres, valued then at 10*s* 8*d*, lying on the west side of the said abbey did King Edward I anno regni[5] 26 ⟨1298⟩ at the desire of the founder give leave to the abbat and monks of this place towards the enlarging of their walks and for their owne private use to include.

⟨*Gift of the manor of Yarnton.*⟩

The next portion of land that the fonder gave them was all his[6] mannor of Erdington (now called Yarnton) in the county of Oxon, as well in all manner of aedifices, messuages, arable lands, &c. as alsoe in homages, services, customes, &c.

Concerning the title of which there was afterwards great controversy betweene the abbat of Einsham and of this place. For in a certaine note[7] that I have seene 'tis said that the mannor of Yarnton did belong to Einsham Abbey before the conquest which afterwards came into the hands of Remigius, bishop of Lyncoln. After his death (some time coming between) it came to King Henry II, who granted it to Bernard de Sancto Walerico; and soe it did descend to his son Thomas[8]; and from Thomas to earl Robert[9] de Brus.

[1] ⟨Probably 'decem' is omitted and 'monachi' is to be read, 'decem et sex' being the abbot and 15 monks; and Wood's reckoning of 3+6 *infra* is wrong.⟩

[2] idem registrum Ousney.

[3] curia S. Walerici apud Oxon., vide Twyne XXIV p. 643.

[4] inquisitio comitatus et villae Oxon per Hundred. in Turri London, anno 6 et 7 Edwardi I ⟨1278⟩. Vide Twyne XXII 332.

[5] ex quodam indice comitatus Oxon per viam inquisitionis 26 Edwardi I ⟨1298⟩ in Turri London.

[6] idem registrum Osney.

[7] in registro ab Einsham penes decanum et capitulum Aedis Christi Oxon. cap. 44. Vide notas Ensham p. 29.

[8] Thomas de Sancto Walerico lived anno 1207; vide Twyne XXIV p. 643.

[9] Dreiux, so Baronagium Vol. I in S. Walerico.

But the aforesaid ⟨**fol. 223 b**⟩ Edmund, earl of Cornwall, having it by discent and belonging to the honor (as I take it) of St. Waleries[1], did (though the title therof was somwhat fickle) give it to this abbey. But the monks of Einsham, not willing to part with it in that manner, commenced a suit against these: and, ending in a determination or composition, the abbat of Einsham by his charter[2] dated anno 22 Edwardi filii Henrici[3] ⟨1294⟩ did wholy remitt to these monks all their right in the said mannor; and they againe the same year 1294 grant[4] the said abbat of Einsham a free enjoyment of the tithes therof for ever. And soe the controversy was concluded.

⟨*Gift of other lands.*⟩

Other lands they had given them by founder. Which, though they are elswhere[5] partly touched, yet it will not be much out of the way if I should in order rehears them here.

That is to say, severall mills in Kersinton (now called Cassington) com. Oxon; with a wood in Nettlebed, viz., two parkes knowne by the names of Great and Little Heymere with all their appurtenances included with ditches; besides all his land that he had in Wilauston and 60*s* sterling of annuall rent with its appurtenances which he used to receive of the abbat and covent of Thame in Stoke-Talmage, issuing forth out of two knights' fees which the said abbat and covent were wont to hold in the same village with all rights liberties and appurtinances whatsoever therunto belonging. [As[6] alsoe one acre of land measured according to the custome of England of his lordship in his land of Bell neare Roslyn with the advowson of the church of St. Wendron and other appurtenances in Kerier hundred in Cornwall; besides all his land with the houses built theron which he had in the parish of St. Thomas the Apostle in London of the grant and dimission of Poncius de la More.] Soe much wee find in the founder's charter.

⟨**Life of the founder.**⟩

Now before I speak of the benefactors, I hold it not amiss to let the reader know the descent of the founder and soe proceede onward.

[1] sed de hoc vide inter collectiones.

[2] ex libro continente placita de banco in thesaurario scaccarii fol. 96.

[3] ⟨MS. 'Johannis,' scored out.⟩

[4] registrum ab Einsham cap. 501; vide notas Ensham p. 29.

[5] Monast. Anglic. p. 934. Patentes de anno 22 Edwardi I ⟨1294⟩ membr. 16 per inspeximus; vide Twyne XXII 118.

[6] ⟨The passage in square brackets is on a slip inserted between fol. 223 b and 224 a and marked for insertion here.⟩

His surname wee find to be Plantagenet, a royall name, and who have bore the kingly office of this realme. He was son of Richard, King of Almaine[1] and of the Romaines and earl of Cornwall, by his wife Cincia or Sanchia [whose hart was buried at Cirencester[2]], daughter and heir of Raymond Berengar, earl of Provinc, [who brought forth this sun[3]] in Christmas[4] anno 1250.

This[5] Edmund[6] when he was at man's estate did with Gilbert Clare earl of Glocester govern England in the absence of King Richard I beyond the seas. He married Margaret, daughter of Richard Clare earl of Glocester and Hartford.

⟨*The Bonhommes of Ashrugge.*⟩

And having allwaies a respect to religion, founded the abbey of Ashrugge com. Bucks for the Order of Bonhommes (or 'good men'). Which place to adorne and make it more holy[7] ⟨he⟩ gave part of our Saviour's blood which with great care and cost he obtained in Teutonia[8].

And dying without issue anno 1300, was buried in the same church. His heart with the rest of his intralls were buried in that tombe where the heart of St. Thomas, bishop of Hereford, was on the north side of the church; over which the said Edmund for the great reverence and respect he had therunto did in his life time erect a monument of curious work.

At length by command from the pope of Rome[9] the heart of St. Thomas was ⟨**fol. 224 a**⟩ translated from the tombe (togeather with our Saviour's blood and divers other reliques which the said founder had procured) and putt togeather under a sumptuous and gilded

[1] Vincent in Catalog. Honor p. 137.

[2] Sic Leland Vol. 2 Itiner. p. 24. ⟨The words in square brackets and this reference come from the above-mentioned slip.⟩

[3] ⟨The words in square brackets are substituted for 'and who was borne.' Above Wood had written 'borne in Christide anno 1250'.⟩

[4] Matthew Paris p. 772 edit. 1640.

[5] ⟨Wood has drawn a line from 'This Edmund' down to 'the same church' and added in the margin this note:—⟩ This here scored in the margin is in the second part of Monasticon Anglic. in Ashrugge Abbey, and therfore I think it may be left out.

[6] ⟨Note on the above-mentioned slip: —⟩ Edmund, earl of Cornewall, a benefactor to severall religious places, vide F (broken) p. 115, 132, 133. Died 1300, and buried at Ashruge. Sic prima schedula ⟨ex⟩ Lel⟨ando⟩ sub fenestra.

[7] ex vetere scriptore ad finem vitae trium Magorum bibl. . . . ; vide Twyne XXII 155 d; et vide in Wever p. 143 et vide Pits in vita R. Lavingham p. 534.

[8] forte 'Spaine', vide Twyne XXI 624; 'Bruno natione Theutonicus ex urbe Colonia', sic Sigebertus Gemblacensis in cronico 1084.

[9] ibid. ⟨i. e. vet. script. ut supra.⟩

tabernacle, meet for soe holy things, in the same church. He augmented the Gray Fryerys at Bodmin in Cornwall standing on the south side sometimes of that towne and which some years before had bin begun by John of London, a marchantman[1]. He founded the House of the Trinity ⟨in Oxford⟩. Thus much by way of digression, which I thought not unworthy the inserting here.

⟨Other benefactors of Rewley Abbey.⟩

The next thing that occurrs in our discours to be spoken off are the benefactors which this abbey did enjoy; of whome I have meet (as yet) but with a few.

And the first to be spoken off is[2] *Thomas Costard*, who gave halfe a caruc of land and 40 acres of wood-ground which are within the praecincts of the mannor of Bensington, and eight yard land with 20 acres of meadow-ground in Windlebury which was of the fee of Almaric de Sancto Amando and which did not owne suit to the county court or any hundred court therin.

The next benefactor was one *Joane Gille*[3], wife of Edmund Gille of Oxon and daughter of William Dagvyle of the same place, gentleman, who in the yeare of her decease anno 1486 gave these monkes her farmeplace in St. Gileses parish Oxon called by the name of Black Hall, with 20 acres of arable land and a meadow behind Ousney, conditionally that they would in their prayers remember the health of her and her freinds' soules and yearly keep her obit, wherin the monks should receive 6*s* 8*d* to be distributed amongst them for ever.

Ela, counless of Warwick, a benefactor: vide Collectiones ex Lelando p. 142.

Other summes they had given them by charitable folke of this city as I find in their wills, but being small they need not inserting in this place. Thus much of their lands.

⟨Number of the monks of Rewley.⟩

Moreover that this abbey was at its first foundation appointed for one abbat and 15 monks I have already expressed; yet (as I have

[1] Leland Itiner. vol. 2 p. 77.

[2] [ibid. Monast. Angl. 934] Escaet. 21 Edwardi I ⟨1293⟩ numero 28. ⟨The part of the note in square brackets is scored out.⟩

[3] ex magno libro testamentorum burgensium Oxon in chartophylacio civitatis Oxon. fol. 145. V 61, wher 'tis said that her father gave it.

seene elswhere[1]) there were at the dissolution (I meane in King Henry VIII dayes) one abbat and 21 monkes, which doth denote that their number was increased by other benefactors: but who they were I am doubtfull off.

A representation of which number[1] were 21 elm trees, standing in two ranks between the outward and inward gate of the abbey through which was the common passage from one to the other, and at the upper end a tree by it selfe which they say did represent the abbat.

⟨Privileges of Rewley Abbey.⟩

As for their priviledges which they had throughout most of their lands, ⟨these⟩ were of noe meane consideration.

For I find[2] that all their lands in the county of Oxon owned suit and service to no court or hundred within the same county; that they were exempt[3] from the power of the bishop of Lyncoln (whose diocese they were in), from all taxations and subsidies; that they had visum franci plegii[4]—which according to our lawyers is a writt to exempt one from comming to the view of franc pledge who is not within the hundred resident, it being worth to the said monks in the 28 Edward I ⟨1300⟩ in profits and perquisites of the court *2s* per annum.

The scite of North Osney morover they had free, excepting some small suit ⟨**fol. 224 b**⟩ to the founder and heirs[5] which he reserved to himself as 'tis exprest in his charter. But after his death divers controversies hapned between these monks and the townsmen, who pretended jurisdiction therin. But the monks complained and appealed to the King, Edward II, who therupon sent his breif[6] to the mayor and comminalty to cease their suit, and committed the hearing therof to William Bredon, gardian of the honors of Walingford and St. Waleries. Whose greviances I find arose, becaus they clamed cognisance of pleas of landes and tenements within the lordshippe of St. Walery[7] wherin[8] the abbey of Rewley stood. Concerning which controversy I have not as yet met[9] an issue.

[1] in Collectionibus doctoris Leonardi Hutten, Aedis Christi Oxon quondam canonici, penes me A. W⟨ood⟩.

[2] [vide Monast. Angl.] escaet. 21 Edwardi I ⟨1293⟩ numero 28.

[3] ex libro taxationum ecclesiarum; vide Twyne III 53, Twyne II 19.

[4] ex fasciculo escaetorum de anno 28 Edwardi I ⟨1300⟩ in comitatu Berks, 27. vide Twyne XXIII 110.

[5] The earledome of this earle returned to the king after his death: vide Leland Collections 1 sheet.

[6] in fasciculo variarum libertatum Maioris Oxon in scriniis civitatis, Twyne XXIII 221.

[7] as you may see in Twyne IV p. 303, 388.

[8] North Osney in the honor of S. Walery, ut liber magnus S. Frideswydae p. 261.

[9] ⟨'met' substituted for 'seen.'⟩

But amongst many other priviledges they did enjoy in relation to other matters, I find[1] one they wanted and that was they had noe place either amongst us ⟨the 'scholares'⟩ or the monkes of this University in our generall processions; and this it seems they had noe licence from the pope soe to doe, and therfore they did not enjoy soe many indulgences as wee did[2].

⟨Abbates Regalis Loci.⟩

Adam, abbas, tempore Edwardi III, vide Pits p. 501.

Peter de Divione, abbas, 18 Edwardi I ⟨1290⟩, prins. 3rd tome p. 426. ⟨Explicit fol. 224 b. The passage in square brackets which follows comes from a slip now inserted between fol. 223 b and 224 a.⟩

[Abbates aliquot de Rewley.

Ricardus, abbas primus, 1281 ad 1294, tempore Edwardi I.
Ricardus, abbas anno 4 Edwardi II ⟨1310⟩.
Thomas de Kirkby.
Peter Digon, tempore Edwardi II et III.
Simon, abbas, anno 11 Edwardi III ⟨1337⟩.
D. , abbas.
Henricus, abbas 1 Henrici VIII ⟨1509⟩ et tempore Henrici VII.
Johannes Kylner, abbas, 1528.
Nicholas Austen, anno 29 Henrici VIII ⟨1537⟩ et abbas ultimus.]

⟨Church of Rewley Abbey.⟩

⟨Incipit[3] **fol. 227 a.**⟩ The church[4] here, which[5] stood by the lock, on the right hand as we go from the outward gate to the abbey it self, with the scite of the abbey, as also the churchyard adjoyning, was dedicated to the memory of the blessed Virgin St. Mary, by Robert Burnell (as I have said before), bishop of Bath and Wells, the third of the ides of December ⟨11 Dec.⟩ A.D. 1281.

[1] registrum Universitatis H. 290, 2; Twyne XXIV 424.

[2] This place planted with monks from St. Edmund's scoole. Certe non.

[3] ⟨fol. 225, 226 are the second sketch, and are given elsewhere.⟩

[4] The church here seemed not to be built till about the year 1461 and then Philip Polton left *6s 8d* towards the building therof vide quod dixi in ecclesia Sti Aldati in Polton's chantry. Without doubt this should rather seem for the re-aedification of it.

[5] ⟨The words 'is partly yet standing' followed, but are scored out.⟩

⟨Other buildings of Rewley Abbey.⟩

Much of the house, as also their refectory, is yet standing; and somtimes encompassed with rivulets, pleasant walkes, and convenient fishponds.

In one of the windows of the upper chambers is the proportion of a shoren monk kneling, and having his habit on; and other antique effigies with inscriptions were there formerly in the same windows, but defaced in the late warr by soldiers that kept watch and ward here.

Over the gate which is the entrance into the court are two ancient coates of armes carved in stone: the one being an eagle with two heads displaied, which was the armes of the founder's father as he was King of the Romaines; the other a lyon rampant within a bordure of besants, which was alsoe the paternall coat of the founder and alwaies boren by the abbat and covent herof as the common armes belonging to their abbey.

In the windows of the chambers, thes armes[1].

⟨Dissolution of Rewley Abbey.⟩

Having now concluded what I have to say of this abbey, I come to its fatall survey[2] in the 26 of Henry VIII ⟨1534⟩, being the bad omen of its dissolution, though 'tis said that it was dissolved as an alien abbey long before (viz. anno 1414), but afterwards I find 'twas inhabited by the same Order till Henry VIII's time when 'twas dissolved and then the yearly revenews belonging thereto were certified[3] to be 174£ 3*s* *ob.* per annum.

The scite of which was[4] 33 of Henry VIII ⟨1541⟩ inter alia granted to Georg Owen, Dr. of Physick, who (as I find[5]) was somtimes fellow of Merton College, phisitian to Queen Jane, King Edward VI, and Queen Mary successivly.

Who it seems did not long keep it. For the same yeare (whether by an exchang for others I know not) it was given by King Henry VIII to the deane and canons of his Cathedrall of Christchurch

[1] ⟨A blank space is left in the MS. for their insertion.⟩

[2] ⟨The inner edge is frayed. Transcript A notes (p. 402):—'The margin here is so miserably mangled that it was hardly worth while to attempt the references.'⟩

[3] ⟨record.⟩ pri⟨mitiarum⟩ et ⟨decimarum⟩ anno 26 Henrici VIII ⟨1534⟩.

[4] patentes ⟨de anno⟩ 33 ⟨Henrici VIII, 1541.⟩ ⟨quarta pars⟩.

[5] ⟨Catalogus⟩ sociorum ⟨Merton⟩ Collegii ⟨MS.⟩ bibliothecae ⟨ejusdem⟩.

Oxon[1] (excepting the bells and the lead that belonged thereto)—who ever since, and to this day, are the present owners therof.

⟨Miscellaneous notes about Rewley.⟩

Mr Robert Parret, organist of Magd⟨alen College⟩, (one that inriched himselfe by the spoyle of religious places) seemes to have bought the church at Ruly; for, at its dissolution, he sold much ston and timber to the proctors of Our Ladye's Chapel in S. Mary Magdalen Church, V 303.

Comitissa Longspee, a benefactor, builder, here; V 592 in papyro soluto.

The scite of Rewley, V 613: and Rewley Mede, V 617. **⟨fol. 227 b.⟩**

Prior et conventus S. Frideswidae debent sectam ad curiam manerii de North Osney pro manerio de Knythington pertinente honori de Sancto Walerico; Twyne III p. 114.

⟨Writers belonging to Rewley Abbey.⟩

Nigellus, frater de Rewley, scriptor; vide Twyne XXII p. 106. Adam, Cisterciensis, scriptor; vide Pitseum p. 501. ⟨Explicit fol. 227 b.⟩

⟨(iii.) The Cistercian Monks. (Second Sketch.)

Rewley Abbey. (Second Sketch.)

This second sketch is found on fol. 225, 226 and on some slips now inserted between fol. 223 b and 224 a. It is called 'second' as being of minor importance. In point of time it is the earlier of the two, being a first draft. It agrees throughout with the other, and has therefore been omitted; but a few points in which it is clearer and more definite have been incorporated without comment in the text and notes of the first sketch. The slips above mentioned were at one time more numerous: Transcript A (on pp. 391, 392, 393) having a copy of one now lost. This contained these notes, chiefly about the origin of the Cistercian Order:—

(1) an extract from Bergomas, (ut *supra* note 6, page 290.)

(2) an extract from Ralfe Holinshed's Cronicles Vol. III. p. 26, 60, under the year 1099.

(3) Nomina abbatiarum Ordinis Cistercii in Anglia, MS. ⟨in⟩ bibliotheca Digbeana ⟨cum⟩ aliis compactus A. 165; the 12 tract in that book.

(4) an extract from Fox, Acts and Monuments, p. 184.

(5) an extract ex collectaneis Lelandi tom. 4 p. 137 de scriptoribus Angliae; and ibid. p. 146 in vita Gualteri Mahap.

I have not thought it necessary to transcribe these quotations.⟩

[1] ⟨ex quarta parte⟩ original. ⟨anno 38⟩ Henrici VIII ⟨1546⟩. ⟨Catalogus⟩ canonicorum ⟨Aedis⟩ Christi quem ⟨habui a⟩ magistro Washbourne.

⟨(iv.) BERNARDINE MONKS OR BLACK CISTERCIANS.⟩

St. Bernard's College[1]. ⟨First Sketch[2].⟩

⟨Incipit **fol. 257 b.**⟩ Henry Chichely[3], archbishop of Canterbury and primat of all England, considering[4] that the scollers of the Cistercian Order as well of England and Wales as Ireland, [inhabiting and] studying in the University of Oxon had no [setled] place [of habitation] to them or their Order[5] appointed within the said University in which they might dwell togeather. For which cause they dwell and remaine seperate and dispersed in divers Inns[6] of the said University; and soe, upon that account, not able in common and with that devotion and diligence performe the dues of divine offices [neither] laudably would or could fullfill the customes and statutes as they ought to doe. For which cause, I say, some . . . . . ⟨*ut infra*, p. 306⟩ . . . 5 acres or thereabouts . . . .

St. Bernard's College. ⟨Second Sketch.⟩

⟨*Its purpose.*⟩

⟨Incipit **fol. 258 a.**⟩ Henry Chichely[7], archbishop of Canterbury and primate of all England, considering that the scollers of the Cistercian Order, as well of England and Wales as Ireland, studying in the University of Oxon, had noe place[8] to them or their Order appointed

[1] ⟨This section is dated 'June 22,' i.e. 1661, see i. 16.⟩ ⟨i. 358.⟩

[2] ⟨This first sketch consists of a first copy of the beginning of the treatise ('Henry Chichely . . . . ⟨*ut infra*⟩ . . . would or could') scored out: and a second copy ('Henry Chichely . . . ⟨*ut infra*⟩ . . . 5 acres or therabouts which were'). These copies differ only in some unimportant verbal points from the second sketch which follows. I give the beginning of the copy not scored out, with some words (in square brackets) from the scored out copy.⟩

[3] ⟨Fol. 257* is an insertion having this note pasted on:—'For Bernard College. Edward Halle in his Union of the families of York and Lancaster edit. 1548, fol. 35 b in 2 Henry V ⟨1414⟩ "Henry Chichley, newlie preferred to be archbishop of Canterbury, had been a monk of the Carthusians, one that had professed wilfull povertie in religion and yet comming abroad much desired honor, and a man much regarding God's law but more loving his owne lucre," etc. There followes an oration by him made. Quaere if Dr. Duck hath it and whether he saith that Chichley was a monk.'⟩

[4] Twyne XXII 118.

[5] ⟨'successors' in the scored out copy.⟩

[6] ⟨'being scattered then in severall halls,' ibidem.⟩

[7] Dr. Hoveden in the life of Chichley MS. tells us that he intended this college at first for schollers; but disliking the situation, left it to the Cistercians and built All Soules.

[8] ⟨Rewley Abbey being a Cistercian monastery and not a College for students from Cistercian monasteries elsewhere.⟩

within the said University in which they might dwell togeather, and for which cause they inhabited separate and dispersed in divers inns and halls therin, and for the same cause too not ⟨able to⟩ performe the dues of divine service or laudably would or could fullfill the customes and statutes of their Order as they ought to doe: for which reason, I say, some devout scollers finding themselves troubled in their consciences, have formerly refrained the University: and some, though they were elected according to the custome of their Order to goe to Oxon to obtaine philosophicall[1] learning, have notwithstanding refused soe to doe to the great detriment of science and renowne belonging to that Order. This then the archbishop considering, desired King Henry VI that he might performe some acceptable thing to God in helping or contributing towards the necessityes of these holy Cistercians in building them a place where they might gaine humane and heavenly knowledge.

⟨*Its foundation.*⟩

Wherfore the said king by his letters patent[2], dated at Lambeth 20 March the 15 yeare of his raigne (that is, 143$\frac{6}{7}$), gave him leave to erect a colledge to the honor of the most glorious Virgin St. Mary and St. Bernard in the street commonly called North Gate Street[3], in the parish of St. Mary Magdalen without North Gate and one ⟨i.e. on⟩ the ground of the said archbishop containing 5 acres or therabouts which he held of the king in capite.

⟨*Its erection.*⟩

This he did, building it of free stone in the same place aforespecified on the east side of that street, and after the same mode and fashion for matters of workmanship as his college afterwards of All Soules was built.

⟨History of the Bernardine Monks.⟩

Leaving now the founder and patron wee'l speak somthing of the monks; who were Bernardines, sprung from the Cistercians, and they from the Benedictines—of both which I have spoke off already.

⟨*Founder of the Bernardines.*⟩

They were called Bernardins from one Bernardus, a Frenchman[4] of

[1] ⟨'Academicall' on fol. 257 b.⟩

[2] litterae patentes de anno 15 Henr. VI ⟨1437⟩ membr. 24.

[3] ⟨If this is correct, then the street outside the gate was known by the same name as within.⟩

[4] e vitis sanctorum per Alfonsum Villegas, parte 2 p. 396.

the county of Burgundy, borne in a place called Fontanus, who, being much addicted to religion in his yonger yeares and to the Order of Cistercians, took upon him their habit at the age of 22 years, A. D. 1113, in the abbey of Cistercium.

At length, being much esteemed by that Order for his vertues and prudence, he had the charg of the abbey of Clarevall, in the same country then newly built, committed to him. Where he, spending his time with much austerity and stricktness of life, did, to bring that Order (I meane, the Cistertian) 'ad primaevum nitorem,' alter many of their institutions that were brought in since first priviledged by the pope.

⟨*Their name.*⟩

And though 'tis said that these were sublimated Cistercians[1], yet because not altogeather agreing with them either in cours of life or habit are from this Benardus here spoken off (afterwards canonized for a saint) called Bernardines.

⟨*Their settlement in England.*⟩

Of whos Order wee had many abbeys afterwards in England. Amongst which Fountaine Abbey in Yorkshire was one and of which Hugo Kirksteed[2] a monk who lived in King Henry III's time wrote a book intituled 'de origine Fontani coenobii' as alsoe ⟨explicit fol. 258 a; **fol. 258 b** is blank[3]; incipit **fol. 259 a**⟩ a history of thes Cistercians, which if any list to read, may see it as 'twas lately published in Monasticon Anglicanum p. 733.

⟨*At Oxford the Bernardines had Cistercians in their College.*⟩

They that lived here at Oxon were as I find[4] called 'Black Monkes;' though Fox[5] termeth them 'White,' which might be, because both lived togeather, as originally Cistercians.

⟨*Dress of the Bernardines.*⟩

They had for their habit a black gowne over a white coat; quite contrary to the Cistercians, who wore a white gowne. But yet most

[1] Cistercienses et Bernardini iidem; vide in Radulph. Hospinian. de origine monachatus cap. 25 fol. 270.

[2] Balaeus, Cent. 3 p. 263.

[3] ⟨except for the reference 'Robert Ferrar, sched. D p. 2' which belongs to *supra* p. 234.⟩

[4] registrum Universitatis . . . . .; vide Twyne XXI p. 170.

[5] vol. 2 Actorum p. 1197, edit. anno 1583.

commonly these Bernardins weare the habit of these Cistercians on festivall dayes to shew that the beginning of their Order was from them.

⟨Constitution of S. Bernard's College.⟩

The lands that these monks did enjoy as belonging to this college I have not as yet meet with any. For those that inhabited here were (as those of St. Mary College before ⟨p. 230⟩ spoken off) maintained by the abbeys of their Orders at their owne particular charges.

They were governed by a 'Provisor,' and he and they subordinate to the Chancellor[1] who I find was their Visitor.

They had their logick and philosophy readers, maintained by stipends raised from the Monks, and were chosen by the Provisor and three of the seniors of the said house.

And when they had got a competency of University knowledge, were to be sent for home and exercise the same in their owne abbeys, and others sent in their places. Amongst whome I find[2] one or two that were allwaies maintayned here at the charges of the abbat and covent of Rewley paying therto 7£ per annum. This it seemes they were enjoyned by their statutes soe to doe, as alsoe by the ordination of King Henry VIII; and which was reckoned among their revenews in that fatall survey in the 26 of the said king ⟨1534⟩.

Amongst divers exercises that I find[3] these monks performed in the University were that they preached at the church of St. Peter's in the East Oxon twice in Lent time[4], which probably may be the reason why St. John's College fellows who succeeded these monks in their college doe usually to this day performe the same custome[5].

Provisores Collegii S. Bernardi.

Johannes Staynbourne, supervisor, 1 Edw. IV, 1461.

Jacobus Kepas, provisor anno 1498—sic regestrum Universitatis D (reversed) p. 6, 1.

Thomas Stoknay, provisor, anno 1502; vide regestrum D (reversed) p. 161, 2.

[1] registrum Universitatis B (reversed) p. 200, vide et p. 203. Vide sched. 15 p. 5.

[2] e recordis primitiarum et decimarum de anno 26 Henr. VIII ⟨1534⟩.

[3] registrum Universitatis B (reversed) p. 363.

[4] ⟨'viz. the first Sunday and last (being Palme Sunday)' followed but the words are scored out.⟩

[5] A benefactor to Bernard College, V 631. ⟨John Manfeld (alderman of Calice, son and heir of Hugh Manfeld, somtimes citizen and stokfishmonger of London, and Agnes his wife daughter and heir of John Steynton somtimes of Oxon) gave an acre and a half of land in Walton Feild in cultura quae vocatur le Butts contra Putmede, anno 1461.⟩

Johannes Ford, 'senior monachus,' anno 1514; regestrum F (reversed) p. 256, 1—vide an provisor.

Arnold Gye alias *Buckfast*, provisor, Sanctae Theologiae baccalaureus, anno 1528; registrum B (reversed) p. 102, 2: et vide p. 110 et 191, 1.

Robertus Cumbe, provisor, anno 1532; registrum H, p. 282, 2: sched. D. p. 2.

Pater *Philipp Acton*, circa annum 1535, as I think: see Collect. ex ⟨registro⟩ I and see in I in that and other years. Vide sched. D. p. 6 (1538); V 303.

⟨*Members of this College.*⟩

Roger Golborne, praelector hic, 1540; sched. D. p. 7.

Pater *Jacobus Proctor*, e Collegio Bernardi; vide sched. D. p. 6, 1537: postea episcopus Fernes, quaere.

Pater *Ricardus Hailes* } vide D. p. 6.
Pater *Rogerus Whaley* }

Dr. *Richard Smith* of this college, 1534; vide A. B. 188.

This college was filled with Bernardins and Cistercians after the dissolution, annis 1537, 1538, 1539, 1540, etc.

⟨Buildings of S. Bernard's College.⟩

⟨fol. 259 b.⟩ As for the buildings[1] and lodgings they enjoyed, was at first onely the front and the south side of the college; the hall and some other small aedifices being (as I find[2] by a controversy between the abbat of Freynties of this Order and certaine masons) not built till anno 1502 or therabouts.

The chappell also which is yet standing was not consecrated till anno 1530 which was by Robert King, bishop of Reonen, suffragan to John Longland[3], bishop of Lyncoln, in whose diocess Oxon then was. Somwhat before which time[4] they were free from mortuaryes and other exactions due to the vicar of Magdalen church in whose parish they were.

Adjoyning to their lodgings they had pleasant walks enlarged with

[1] Armes on the chappell walls belonging to Bernard College see Mr. Hutton's notes.

[2] vide D (reversed) p. 18. ⟨Transcript A p. 419 notes 'The references in this page ⟨i.e. fol. 259 b⟩ sadly worn and torn towards the edge of the margin.' They have unfortunately been on the inner margin; and are in a 'sadder' state now.⟩

[3] Memoranda Longland: 5 paper in Catalogo MSS. in Longl.

[4] vide D (reversed) p. 100, 2.

land purchased[1] (by severall long leases to succede each other) of the Master and Fellows of University College, as alsoe a parcell of ground rented of Durham College[2] for which they paid an annual pension.

And all, both lodgings, chambers, aedifices and gardens, were (as I have seen[3] in a roll concerning the perticulars of St. Frideswide's monastery in King Henry VIII raigne) estemed in length and bredth but two acres, and worth if let to ferme but 20*s* per annum.

By which wee may understand (considering the praemisses) how this place at or about its time of dissolution was soe much (as 'tis here exprest) undervalued. And therfore I verily believe sold, as they used to say, for 'Robin Hood's pennyworths.'

⟨S. Bernard's College granted to Ch. Ch.⟩

After its suppression from the use of the monks though not of buildings, which I find was not till after the year 1539, was (viz. all its buildings, gardens, enclosures &c. excepting the bells and lead) in the 38 of King Henry VIII ⟨1546⟩ granted[4] to his new erected College and Cathedrall of Christ Church.

⟨Erection of S. John Baptist's College.⟩

Which College afterwards upon the pious and charitable intention of Sir Thomas White, citizen of London, did, by their writing[5], dated 25 May in the 1 and 2 of Phillip and Mary ⟨1552⟩, alienate it to him for the use of a college of students which he did endow, calling it by the name of St. John Baptist's College—of which more in its place[6].

Armes in St. Bernard's College Chapel.

Against the south wall at the upper end cut in stone:—

1. Three cheverons.
2. A bend checquy surmounted of a crosier in pale.
3. Three horshoes.
4. A lyon's face in dexter canton a fleur de liz in base dexter a crosier in pale on the sinister side of the escocheon.

All the armes in the chapel besides these were set up since the chapel was restored by Sir Thomas White.

⟨Explicit fol. 259 b.⟩

[1] ex fasciculo chartarum de parochia beatae Magdalenae in chartophylacio civitatis.

[2] registrum Aaa p. 257, 2.

[3] in officio pellis exitu.

[4] ex quarta parte original. 38 Henry VIII ⟨1546⟩ ⟨membr.?⟩ 40. Vide Twyne XXIII p. 5 (?).

[5] in chartario Aedis Christi.

[6] ⟨Gutch's Wood's Colleges and Halls, p. 535.⟩

⟨Division IV. The Four Great Orders of Friars.⟩

⟨i. The Dominican, Preaching, or Black Friars: First Sketch[1].⟩

⟨Origin of the Mendicant Orders.⟩

⟨Incipit **fol. 138* a.**⟩ Evill[2] opinions arising and daylie increasing in the church, great meanes were used how to suppresse them. At length divers religious people of Spaine and Italy congregating themselves under two leaders, viz., Dominick and Francis, retired to the pope to have themselves constituted an Order that so they might disperse themselves with sufficient authority and preach to the people. After they had received a confirmation of their Orders, ⟨they⟩ did, under the names of 'Dominicans' and 'Franciscans,' Dominicani et Franciscani, (that is, such as wee commonly call 'Black Fryers' (Fratres Nigri) and 'Grey Fryers'), go into divers countryes like new Apostles to spread their doctrine and convert the people from hereticall tenents, which every where shewed themselves.

⟨Black Friars arrive in England.⟩

At length the former, viz. Dominicans, who were made an Order before the other, arrived this year ⟨1221⟩ in England.

'Anno quinto regis hujus' (viz. Henrici III),—hoc est, anno Domini 1221,—loquor ex quodam chronico[3] rotulario 'missi sunt a beato Dominico Fratres Praedicatores in Anglia⟨m⟩ numero XIII; qui habentes priorem Gilbertum de Fraxineto, et Stephano ⟨Langton⟩ archiepiscopo praesentati, ab eo recepti sunt; qui postea apud Oxoniam, in loco eis a rege assignato extra muros, ecclesiam sibi construxerunt.' Haec ille.

Which note though not altogether tru (for the first seat of the said Fryers was within the walls, as anon shall be shewed) is (I suppose) taken from the Annalls[4] of Nicholas Trivett; who, speaking of the same matter, thus expresseth himselfe under the year MCCXXI.

'Hoc anno missi sunt Fratres Praedicatores in Angliam; qui, numero tredecem, habentes priorem Fratrem Gilbertum de Fraxineto in comitiva venerabilis patris domini Petri de Rupibus, Wynton episcopi, venerunt Cantuariam. Qui cum se deinde Stephano ⟨Langton⟩, Cantuariensi archipraesuli praesentassent, audito quod

[1] ⟨This first sketch (fol. 138*-143) appears in a Latin dress in the Historia et Antiquitates Universitatis Oxon. (1674) Vol. I pp. 62-66.⟩

[2] See in History anno 1221. Vide foul copie which is mostly the same as in History.

[3] MS. in pergamena.

[4] MS. in bibliotheca Collegii Merton. ⟨Coxe's Catalogue Merton MSS., no. CCLVI⟩ fol. 62 a sub anno 1221. Quae quidem annales editae sunt Parisiis 1668 per Lucam Acherium ex bibliotheca Emerici Bigot.

Fratres Praedicatores essent, statim Fratri Gilberto imposuit, ut coram se sermonem faceret in ecclesia in qua ipsemet eodem die proposuerat praedicare. Cujus verbis admodum aedificatus pontifex, toto suo tempore religionem Fratrum Praedicatorum et officium prosecutus est gratia et favore. Progredientes autem Fratres de Cantuaria ⟨fol. 138* b⟩ venerunt Lundoniam in festo S. Laurentii ⟨10 Aug.⟩ et ulterius Oxoniis in festo Assumptionis Virginis ⟨15 Aug.⟩; in cujus honore oratorium posuerunt, et habebant scholas quae nunc S. Edwardi dicuntur, in cujus parochia locum acceperant in quo tempore aliquo morabantur. Sed cum non esset opportunitas locum sufficienter dilatandi, se transtulerunt ad locum a rege eis concessum ubi nunc habitant extra muros.' Haec Trivettus, illius quoque Ordinis Frater.

Qui de primo eorundem Parisiis adventu anno Domini MCCXVIII, similiter sic habet[1]. 'Eodem anno, cum Fratres' (Praedicatores scilicet), 'Parisiis missi, starent in quadam porta conducta, inter domum episcopi et domum Dei, Universitas (attendens eorum religiosam conversationem et vitam studiosam acceptans) contulit eisdem domum S. Nicholai[2] ubi nunc manent, cujus usque in praesens penes se retinent patronatum.' Haec ille.

⟨Purpose of their coming to Oxford.⟩

Non enim ignoravit iste ordo, recens tunc exortus, quantum sua interesset, si duobus celeberrimis totius orbis terrarum gymnasiis (Oxoniis, videlicet, et Parisiis) se probaret; siquidem hinc ad alias academias minus celebres, facilem aditum patere.

⟨First Settlement of the Black Friars in Oxford in the Jewry.⟩

But to returne. The said Fryers, comming neare Oxford, prayed to God with hands lifted up to heaven that as they had made a fair progresse hitherto and been kindly received by all, so they through his mercy might be received with the same curtesie by the Oxonian students.

At their entrance they applyed themselves to the grandies of the Universitie, and at length to the canons of S. Frideswyde's, those of Osney, and to the cheif burgesses of the towne. With the former they obtained respect by reason of their learned parts in philosophy and divinity; with the said canons and burgesses love and tendernesse, because of their simple and saint-like carriage.

At length diving into the favour of all persons in these parts, they obtained[3] a seat in the Jewry, to the end that by their exemplary carriage and gifts of preaching, the Jewes of Oxford might be converted to the Christian faith.

⟨Early Benefactors.⟩

In the obtaining of which place[4], Isabell de Bulbeck, the wife of

[1] ibidem, sub anno 1218, fol. 60 b.

[2] 'S. Jacobi' in impresso exemplari.

[3] The king seated them in the Jewry; vide History.

[4] ⟨Here followed 'or else another wherin they afterwards lived,' but the words are scored out.⟩

Robert Vere, earl of Oxford, (who entertained one of the said Fryers to be her confessor) shewed herselfe after a motherlie way verie instrumentall. For shee was not onlie zealous in that particular, but also gave them a plot of ground which she bought of one Stephen Symeon[1], and was ever and anon readie to open her purse towards the purchasing of others, to the end that roome might be obtained wheron a mansion for them might be built.

The next person about the same time that was an admirer of the said Order and ⟨**fol. 139 a**⟩ alwaies readie to give his assisting hand towards their settlement and florishing in this Universitie was Walter[2] Malclerke, bishop of Carlile, who also gave them another plot of ground in the said Jewry[3], besides two mills without the South Gate.

Which gift (with the benevolence of the aforesaid countess of Oxford) is testified in a certaine inquisition[4] taken at Oxford concerning the giving away and sale of messuages and lands in the towne and county of Oxford 6 and 7 regis Edoardi I ⟨1278⟩ running thus:—

'item Fratres Praedicatores habent unam placeam ex dono Isabellae comitissae Oxon, quam dicta comitissa emit a Stephano Simeone; et aliam placeam quam dedit eis episcopus Caerleonensis, et dictus episcopus emit eam cum duobus molendinis ab Henrico filio Petri, et dictus Henricus habuit eam ratione haereditatis—quantum valet nescitur.'

Thus the said inquisition; with which so farr as concernes the said bishop, Trivettus in his annalls[5] under the year 1223 partly agrees in these his words following:—

'Walterus Manclerk'[6] ("Malclerk" intelligit) 'episcopus Caerleonensis, qui post aliquot annos, impetrata a domino papa cedendi licentia, Ordinem Fratrum Praedicatorum ingressus est, nulla sibi de episcopatu provisione penitus reservata: qui inter Fratres in conventu Oxon religiosa conversatione consenescens, multa in aedificiis et aliis memoranda reclusit.' Thus he.

The next persons that were favourable to them were the canons of S. Frideswyde's Priory in Oxford, who also did dimise unto them severall plotts of ground (some of them having tenements thereon) at low and easie rates; of which were the lands called and written in

[1] Stephanus filius Symeonis.

[2] Gualterus Malclerk sive Maloclericus.

[3] ⟨According to the second sketch, *infra*, this and the preceding plot were in the South Suburb.⟩

[4] Rotuli generalis inquisitionis comitatus et villae Oxon captae anno 6 et 7 Edwardi I ⟨1278⟩ repositi inter munimenta in Turri London.

[5] Trivettus ut supra MS. fol. 63 b. In impresso exemplari hoc memorabile ponitur sub anno 1223.

[6] ⟨Probably a mis-reading for 'Mauclerk.'⟩

their rentrolls ('rentalibus'), Isward, Sewynechild or Swynechild and Eylwyne cusse, which the said canons had belonging to their Priory long before.

⟨House, Chapel and Cemetery of the Black Friars.⟩

So that now, having procured rome, a house was built for them by the contribution of severall persons, especially by the countess of Oxford and bishop of Carlile before mentioned.

Soone after (viz. anno domini 1227, or therabouts) a fair oratory was also built for them by the said countesse, and a cemitery added thereto wherin they might bury their family.

⟨Controversy with S. Frideswyde's Priory.⟩

But it being erected without the leave of the prior and canons of S. Frideswyde's (who should have been first consulted in that matter because it was partly, if not all, built within the limitts of S. Aldate's parish, part of the church of which belonged to the said canons) ⟨there⟩ fell out a controversy[1] between them. At length the matter was so brought to passe by the means of pope Gregory IX and other considerable persons, that a composition or rather certaine provisions were drawne ⟨fol. 139 b⟩ between them concerning that matter and of the lands that the said Fryers held of them—part of which provisions you shall have verbatim[2] as they followe:—viz.

'quod Fratres Praedicatores dederunt priori et canonicis S. Frideswidae XLI pro bono pacis in recompensatione escaeti quod possit eis aliquo tempore contingere de terris quas tempore hujus provisionis habuerunt de feudo canonicorum; et si contigerit Praedicatores terras praedictas relinquere nolentes in illis habitare, nihil fiet in praejudicium prioris et canonicorum S. Frideswidae de eisdem: nec ipsi Praedicatores admittent aliquem parochianum S. Aldathi ad oblationem scienter, et si quis de parochianis illis ad altare oratorii aliquid obtulerit, illud ecclesiae S. Aldathi reservetur.

Habebunt autem Praedicatores coemiterium ad opus "*suum*" et "*familiae* suae" sicut continetur in autentico domini papae:—is autem "*frater*" intelligetur qui habitum Praedicatorum susceperit vel jam suscepit vel qui compos mentis se et sua in manu prioris vel alicujus Praedicatorum obtulerit; is autem "*de familia*" intelligetur qui hac intentione ingreditur domus Praedicatorum aut saltem per annum illis deserviat gratis vel mercede interveniente. Habebunt autem Praedicatores duas tantum campanas mediocres ad oratorium. Si quis autem voluerit conferre

[1] ⟨In this sketch the controversy with S. Frideswyde's seems to have reference to the house and cemetery in the Jewry. In the second sketch, *infra*, it is doubtfully referred to the new site in the South Suburbs.⟩

[2] ex ipso autographo continente easdem provisiones in thesaurario Aedis Christi Oxon in pixide S. Ebbae et in libro magno prioratus S. Frideswydae p. 386, 387. V 514.

Praedicatoribus terram ad mansionem ad ampliandum oratorium vel caemiterium, hoc ordinationi domini episcopi Coventriensis (viz. Alexandri de Savensby in hoc negotio per papam delegati) relinquatur, qui super hoc indemnitati eorum providebit quando voluerit.

Ut autem hoc in dubium non revocetur predicti provisores (viz. abbas de Osney, Willielmus archidiaconus Wigorniensis, et magister Silurus rector ecclesiae S. Michaelis in Oxon) huic scripturae sigilla sua apposuerunt. Acta anno gratiae MCCXXVII in crastino Assumptionis Beatae Mariae ⟨16 Aug.⟩ apud S. Frideswidam ubi praedicti canonici secundum praedictam formam concesserint Praedicatoribus cantariam et coemiterium secundum tenorem mandati apostolici—His testibus, &c.'

Thus the originall autograph which I have severall times seen and perused.

⟨First School of the Black Friars—in the Jewry.⟩

Besides which oratory they also had a larg schoole joyning to their mansion (some think it the same with their oratory) built for the most part by the aforesaid countess and bishop, wherein they verie accurately read and taught.

⟨Removal of the Black Friars to the South Suburbs.⟩

But their mansion oratory and schooles being too narrow and little to containe themselves their auditors and disciples, (they, the said Fryers, being in a wonderfull manner frequented soone after their settlement) ⟨they⟩ translated themselves to a pleasant isle in the South Suburbs 'in suburbiis australibus' which they had given to them by King Henry III about the year 1259.

Of their mansions or convents.

⟨i. At first, in the Jewry: ii. Finally, in the South Suburbs.⟩

⟨**fol. 140 a.**⟩ Mansiones. i. From what is said before, it appeares that at the first comming of the said Fryers to Oxford, they had their dwelling-place in the Jewry, situated in the parish of S. Edward in South-East Ward.

Where continuing about 40 years (in which time, viz. anno 1258, was that turbulent Parliament called the Mad ('insanum') Parliament celebrated[1] in their said house) ⟨they⟩ translated themselves thence to an isle lying opposite to Little South Gate or Water Gate in S. Ebbe's parish; having the street Grandpont with a small streame on the east

[1] Matthew Parys, sub anno 1258.

side of it (into which street was a common way made from the said isle for the said Fryers' convenience), Slaying Lane *alias* Lumbard Lane with another streame on the north, and severall branches of the river Isis on the south and west sides.

Of the said mansions I shall observe these things following:—viz.,

1. that the said Fryers procured most of the said isle wherin their last mansion was erected of King Henry III with whome some of them were in great favour.

2. that upon the gift thereof and thoughts of translating themselves they sold[1] most if not all their ground in the Jewry ('Judaismo') to one Mr. Richard Hamond for 40 marks, containing in length from the king's highway to the parish of S. Edward 14 perches ('perticas') and in breadth 8 perches: on which land was then and afterwards standing 4 messuages. They sold also their great schoole with other tenements which were afterwards held of St. Frideswyde's Priory for terme of years by one Alan Mey.

3. that upon the death of the said Hamond the said land and messuages came[2] by will to his brother John Hamond; who also dying about the year 1265 ⟨they⟩ were left[3] (with his body to be buried, by ⟨i. e. beside⟩ this brother Richard's, in S. Frideswyde's monastery) to the prior and canons thereof, they receving[4] full seisin of the said land the year following, 3 Cal. August ⟨30 July⟩.

4. that with the money obtained for their said land, they, the said Fryers, with the benevolence of other people, built for themselves a fair house in the said isle; for the enlarging and repairing of which King Edward I gave[5] to them in the 31 year of his raigne ⟨1303⟩ as much quarry ground called Cherlegrave in Whateley parish near Oxford that contained 100 feet in length and as many in breadth.

5. that for the enlargment and defence of their habitation King Edward III in the 41 yeare of his raigne ⟨1367⟩ gave[6] them a certaine peice of ground.

'Nos considerantes' (saith he) 'destructiones et damma[7] [conventus Praedicatorum Oxon, per ripariam sive aquam nostram Thamisiae juxta australem partem habitationis ipsorum priori et conventui ibidem illata, etc. Ut igitur dicti prior et

[1] registrum magnum S. Frideswydae ut supra, p. 376.

[2] ibidem.

[3] ibidem.

[4] ibidem p. 377, et in parvo vel antiquo libro ejusdem prioratus, carta 96.

[5] inter inquisitiones in turri London.

[6] rotuli clausi 41 Edwardi III ⟨1367⟩ in Turri London.

[7] ⟨Here follows 'leave 19 lines void' i. e. for the insertion of the text of the grant. This has been here done (in square brackets) from the Hist. et Antiq. Oxon.⟩

conventus ab impetu ripariae sive aquae praedictae habitationem praedictam suam melius defendere et praeservare valeant in futurum, dedimus et assignamus, pro nobis et haeredibus nostris quantum in nobis est, eidem priori et conventui de riparia sive aqua nostra Thamisiae juxta australem partem habitationis suae, ubi et prout ipsa solum dictae habitationis in longitudine versus austrum quacumque parte attingit, viginti pedes in latitudine a solo illo versus filum ripariae sive aquae ejusdem continue computandos habend. et tenend. etc.']

Which grant of the King proving grevious to the Maior and baillives of Oxford, some controversie fell out ⟨**fol. 140 b**⟩ thereupon between them and the said Fryers. At length severall complaynts being made to the King by the Fryers concerning that business, he sent his breve[1] in the 50 year of his raigne ⟨1376⟩, charging his eschaetor and the said Maior and baillives that they should not molest the Fryers in those matters, but let them rest and enjoy his concession.

Schooles ⟨i. in the Jewry; ii. in the South Suburbs.⟩

⟨**fol. 141 a.**⟩ Scholae. As for the first schooles that these Brethren enjoyed, were (as I have said) joyning to their habitation in the Jewry, first erected as 'tis reported[2] in favour of a brother of this Order named Johannes de S. Aegidio. Which, after they were used for some years by these Brethren, were at length by them relinquished; and, continuing vacant for some yeares, came to be used by the Academians, who then and afterwards called them S. Edward's Schooles because situated in S. Edward's parish.

Upon their translation to their new house in the aforesaid isle, they had larger Schooles—distinguished by the names of 'Theologicall' and 'Philosophicall.' The former were in the church or else chapter-house; and the other in their cloister.

⟨Distinguished Students among the Black Friars.⟩

In both which many of this Order there hath been that have highly merited,—I meane not only such that have lived in this convent, but also[3] such of this Order that have receeded to the University to acquire and profit in letters.

[1] patentes 50 Edwardi III ⟨1376⟩ et in quodam fasciculo variorum scriptorum in scriniis civitatis Oxon.

[2] Leland in tomo 4 collectaneorum p. 196 ex annalibus Nicholai Trivet.

[3] ⟨That is:—among distinguished students of the Black Friars, he is going to reckon both (*a*) those who belonged to the Oxford convent of that Order, (*b*) those who came to Oxford from convents of the Black Friars in other towns.⟩

The first person of an English man that read and taught in their first schoole was as it seems the said *Aegidius*, whome Matthew Parys stiles [1]

'in arte peritum medicinali, et in theologia lectorem eleganter eruditum et erudientem.'

Robert Grosstest [2] had a peculiar respect for him by reason of the great vertues he was endowed with, and honoured him so farre as to write severall epistles [3] to him, which without doubt were by him answered [4].

After him divers that were in their times eminent writers have read and been auditours in these schooles, which being now too many to enumerate, I shall present you with some onlie.

The first was *Robert Bacon*, elder brother or rather uncle to Roger Bacon,

'qui, ex magna ad Dominicum devotione, Praedicatorum Ordinem senex ingrediebat. Et post ingressum Ordinis lectiones suas' (ut Trivettus [5] habet) 'in scholis divi Edwardi per plures annos continuavit.' Obiit 1248, et sepelitur (ut videtur) in hoc conventu.

2. *Ricardus Fisacrius*, an incomparable worthie of his time who, in the prime of his years,

'operam hic literis' (ut Lelandus [6] inquit) 'strenuam navabat, nullo non genere eruditionis animam exercens. Qui labor tam faelix illi faustusque fuit, ut inter doctos doctissimus haberetur. Praeter ceteros Aristotelem mirum in modum coluit; illum legebat, suspiciebat, in sinu gerebat. Inde ad theologos se transferens, uberrimum utrinque fructum accepit; nam et insignis philosophus et theologus fuit. Quibus nominibus tam charus erat Roberto Bacon, viro undequaque doctissimo, ut comes illi individuus adhaereret.—Quid? quod ut in vita socii conjunctissimi fuere, ita ne morte quidem dividi potuerunt. Nam ut turtur, ereptam sociam lugens, commoritur, ita, extincto Bacono, nec potuit nec voluit superesse Fisacrius.'

3. *Robert Kilwarbey* somtimes archbishop of Canterbury and cardinall of Hostia, who, while he read here, was much frequented by all sorts of schollars. He it was, while archbishop of Canterbury, that condescended so low, as to be Doctor of the Chair here in the Vespers [7] of S. Thomas de ⟨**fol. 141 b**⟩ Cantelupo, bishop of Hereford, anno 1273 or therabouts, as is elswhere mentioned.

[1] in Historia Majore, edit. 1640, sub anno 1253.

[2] ⟨'Grosstestest' in MS.⟩

[3] in epistolis Grossetest MS., epistola 10, etc.

[4] ⟨This clause is a timid claim to insert Aegidius among the 'writers.'⟩

[5] Trivettus ut supra in Annalibus sub anno. . . .

[6] Lelandus ut supra tom. 4 p. 211.

[7] Thomas Walsingham in Historia Angliae, edita Francofurti 1603, p. 50.

4. *Henricus Esseburne,*

'philosophiae ac theologiae monumenta eo in loco,' ut Lelandus[1] habet, 'solicitis collustravit oculis, quo Isidis vadum,' vel ut nunc vocant Oxonium, 'eruditorum fovet amat celebratque numerum.' Composuit quosdam divinarum scripturarum commentarios, a se olim Oxonii atque alibi lectos, et illos posteritati reliquit circa 1280.

5. *William Maklesfeild,* Bachelor of Divinity of Parys and Doctor of this Universitie, a man of great learning and piety. He was made a cardinall after his death, sub titulo S. Sabinae, by pope Benedict II, his somtimes acquaintance.

6. *Walter Joyce* or Jorse, a person second to none in his time for gravity, strickt manners, piety, and doctrine. He read and taught here for some time and at length, viz. circa annum 1307, became archbishop of Armagh and primat of Ireland.

7. *Thomas Joyce,* brother to the said Walter, who by the favour of pope Clement V became cardinall of S. Sabina 1305.

Vir morum gravitate, religionis integritate, vitae innocentia, et eruditionis eminentia valde venerandus, immo vero plane admirandus.

8. *Nicholas Trivet*

natalium splendori conspicabilis. Genitorem habebat[2] Thomam Trivetum, equitem auratum, atque olim regis Iusticiarium. In scholis disceptando, et in templis declamando, illustris magister habebatur. Moritur 1328.

9. *Ricardus Fisacre,* another of that name, professor of Divinity; one of an acute judgment, much reading, and eminent for pietie and doctrine. He flourished[3] anno 1330.

11[4]. *Hugo de Ditton* vel de Ductona (ut Leander Bononiensis habet[5]) S.T.P.,

literatura ingenti praeditus consecravit monumenta posteritati. Claruit 1340.

12. *Gulielmus Encourt*[6],

qui inter suos aliquando, tum Oxonii tum Cantabrigiae, praelector sacras scripturas exposuit et apud populum frequentes sermones habuit.

13. *Robertus Holcot,*

de quo Lelandus[7] sic se habet :—'Nunquam aut labori aut oleo pepercit quo literas

[1] Lelandus ut supra, p. 238.
[2] ibidem, p. 243.
[3] ecloga Oxon-Cant., lib. 2 p. 31.
[4] ⟨Wood has gone wrong in the numbers here, '10' being omitted.⟩
[5] Leander Boniensis de illustribus viris Ordinis Praedicatorum, liber 4.
[6] Baleus cent. 5 numero 33: Pits, aetat. 14, numero 530.
[7] in 4 tomo ut supra, p. 269.

tandem, quarum amore totus conflagrabat, assequeretur, quanquam quae illa fuerunt tempora, partim barbaries quae tum late dominabatur, partim etiam veterum autorum inopia qui in remotis bibliothecis pulvere et situ obducti, immo (quod magis est) incogniti, jacebant, non parum retardaverunt honestum hominis impetum quo illo ad extremum scientiarum scopum maturabat.'

I find mention of him also in a certaine sermon[1] concerning the conception of the Virgin Mary without original sin (preached in the Councell of Basil by one then present) after this manner—

'In sententiam hujus propositionis' (videlicet de conceptione Beatae Mariae. &c) 'concordant doctores qui sequuntur; primo, Alexander Nequam, doctor Oxoniensis, in sermone incipiente "*Fiat lux.*" 2°, Robertus Holkot, Ordinis Praedicatorum, in determinatione Oxoniensi quae incipit '*utrum doctrina Anselmi debeat rationabiliter reprobari,*" et determinat quod non.' Fuit iste Holcotus primo Iusticiarius, postea Frater Praedicator et doctor Theologiae Oxon, ut alibi manifestum est.

14. *Gulielmus Jordan*

qui audaci fronte polluit[2] inter magistros Oxonienses, multa ostentatione jactabundus: et velut alter Ismael, omnibus infestus erat, ab omnibusque infestatus. Scripsit diversa contra positiones Wiclevi et contra Utredum Bolton ⟨fol. 142 a⟩ de mendicitate. Claruit 1370.

15. *Thomas Ringsted* vel Ringostadius ut Lelandus[3] habet,

sui saeculi clarus theologus; primo in academia Cantabrigiensi, deinde in hac, operam literis dedit. Fit episcopus Bangorensis, 1357.

16. *Johannes Bromiard*

'inter Dominicanos,' ut Lelandus dicit, 'vir eximiae famae fuit; Isidis vadum, urbem eruditorum nutricem, excoluit. Legum consultissimus fuit, et in theologia feliciter versatus.' Floruit 1390.

17. *Rogerus Dymmock,*

'vir exacti judicii, non modo in rebus quae philosophos spectant' (ut idem author[4] habet) 'verum etiam in ipsis theologiae mysteriis quae ad fidem pertinent, multos annos in Isidis vado non sine gloria exegit, e quibus ille fuit maxime celebris, quo publico Achademiae suffragio "*pugil invictissimus*" designatus est "*qui Wigoclivi sectatores, in deos instar gigantum tela exercentes, debellaret.*" Floruit, 1390.

18. *Robert Humbleton* a great enemy in his writings to Wicliff and his followers.

19. *Johannes Skelton*, Sanctae Theologiae Doctor, de ordine Praedicatorum Oxon.

Ex quadam alterius theologi, illius contemporanei, replicatione in incaeptione

[1] in primo volumine sermonum in Concilio Basiliensi MS. p. 588.

[2] Balaeus, Cent. 6 numero 54.

[3] Lelandus, ut supra, p. 269.

[4] ibidem, p. 277.

sua Oxoniae, Skeltonum nostrum in librum[1] Sententiarum scripsisse constat et anno 1400 floruisse.

Many more I could now reckon that were not onlie famous theologists and philosophers but canonists also, of this convent or at least such that read here, but the burden being too great for me at this time to repeat them, I shall[2] proceed.

Library ⟨of the Black Friars.⟩

[The[3] library that these Brethren did enjoy, was larg and full of books,—especially with such that were written by the men of this Order: but who the first builder of it was, and what benefactors they had to it, I find not. It lay neglected towards the dissolution, as Leland[4] seems to intimate to us.]

⟨Church of the Black Friars.⟩

Of their church. As for the place wherin these Brethren first celebrated service, was in the small oratory in the Jewry beforementioned.

But that being too little for their retinew they built a larg church in the aforesaid isle. Which being finisht was consecrated and dedicated[5] to the memory of S. Nicholas on the day of S. Vitus and Modestus ⟨15 June⟩ 1262, by Richard or Benedict Gravesend, bishop of Lyncolne; whose successors in that see did usually upon that account lodg themselves ⟨at the Black Friars⟩ for the most part when they came into these parts.

[1] MS bibl. Collegii Corporis Christi Oxon, et quondam in bibliotheca Cathedralis Exoniensis.

[2] ⟨The text originally continued:—'I shall onlie leave with you this remark, viz. that these Fryers being accounted excellent in the faculty of the Canon Law were by authority from pope Boniface VIII enabled to reveiw and correct most books of that kind; which being done, were to be pronounct published by them. Whence 'tis that a certaine MS. (in bibliotheca Collegii Novi Oxon) intituled 'Sextus Liber Drecretalium Thomae abbatis' hath this note put before it:—

'Anno Domini MCCLxxxxviii, indictione xii die Mercurii, xix die mensis Novembris in ecclesia Fratrum Praedicatorum Oxon fuit facta publicatio sexti libri Decretalium.'

But Wood scored out the words after 'shall,' substituting 'proceed' for the paragraph, and pasted the slip mentioned in next note over the deletion.⟩

[3] ⟨The passage in square brackets is on a slip attached to fol. 142 a, apparently intended to cover the deletion described in the preceding note. It is found also (but there scored out) on fol. 142 b.⟩

[4] in tomo 4 p. 245.

[5] Continuator Bedae de adventu Anglorum in Britanniam, MS. in bibl. Bodl. inter codices med.

It partly appeares that the said church was dedicated to that saint because that this Order had a church at Bononia called[1] 'ecclesia S. Nicolai,' given to them at their first reception there; that is to say, in the same yeare when they were received at Paris, at which place also they had a mansion called 'domus S. Nicolai.'

⟨Eminent persons buried in the Black Friars' Church.⟩

⟨fol. 142 b.⟩ In the said oratory and church have many eminent and worthy persons been buried. Viz., among the rest, were

I. *Isabell de Bulbeck*, countess of Oxford, who according to Mathew Parys died on the morrow after the Purification of S. Marie 1245 ⟨3 Feb. 124⅝⟩. Her body, it seems, being first buried in a little vault in the aforesaid chappell or oratory, was afterwards with great devotion removed to this new church.

II. *Walter Malclerk*, bishop of Carlile, 1248; removed also to this church.

III. *Richard Fisacrius*, D.D., the first of an English man of this Order that wrot commentaries on the book of Sentences. He died 1248; and, being first buried in the aforesaid oratory, was removed to this church and buried under the west wall thereof.

IV. *Thomas Jodocus* commonly ⟨called⟩ Joyce created cardinall of S. Sabina by pope Clement V; died 1311[2], and was buried in the choire. This person is written, in a certaine 'Martyrologe secundum ordinem Fratrum Praedicatorum,' 'Frater Thomas Theobaldus,' and reported by the said Martyrologe to be buried 'in monasterio Oxiensi' (meaning 'Oxoniensi') 'in Anglia.'

V. *Piers or Peter de Gaveston*, earl of Cornwall, a great favorite of King Edward II. Who being beheaded at Blacklow Hill by Guyscliff in Warwickshire by certaine of the nobles (some say at Gaverisshiche in the said county) 29 June 1312, was here interred. Concerning whose death I find these monkish verses

> 'Dum Petrus sevit propriam mortem sibi nevit:
> Nunc patet ut nevit, truncatus ense quievit.'

But the body of the said Peter resting here no more then three yeares, was then by the king himselfe, ⟨and⟩ many of the bishops and clergy (the nobles then absenting themselves) attended from thence to Kinge's-Langley in Hertfordshire, where, with all cere-

[1] Antonius Senensis in Chron. Fratrum Praedicatorum edit. Parys 1585 p. 30 c.
[2] ⟨MS. '2311.'⟩

monies pompe and signes of honour, was reburied in the church of the Preaching Fryers there, the king then and alwaies after allowing the said Fryers a considerable revenew[1], to the end that they should pray for the soul of the said Peter de Gaveston and the soules of the king's progenitors.

VI. *Thomas Golafrey*, esquire (son of Sir John Golafrey of Fyfeild in Berks, Kt., by his wife Elizabeth, daughter and heire of John de Fyfeild, esquire), who ⟨**fol. 143 a**⟩ dying at Radley by Abendon in the same county was in the month of August 1378 buried here with great solemnity, he having before been a great benefactor to these Fryers and their church[2].

VII. *Sir Peter Besills* of Besills-Lee neare Abendon, Kt., buried here by ⟨i.e. beside⟩ his father, 1424. He, it seems, was a considerable benefactor to them while he was living; and, having before his death built the north isle of the church, left then 120£ for the making and setting up 6 new windowes therein.

VIII. *Stephen de Valle alias Wale* episcopus Midensis in Hibernia sepultus mense Novembris 1379.

Besides these have been many more (too numerous now to be recited) that have been buried here. Which since the dissolution of this house, and plucking downe of the church, hath been made apparent, as 'tis also to this day, by the often digging up of stone coffins wherin have been persons with little chalices or cups in their hands, rings on their fingers, and medalls about their necks, with some remnants of parchment-writing (having seales hanging to them) somtimes found lying by them. The hearts also of severall have been found closed in lead, about the bigness of a man's head. Of which one being taken up by a gardiner with an inscription thereon about the year 1644, was ⟨as⟩ a rarity shewed to Charles I then at Oxford; which being opened in his sight, the heart looked verie fresh to sight[3].

Benefactors ⟨to the Black Friars.⟩

The benefactors that have been liberall to these Dominicans besides those before-mentioned (viz., the countess of Oxon, bishop of Carlile,

[1] See in the foul English copie of these brethren praying for him, ex computis camerariorum.

[2] See my notes whether Margaret his widdow was not buried here.

[3] 'A vault under ground [in some part of this decayed place] whether for a celler or charnell-hous I know not.' ⟨The part of this note which is in square brackets is substituted for 'at the west end of the church.'⟩

Tho. Golafrey, Sir Peter Besills, &c.) have been Petrus Toraldus[1], Robertus Oein, Henricus filius Henrici filii Simeonis, Philipp le mullner, and others, sufficient burgesses of Oxford, who, as it very well appeares, were not ⟨only⟩ ever and anon bountifull to them, but ready to be bound for them and save them harmless from any thing that should prove obnoxious unto them in relation to the purchasing of, and setling them in their house in the Jewry.

Richard le miller or mullner gave them, about the latter end of Henry III, certaine land in S. Aldate's parish: who giving also at the same time to his nephew Henry de Wycombe part of a messuage neare the said land, then bound him and his successors to pay for it yearly iiii*s*

'ad sustendandum luminare coram ⟨fol. 143 b⟩ altare beatae Mariae in ecclesia S. Nicholai ubi fratres Praedicatores habitant.'

Henry the son of Henry the son of Peter of Oxford confirmed and released to them about the same time all their interest in two mills neare their mansion without South Gate, as also in the poole and water above and below them, &c. Which mills being purchased by Malclerk, bishop of Carlile beforementioned, (of the father of the said Henry) after he had entred into this Order, were thought fit and convenient to have all right in them belonging to the heir released. Which being done, the said gift and releasment were some yeares after (viz., anno 1336) confirmed by King Edward III.

Durand de Bugwell gave to them a messuage 'in vico vocato Grandpont' joyning to the common gate leading to the mansion of the said Fryers, to come to them affter the death of Alice his wife, &c., by will 1352.

Besides[2] these benefactions they had 50*s* yearly paid to them by the monks of Durham College in Oxon (upon what account I know not); 50 marks also 'ad placitum' by the king; and the benefaction of divers that dyed in Oxon, who in their wills did ever and anon bequeath to them (as to other Orders also) more or less.

Dissolution ⟨of the Black Friars.⟩

To conclude. After the dissolution of religious houses by King Henry VIII, this, with the whole enclosure of land ('cum tota clausura terrae') containing three acres lying on the east side of it, the

[1] Peter Torald sold to them certain land (V 545) confirmed by his grand-daughter.

[2] Vide V 540, 613.

grove with its appurtenances lying behind it or on the west part, the tenement by their gate before-mentioned, were (with the scite of the Grey Fryers adjoyning) sold by the king for a thousand and ninetie four pounds to Richard Andrewes of Hayles in the countie of Gloucester, Esquire, and John Howe, gentleman, anno regni 36 ⟨1544⟩.

But they keeping it not long in their possession, sold this house with its appurtenances to William Freere of Oxon and Agnes his wife; who, to make the best advantage of it as they could, pulled downe the church and most part of the house; and sold the stones, lead, glass, bells, &c., at cheap rates.

Afterwards, upon occasion of digging there at severall times, treasure hath been divers times found and certaine monuments of antiquity [1]. ⟨Explicit [2] fol. 143 b.⟩

⟨1. The Black Friars: Second Sketch.⟩

Preaching or Black Fryers [3].

⟨Incipit **fol. 170 a.**⟩ To enlarge my discourse concerning the originall and increase of this Order (it being soe satisfactorily and frequently handled by soe many writers already) would prove needless at this time; and therfore I shall forbeare in that point (because so often treated already by other authors), and only speak a word of the founder and their habit, as is a convenient praeamble to our discourse.

⟨Foundation and early history of the Black Friars.⟩

The founder wee find to have bin one Dominicke, borne at Calarvega in the bishoprick of Osma in Spaine anno 1170, and the son of Don Felice de Gusman and Donna Giovanna Dera his wife, who lived in the time of Pope Alexander III and when Frederick the III of that name was Emperour of Almaine.

[1] Aldwere let to them for 99 years, vide V 499, vide inter prata. ⟨V 499 says:—'The abbey of Oseney let to the Preaching Fryers gurgites cum waris vocatis Aldwers situat. ex parte australi clausi eorundem praedicatorum for 99 years 28 Henry VI (1449)—out in anno 1549, then held by Mris Gunter.'⟩

[2] ⟨except for the note 'And as the University was now in hopes of enjoying learned men . . . see in the latter end of the year 1221,' i.e. Gutch's Wood's Hist. Univ. Oxon. I. 193.⟩

[3] ⟨Wood dates this section 'Oct. 22, 1661.' There are these marginal notes:—⟩ (*a*) 'Of the comming of the Fryers to Oxon see Collections ex Trivett at the end of Leland Collections sub fenestra.' (*b*) 'The setling of the Fryers in St. Ebbs parish must be about 1244 for Robert Bacon and R⟨ichard⟩ Fishacre read there, vide in St. Edward Schooles.'

He from his youth being accounted an holy man, would oftentimes withdraw himself into desert places, where having obtained a peculiar number of men consenting to his opinions did without any authority or license from bishops preach to the people, heare confessions, and derogate much from the office of preists.

At last with twelve of his companions going to Rome and making severall requests to the pope, were by him (being then Innocent the III) made and instituted an Order.

After that dispersing themselves and preaching to the people whersoever they came, were by some called Preaching, by others (from their founder) Dominican Fryers, and lastly for the most part by the vulgar Black Fryers from the habit they usually wore.

⟨Dress of the Black Friars.⟩

Which was a long white coat downe to their heeles (betokening innocence); and a black coat over that reaching almost to the ground, togeather with a cowle or hood of the same colour[1].

⟨The Black Friars in the Jewry at Oxford.⟩

Their first comming to Oxon wee find, according to Balaeus[2], to be about the year 1224 (though according to Trivettus mentioned below, in the year[3] 1221): wherin, by the king's ordination and gift they had their originall seat in the Great Jury in St. Edward's parish[4], perhaps the house of some Jew forfeited to the king; and by the importunat requests of the said king (being then Henry III) to the University, setled themselves there, to the end that (being Preaching Fryers and at their first appearance then accounted holy men) might exercise their parts and devotion upon the Jews and better convert them to the Christian faith.

⟨Their Church and Schools in the Jewry.⟩

After this gift they immediatly erected an oratory[5] in honor of the Virgin Mary; and with leave from the University had the use of

[1] ⟨Marginal note:—⟩ 'Before you goe to correct and reforme this that I have said, vide Twyne III 1, 2, 3 et in margine illic.' ⟨The margin of fol. 170 is torn and the face of the paper much frayed: several notes have to be made out by the help of Transcript A.⟩

[2] Balaeus in Appendice cap. 84 cent. 3.

[3] They held a chapter at Oxon 1220, vide Twyne XXII 85.

[4] Land in S. Edward's parish sometime belonging to the Preach⟨ing Friars⟩ vide A. W. 105; vide Twyne XXIV 10.

[5] Historia Nicolai Trivett bibl. Collegii . . . Oxon. p. 62. The citizens helped (?) them in their setlement, V. 391.

St. Edward's Schooles[1] near adjoyning both to performe therin their ordinary exercises as also to give satisfaction of their famed and reputed parts to the grandees and generality of the University. In which schooles, amongst the rest, John Aegidius[2] and Robert Bacon, (especially the first) acquired great merit.

Besides the said schooles which were prae-existent in that place long before their comming to Oxon, they with the Universitye's consent did erect other schooles, wherin they openly taught and professed such learning as was most fitting for academicks and especially for their owne calling. Which being but two in number, were (I suppose) the same which Leland[3] out of Trivettus report; and for the sake of John Aegidius before mentioned were totally erected for them.

Furthermore, being very skilfull ⟨**fol. 170 b**⟩ in the Canon Law, did, upon a void peice of ground of the Universitye's which came to them by the king's gift, erecte a large Schoole wherin they openly read and discussed many points of the Canon Law before the University, and was commonly called 'Scola Juris Canonici' Canon Law Schoole or only Canon Schoole, as I have in my discourse of the antient scooles already shewed. But this being by them left to the Academians when they[4] translated themselves from hence, they erected another in their new obtained seate as shall be spoken off anon.

⟨They abandon their seat in the Jewry.⟩

In this place (as wee understand) they did not long continue. For being too little for the dayly increase of their Order, as alsoe of the great resort that came to admire them; they, finding benefactors and gaining worldly pelf, did towards the purchasing of a more ample habitation[5], sell all their land[6] and interest here (containing in length from the king's high way 14 and in bredth 8 perches) to one master Richard Hamond who dying left it in his will to his brother John Hamond and he also dying about the year 1265 left the same land (with his body to be buried by ⟨i. e. beside⟩ his brother Richard in

[1] et de scholis Praedicatorum, vide V 545 bis. Whether or noe St. Edward Scooles were not called afterwards Jury Scoole belonging to St. Frideswyde's, vide in my ⟨tract?⟩ de antiquis scholis.

[2] I. L. ⟨i. e. Twyne XVIII⟩ p. 383.

[3] Tom. 4 Collect. p. 196. See more in Collect. per B. T⟨wyne⟩ ex Lelando 383. See in Grosstest's epistles . . . ⟨rest of note illegible before Transcript A.⟩

[4] ⟨'they' substituted for 'these fryers.'⟩

[5] Their stately aedifices, Twyne III 5.

[6] regestrum magnum prioratus Sanctae Frideswidae p. 376; A. W. p. 52; parva area fratrum praedicatorum, F. 96.

the monastery of St. Frideswide's) to the priour and covent therof[1]; who received full seysin therof 3 cal. Aug. ⟨30 July⟩ 1266 (ut apparet ex libro minore S. Frideswydae p. 56, carta 96; F. 30); and by John Lewknor and the covent let to William de Brehulle and Maud his wife (ut liber minor S. Frideswydae p. 234 carta 263)—this[2] was let anno 1281.

⟨The Black Friars migrate to the South Suburbs of Oxon.⟩

Thus then having quite relinqueshed this place, and their Scooles that they left behind them occupied by academicks, they seated themselves (by the king's appointment) in the suburbs, in an isle opposite to Little South Gate and in the parish of St. Ebbs[3] having the street Grandpont with a small streame on the east side of it (from whence was a faire gate with an entrance or lane to this their covent), and King's Street *alias* Slaying Lane on the north, and on the south side the river Isis,—where they, in the year 1228, built an εὐκητήριον[4] or an oratory (as I shall presently speak off) as also severall Schooles adjoyning.

⟨Extracts from historians about their first settlement.⟩

Concerning which historians have written and told us the same. That is to say, a certain rotular cronicle[5] that speaketh thus,

'anno quinto regis hujus,' (viz. Henry III.) &c.: 'in the fifth year of this king' (viz. Henry the III, i.e., 1221) 'the Preaching Fryers, being thirteen in number, were sent from St. Dominick into England. Who having for their priour Gilbert de Fraxineto; and ⟨being⟩ praesented to Stephen ⟨Langton⟩, archbishop of Canterbury, were received by him. Who afterwards builded for themselves a church at Oxon in a place by the king's assignment without the walls.'

Thus the said authour whose name to me is yet unknowne.

Which observation seemeth to be extracted from Trivettus[6], an industrious historian that flourished in King Edward III's raigne, who speaking of the same alsoe hath these words which if not too taedious, I shall here recite.

'Hoc anno' (viz. 1221) 'missi sunt Fratres Praedicatores, &c.:' 'This year,' (to wit, 1221) 'the Preaching Fryers were sent into England. Who being in

[1] ibidem ⟨i. e. reg. magn. S. Frid.⟩

[2] Haec carta est inter cartas S. Aldati et in ⟨parochia⟩ S. Edwardi ut dixi prius: Twyne XXII 253; vide A. W. p. 56; F. 116, 123.

[3] ⟨Written 'St. Aldate' but corrected to 'St. Ebbs' with the reference 'Twyne XXIV 675.'⟩

[4] ⟨*sic* in MS.⟩

[5] Chronicon rotulare anon. MS. in libraria B. Twyni. See whether it be not the same mentioned in ⟨Apol.⟩ Antiq. ⟨Oxon⟩ p. 18, et Twyne XXI 16.

[6] Historia MS. ut supra p. 62.

number thirteen and having for their priour Brother Gilbert de Fraxineto, accompanied with the venerable father Peter de Rupibus bishop of Wynton, came to Canterbury. Who when they had praesented themselves to Stephen ⟨Langton⟩, archbishop therof, and ⟨he⟩ hearing that they were Preaching Fryers, commanded Brother Gilbert that he should make a sermon before him in the church, in which he himself (as it should seem) had purposed to preach the same day. With whose words the archbishop was soe out of measure aedified, that all his time afterward he with great love and favour advanced the religion of these brethren. But they, going forward, went from Canterbury to London [1], where ⟨fol. 171 a⟩ they arrived on the feast of St. Lawrence ⟨10 Aug.⟩. And going beyond they came to Oxon on the feast of the Assumption of the Virgin Mary ⟨15 Aug.⟩ to whose honor they there built an oratory and had schooles which are now called St. Edward's, in whose parish they received an habitation in which they continued for some time. But when there was noe oppurtunity of enlarging the place, they translated themselves to another place granted to them by the king where now they inhabit without the walls.'

Thus Trivettus, a brother of this Order; who treating likewise of their first comming to Paris saith thus [2]:—

'Eodem anno,' (viz: 1218,) &c.: 'the same yeare' (that is to say 1218) 'when the Brethren' (meaning the Preaching Fryers) 'were sent to Paris they stood in a certaine hired gate betweene the bishop's house and God's hous, where the University (attending their religious conversation and liking their studious life) gave them St. Nicolas House where they now live, whose right and patronage they to this praesent retaine.'

Thus he.

Furthermore Antonius Senensis [3] addeth that the same year they being received by that University and the Deane of St. Quintin, had the church called ecclesia Sancti Jacobi given to them that they might there build a covent, from whence they were there more commonly called by the name of 'Jacobites' [4] then Preaching Fryers.

Here perhaps may come in the differences that they had with the Parisian scollers mentioned in 'Customes of other Universities' et in indice pro fratribus praedicatoribus.

⟨Reason why the Black Friars attached themselves to the University.⟩

This Order being then fresh sprung up, were not ignorant how advantagious it would be to them if they could give approbation of themselves to the two most excelling Universityes of the world, Oxon

[1] Twyne XXIV 174; but 'tis there said they went first to Oxon and then to London.

[2] ibidem ⟨i. e. Historia Trivetti⟩ p. 59 b.

[3] Cronic. Fratrum Praedicatorum, edit. Paris. 1585 p. 31 c.

[4] origo Ordinis Jacobitarum, Twyne XXIV 8.

and Paris: for from hence to other Universityes of lesser note they could with ease obtaine an entrance and settlement.

Wherfore, I say, our Preaching Fryers though they changed their habitation which was commodiously seated in the middest of the University, and removed themselves without the walls in an obscure place and farre from the company of disciples schollers and auditors, notwithstanding having procured power from the University erected severall schooles within their own limitts teaching there openly: and where the disputations called the Vespers as also the Bachelours' Determinations were in severall ages amongst themselves performed.

Concerning which I shall speak of more in my following discourse and in the mean time treat of the foundation and severall benefactors of and towards this their habitation.

⟨Controversy between the Black Friars and S. Frideswyde's.⟩

I told you even now that by reason of the scantity of roome in the Jewry, they bethought themselves of larger habitations. Which being by their craft and industry of bountifull people acquired (whose names and gifts I shall anon recite), they came to a composition with the priour and covent of St. Frideswide's concerning this their area or scite, being situated in St. Aldate's parish[1] (the church therof belonging partly to the said prioury). But as I understand before this composition was made, the Fryers without either leave from them or their diocesan built a small oratory[2] and celebrated divine service therin, as also proceeded towards the finishing and consecration of a coemitary. But they being complained off by the Frideswideians[3] to the pope (being then Honorius the II), ⟨he⟩ did, in the first yeare of his popedome, arme[4] them with his bull, that is to say, (among severall things there exprest) that noe religious persons of what Order soever should erect any publick place as chappell or oratory within the limitts of that parish[5] without leave from them or the diocesan.

[1] ⟨There are several marginal notes throwing doubt on this point:—⟩ (*a*) 'This following with the gift of Miller below must come in their first habitation.' ⟨See note 1 page 314.⟩ (*b*) 'Examine this matter and see whether this composition was not for their oratory in St. Aldate's parish.' (*c*) 'Yes, certainly 'twas. For 'twas in the limits of S. Edward's and then of S. Frideswyde's to whom the pope had given license that no one (?) should erect an oratory . . . vide in Hunsingore' ⟨Inn, i. 140.⟩

[2] liber magnus S. Frideswydae p. 386: vide Twyne XXII p. 251; A. W. p. 6.

[3] ⟨substituted for 'Frideswidensians.'⟩

[4] Twyne XXII 243.

[5] but that they were in St. Ebbs parish look in that church and what is said of the archives (?) therof, Twyne XXIII, Twyne XXIV 675.

Soe that these Friers being stopped in their progress severall articles of composition[1] afterwards were drawen betweene the two partyes in the praesence of the abbat of Ousney, archdeacon of Worcester, and Mr. Silurus the rector of St. Michaell's church [at[2] South Gate]. Wherin the said Fryers were to pay them 40*s* for the good of the peace and in recompence of an escheat (which might happen to them at any time) of lands that they had of the fee of St. Frideswide's in the time of ⟨**fol. 171 b**⟩ making these provisions; that the said Fryers should not take any oblations from the parishioners of St. Aldate; that if any thing was offered at the altar of their oratory ⟨it⟩ was to be reserved for the parish church; that they should have a churchyard (according to their petition to the pope in time of former difference) to bury their owne family; that they should have but two little bells belonging to their chappell; and, lastly, that if by the benevolence of worthy persons they should enlarge their church or churchyard, ⟨it⟩ should be left to the discretion of the bishop of Coventry (appointed by the pope) to grant leave there unto.

⟨Acquisition of the Black Friars' site in the South Suburbs.⟩

These provisions being sealed anno 1228, they proceeded in an enlargment of their aedifices. Of which before I goe any further I shall speak of the acquisition of their land wheron they were builded, obtained severall years before.

And the first land that they had there[3] was (as a certaine inquisition[4] speaketh) of Isabell de Bulbeck, wife of Robert Vere (the third of that name) earle of Oxon, who gave them a plott of ground which she bought of one Stephen Simeon[5].

And another[6] ⟨plot that they had, was⟩ of Walter Malclerk bishop of Carlile, who bought it with two mills of Henry the son of Peter who had it also descended to him haereditarily. Thus the inquisition. Concerning which, Trivettus (before quoted) hath thes words[7] consenting[8] to it:—

'eodem anno,' viz. 1228, 'obiit Gulielmus Manclerk' (falsly for Gualterus Malclerk[9])

[1] ibidem ⟨i. e. lib. magn. S. Frid.⟩

[2] ⟨The words in square brackets are underlined, apparently for deletion.⟩

[3] ⟨The first sketch, *supra* p. 313, places this and the following plot in the Jewry.⟩

[4] rotuli generalis inquisitionis de villa et comitatu Oxon de anno 6 et 7 Edwardi I ⟨1278⟩, Twyne XXII 134.

[5] vide A. W. 97.

[6] ibidem ⟨i. e. rot. gen. inquis.⟩

[7] Historia ut supra p. 63 a.

[8] ⟨'consenting' substituted for 'consentaneous.'⟩

[9] Godwin saith that he did not resigne till 1246. Walter (?) Malclerke entred their Order 1223, vide Collectiones ad finem Collect. Leland. sub fenestra.

'episcopus Caerleonensis; qui post aliquot annos impetrata a domino papa cedendi licentia, Ordinem Fratrum Praedicatorum ingressus est, nulla sibi de episcopatu provisione penitus reservata; qui inter Fratres in conventu Oxon religiosa conversatione consenescens, multa in aedificiis et aliis memoranda reclusit.'

Thus he. As concerning the mills before spoken off, Henry the son of Henry the son of Peter releasing to them all his right[1] and interest which he or his father had when he sold them with the water above and below them to Walter, bishop of Carlile, were by King Edward III in the tenth yeare of his raigne ⟨1336⟩ confirmed[1] to them and their successors for ever.

Furthermore the said King Edward III in the forty-first yeare of his raigne ⟨1367⟩ granted them for their greater enlargment[2] and defence of their habitation 20 foot of ground on the south side of their dwelling to be by them fenced and mounded to keep the violence of the cheif streame running there from comming in upon them. Thus much concerning their land.

⟨Buildings of the Black Friars in the South Suburbs.⟩

Now for their buildings. Isabell de Bulbeck and Walter Malclerk before-mentioned were the cheifest benefactors. The first of whome not only built them decent lodgings and cloisters but also a faire and statly church of which I shall presently speak off.

The next was one John de St. John, clerk, who in his last testament[3], leaving to every incluse in Oxon somewhat, left these a considerable portion. With others which for brevity I now passe over.

These buildings, as I have observed, being in a few years after their first erection by the continuall concours of people decayed, were by the benevolence of King Edward I partly repaired. For he, as it appeares, in the thirty-first year of his raigne ⟨1303⟩ granted[4] to these Fryers a peice of land in Wheatly in a place there called Cherlgrave containing a 100 feet in length and as many in bredth to dig from thence what stones they pleased towards the amending of these their aedifices.

⟨Later Benefactors to the Black Friars.⟩

What other benefactors of lands and moneys they obtained were these following:

[1] patentes de anno 10 Edwardi III ⟨1336⟩ parte 1 membr. 35; Twyne XXII 329.

[2] rotuli clausi de anno 41 Edwardi III ⟨1367⟩; Twyne IV 569, Twyne XXIII 216; vide V 405.

[3] inter veteres chartas Ousney.

[4] inquisitio de anno 31 Edwardi I ⟨1303⟩.

viz. *Richard 'molendinarius'* who gave[1] a certaine cantle of meadow ground[2] adjoyning to their area, for which (as also for part of a messuage therabouts) Henry de Wycombe his nephew was to pay 32*d* annually to the abbat and covent of Abbendon, it being I suppose the same meadow concerning which that memorable narration in their regester[3] speaks off, viz., of Robert D'oilly, the first of that name in England and constable of Oxford Castle, who detained and robbed that abbey of this land, but afterwards by a dismall vision that he had as being in this place, too long here to be recited ⟨i. 419⟩ did ⟨**fol. 172 a**⟩ with great reluctancy deliver it up againe and became both a benefactor to that abbey and to many churches here in Oxon.

The next that wee have that shewed his charity to this place was one *Durand de Bugwell* who in his last testament[4], anno 1352, left all his interest (after the death of his wife) that he had in a certain messuag in St. Michaell's parish in the South and adjoyning to the gate of these Fryers conditionally that they should alwaies pray for his, his wife's, and his auncestors' soules.

Nicholas de Weston, somtimes one of the rich burgesses of Oxon[5] gave them 10*s*, anno 1271.

Henry de Malmsbury, another[6], anno 1361, left them 20*s*.

John de Bereford, another, and severall times Maior, left them, the said year[7], 13*s*. 4*d*.

And *Richard de Garaford* who was buried in their churchyard, anno 1395, left them both money and goods[8]. With divers others[9].

What severall summs besides they for the most part received was[10] 50*s* annually from the guardian and monks of Durham College in Oxon; and towards the dessolution of religious houses had 50 marks 'ad libitum' paid[11] to them per annum by the appointment of King

[1] regestrum parvum Sanctae Frideswydae p. 51 bibl. C. C. C. Oxon.; F p. 28.

[2] This was not meadow-ground that he gave but a tenement in S. Aldate's parish in the Jury; see A. W. p. 104.

[3] ⟨liber Abingdon.⟩ MS. bibl. domini baronis de Fenton. fol. 122 b: vide Twyne XXII 172.

[4] magnus liber testamentorum burgensium Oxon in chartophylacio civitatis Oxon. fol. 54.

[5] inter veteres chartas coenobii Ousney.

[6] ibidem.

[7] inter munimenta Collegii Merton., B. 7. 13.

[8] liber MS. diversorum collectaneorum Nicolai Bishopi in scriniis civitatis Oxon. fol. 246.

[9] V 323; vide V 59, 61; sched. 5 p. 2; Collect. ex computis Collegii Merton p. 19; V 522, 540.

[10] e recordis primitiarum et decimarum de anno 26 Henrici VIII ⟨1534⟩.

[11] e calendario recordorum curiae rotulorum.

Henry VII and his successor Henry VIII especially in the beginning of his raigne.

⟨Schools of the Black Friars and Controversies with the University.⟩

Now as concerning their schooles that they had her within their limitts, they, as I have said before, striving at their first comming to plant and increas their reputation in the University, did obtaine leave of them only to shew themselves both in publick exercises before the Academians and in preaching to the Jews and others that therby they might give sufficient approbation of their holyness and parts. But they afterwards, making the best advantage of their procured leave, did soe much incroach upon the Universitye's prerogative in that particular, that (what by their interest in popes, of whome some were of this Order; as also of kings, to whome they were confessors[1]; nobles; and bishops of England) ⟨they⟩ did at last (what by the supply of bulls from the one, and letters of protection to the University from the other) bring it to a custome and afterwards (by reason of continuall and restless discords and broiles between the Universitie and these, as I have in my history observed) ended with a composition too long now to be recited[2].

Here wee might blazon the subtile dealings of these men in their underminding of the Universitye's priviledges, in their crafty proceedings to procure riches from their admirers by the continuall buzzing in their eares of upstart notions in philosophy and divinity, in their inticing young schollers to their profession and that too under the sett age provided against in severall synodicall constitutions, as also their particular juglings to cozen the ignorant and lay people. But being elsewhere in this worke[3] occasionally handled already, I shall forbeare, and goe onward in speaking of their schooles and learning.

⟨Learned men among the Black Friars of Oxford.⟩

To enumerate therfore those learned persons that purchased great fame in this covent either by their subtile dispu⟨ta⟩tions or acute

[1] vide Twyne XXIII p.... ex T. Gascoigne.

[2] ⟨Marginal notes:—⟩ (*a*) 'The Vespers translated hence to S. Marie's Church, Twyne XXI 109 at the top.' (*b*) 'This is to be noted that the Preaching Fryers only held their Vespers here and noe otherwise; vide Twyne XXI 554 in margine; vide Twyne XXI 751.

[3] ⟨i. e. in the History and Antiquities of the University.⟩

writings would be too great a worke for me to undergoe; yet notwithstanding, because it hath bin soe notable a place to most Universityes in the world, I shall adventure out of many to exhibite a few.

And the first that wee find was *Johannes Aegidius* or de Sancto Aegidio before mentioned whome Matthew Paris[1] stiles

'in arte peritum medicinali, et in theologia lectorem eleganter eruditum et erudientem.'

For whose sake, as is expressed before, two schooles were erected for them, wherin he himself taught with great applaus[2]. He flourished according to Balaeus (who hath a catalogue there of the works he wrote[3]) about the yeare 1253.

The next wee have was *Robertus Bacon* (brother[4] to Roger) and *Ricardus Fisacrius*, two eminent and learned writers. Of whome and of these schooles Trivettus[5] in his history occasionally speaking in commendation of St. Edmund, archbishop of Canterbury, hath these words:

'fuerat hujus socius in scholis Magister Robertus Bacon[6] qui Oxoniae regens in theologia Fratrum Praedicatorum Ordinem ingressus est. Post ingressum vero lectiones suas in scholis S. Edwardi per plures continuavit annos. Sub quo primus de Fratribus incaepit Frater Richardus Fishacre[7], Exoniens. dioces., legens (una cum Fratre Roberto praedicto) in scholis quas Fratres infra locum quem nunc' (meaning this place) 'inhabitant habuera⟨n⟩t.'

Thus ⟨**fol. 172 b**⟩ Trivettus[8].

Then have wee *Walterus Mauclericus*, spoken of before, and in his time one of the profoundest divines in our nation. He wrote severall tracts, as Pitseus[9] supposes; but are by time perished.

The next are *Robert de Kilwarby*, archbishop of Canterbury, and *St. Thomas, bishop of Hereford;* of whome Walsingham reports[10] that when the said St. Thomas commenced Doctor of Divinity in Oxon,

[1] Cronicon, edit Wats, p. 874.

[2] See that he put him as first bred at Parys.

[3] Cent. 3 p. 270.

[4] ⟨Interlinear correction: —⟩ rather uncle.

[5] ut supra, p. 68 b, sub anno 1240.

[6] Bale saith that he entered the Order when he was an old man, vide Twyne XXI 258.

[7] vide IL ⟨i. e. Twyne XVIII⟩ 395.

[8] ⟨Marginal notes:—⟩ (*a*) 'Of John Fisacre vide I. L. ⟨i. e. Twyne XVIII⟩ 395, where he is confounded with Roger Bacon, and not Robert.' (*b*) 'Hugh Manchester, vide Pits.' (*c*) 'Of these schooles vide History 1311 ⟨i. e. Gutch's Wood's Hist. Univ. Oxon. I. 376⟩, vide Twyne XX 160 b.'

[9] Appendix ad librum de scriptoribus Angliae, p. 848.

[10] Ypodigma Neustriae, edit. Francofurt. anno 1603, p. 50; vide Twyne XXI 554. Somthing in the praise of Robert Kilwarby, vide Trivettus ⟨in⟩ bibliotheca Merton p. 84 b.

anno 1283, Robert Kilwarby, an individuall of his, was then Provinciall of the Preaching Fryers and Doctor of the Chaire in this their church or schoole when he was presented, but a little before the time that St. Thomas should have stood in the Vespers, the said Kilwarby was created archbishop of Canterbury, yet neverthelesse he thought worthy this his freind that repute for to come downe to Oxon and in this place (though archbishop) to render him the ceremonies (according to his desire) of his degree[1].

Then have wee *Thomas* and *Walter Joyce*, who lived in Edward II dayes; the first a cardinall, and the other archbishop of Armagh; both excellent clerks and wrote many tracts as are enumerated by Balaeus[2].

Gulielmus Encourtus Doctor of Divinity and a frequent and painfull preacher in King Edward III time. He wrote severall peices of which I have (not long since) seene in Balliol College Library.

Johannes Skeltonus, Doctor of Divinity and a Fryer of this house. He wrote (as I understand from a reply of another theologist, cootemporary with him, to his disputations in his incaeption at Oxon) in librum Sententiarum[3]. He flourished about the year 1400.

⟨Celebrity of the Black Friars in Canon Law.⟩

Many more alsoe[4] I could reckon here that were famous Canonists and who in theire times proceeded in these their Schooles, but this would prove too tremendous a burthen for me to undergoe.

Only I shall take notice of one remarkable thing:—that, being accounted soe excellent in that faculty, were (by authority from pope Boniface the VIII) to reveiw and correct most books of that kind and then under sufficient testimony to be published in this place. Hence have wee good proofe [from[5] a manuscript in New Colledg Library, bearing this title 'Sextus liber Decretalium Thomae abbatis'; and in the beginning of the same booke is this note prefixed:—

'A.D. MCCLXXXXVIII, indictione XII, die Mercurii ⟨Wedn.⟩ XIX die mensis Novembris, in ecclesia Fratrum Praedicatorum Oxon fuit facta publicatio sexti libri Decretalium.']

Thus much of their schooles and learned men.

[1] See forward in Twyne XXI 554 et commendationes Twyne XXII 303, 304.

[2] Cent. 4 p. 368. Johannes Peccam (Twyne XXI 562) non fuit Frater Niger.

[3] in bibliotheca quondam ecclesiae cathedralis Exon.

[4] John Kynton, scripsit contra Lutherum, vide in Lecturis ⟨Gutch's Wood's Hist. Univ. Oxon. II. 829⟩. Nomina scriptorum Praedicatorum Oxon, vide Twyne XXI 85.

[5] ⟨The passage in square brackets is scored through in the MS. It is erased also *supra*, p. 321.⟩

⟨Priors of the Black Friars of Oxford.⟩

Come wee now to speak of their priours. Of whome followeth an imperfect series[1].

Gilbertus de Fraxineto, aforesaid, the first priour.

Jocius, priour, 1233; inter veteres chartas Ousney.

Simon de Bovill, 1238. He was chancellor of the University; vide Twine Appendix inter ordines religiosos Oxon.

Hugo de Musterby, ⟨tempore⟩ Henr. III, ibidem: vide Twyne Apol. 292; vide Pits: vel 'Mustreton' vide Hist. ⟨et Antiq. Univ. Oxon.⟩ I. 152, anno 1313: vide annon de Manchester ut Twyne XXI. 562: vide Hist. sub anno 1285.

Frater Oliverus Daynchurch, anno 1274; in pixide Y numero 12; vide in repertorio novo.

Thomas, prior, ⟨tempore⟩ Edwardi I; ibidem.

Frater Thomas Everard, 1311; vide Twyne III. 325; vide Apol. 292; Twyne III. 332.

Frater Thomas de Westwell, 1320; vide Twyne III, p. 367; in pixide Y numero 9.

Thomas Lucas, admissus anno 1393: regestrum quartum Archiepiscopi Cantuar. fol. 182.

Rob. Burton, occurres custos Fratrum Nigrorum Oxon, 1408. Quare de hoc in a MS. of Selden's in a paper numero 21. See catalogue of the Franciscans.

Walter Wynhale or Wylvale, anno 1438, et occurrit anno 1455.

Frater Johannes, prior, 1520: (forte doctor Johannes Kynton).

Joh. Hopton, prior, anno 1530: (A. B. p. 179).

⟨Church of the Black Friars.⟩

⟨fol. 173 a⟩ The next thing to be spoken of is their church, wherein that famous parliament called 'the mad' one was kept anno[2] 1258. Which, as I have said before, was founded about the yeare 1228 by Isabell de Bulbeck countess of Oxon and on the feast of St. Vitus and Modestus ⟨15 June⟩ anno 1262 dedicated[3] to the memory of St. Nicolas, by Richard Gravesend, bishop of Lyncoln;

[1] ⟨Marginal note: — 'See another catalogue': which I have not yet found among Wood's papers. There is also a faded pencil note by Wood scored through: 'Thomas Walsingham in Historia Anglorum edit. Francofurt. 1603, in Edward II sub anno 1312 p. 101; idem, sub anno 1315, p. 110.'⟩

[2] vide Twyne XXI. 544.

[3] Chronicon MS. quod falso adscribitur Bedae, bibl. publ. ⟨i. e. in the Bodleian.⟩

whose successours in that see as often as they came into this parts did partly upon that account usually lodge there[1] and pay to the rector of St. Ebbs[2].

As concerning the dedication of it to that saint, I suppose 'twas done in imitation of their church of St. Nicolas ⟨in Bononia⟩ given to them, as Antonius Senensis[3] reports ⟨p. 322⟩, at their first appearance there, or else their house in Paris, before spoken off, ⟨p. 312⟩ called 'domus Sancti Nicolai.'

⟨The 'S. Nicholas Church' of the Black Friars must not be identified with the parish Church of 'S. Thomas *alias* S. Nicholas.'⟩

To remove that errour which most inhabitants of this city have made concerning the situation of this church, not to be here, but to be a parish church of it selfe, I shall produce a charter[4] writ in King Henry III time to testifye to the contrary which runs thus, being partly before mentioned ⟨p. 333⟩.

'Notum sit omnibus quod ego Ricardus molendinarius'; 'and be it knowne to all men, &c., that I Richard the miller have given and by this my charter have confirmed to Henry of Wycombe my nephew that part of my messuage with all its appurtenances which is near the land that I gave to the Preaching Fryers to have and to hold to him ⟨and his⟩ heires by rendring yearly to the abbat and covent of Abbendon 32*d* to acquit as well that land that I gave to the Fryer Preachers as also that which I gave to the said Henry concerning the annuall service that belongeth to all the said land; and 'tis to be knowne that the said Henry and his successors shall pay every year 4*s* at four terms of the year towards the susteining of a light before the altar of St. Mary in the church of St. Nicolas where the Preaching Fryers dwell.'

Thus the charter.

This church therfore with the other called 'St. Thomas *alias* St. Nicolas' ought not to be accounted one and the same, but severall.

That part of it was in St. Ebb's parish, look in that church.

⟨Eminent persons buried in the Black Friars' Church.⟩

As for thos worthy persons that were here buried whome they accounted an ornament to their church[5] (besides many others that have not as yet come to our knowledg) are:—

[1] vide registrum Aaa p. 244, 2.

[2] See Twyne XXIV ⟨? corrected to 'XXIII'⟩ 675.

[3] Chronicon ut supra de Ordine Praedicatorum, p. 30 c.

[4] registrum parvum S. Frideswydae p. 51 carta 88.

[5] vide Apol. 291.

Isabel de Bulbec, under a splendid monument. Of whome wee have already in severall places mentioned. She died as Matthew Paris[1] saies on the morrow after the Purification of the Virgin Mary anno 1245 ⟨3 Feb. 124$\frac{5}{6}$⟩. Removed with others from ther first to the other church when built.

Ricardus Fisacrius also, the first Doctor of Divinity of this Order in England, the first of an English man of the same Order that wrote commentaries on the books of Sentences[2], buried[3] next to the west wall[4] of the church. anno 1248.

Thomas Joyce, aforesaid, created cardinall by pope Clement the V under the title of St. Sabina, died anno 1311 and buried in the choire[5]. This man in a certaine Martyrologe according to the Order of the Preaching Fryers[6] ('secundum Ordinem fratrum Praedicatorum') is called 'Frater Thomas Theobaldus' and saith that he was buried 'in monasterio Oxiensi (*pro* "Oxoniensi") in Anglia.'

The next was Piers or *Peter de Gaveston*, as Walsingham hath[7], earl of Cornwall and a great favourite of Edward II, who being beheaded at Blacklow Hill or rather Gaverisshich[8] in Warwickshire 29 June[9] 1312, was for some time here interred. Concerning whose death wee find[10] these monkish verses[11]:—

> 'Dum Petrus sevit, propriam mortem sibi nevit:
> Nunc patet ut nevit, truncatus ense quievit.'

At the first arrivall of his body here, the comonalty of Oxon togeather with these Fryers meet it at the town's end; and accompanied it to this place with great solemnity; and had severall masses for the health of his soule performed by them, the comonalty of Oxon allotting a portion to them for their paines, as I have observed out of the City rentalls[12]: that is to say, out of one for the fifth year of Edward II ⟨1312⟩ which goeth thus,—

'item, liberat. pro pietancia Fratribus Praedicatoribus tempore quo communitas

[1] Chronicon, edit Wats, p. 654.

[2] Sic nota quaedam Thomae Gascoigne in fronte MS. bibl. Oriel qui intitulatur 'Fisacre super Sententias.' ⟨Coxe's Cat. of Oriel MS., no. XLIII.⟩

[3] Leland, tom. 3, p. 58.

[4] ⟨'wall' substituted for 'end.'⟩

[5] ibidem ⟨i. e. Leland⟩: vide F (broken) 27.

[6] edit. Venetiis 1582, in Catalogo Cardin⟨ali⟩um 11.

[7] Ypodigma Neustriae, p. 101; vide Twyne XXI. 554.

[8] F (broken) p. 4.

[9] Leland, tom. 1, p. 665; out of W. Packinton Chronicle in French. Some say 1510; quaere. In Collect. ex Lelando sub fenestra, p. 4, 'tis said he was beheaded 1310 and 1311; et in 3 sched. 13 cal. Jul. ⟨19 June⟩ 1312.

[10] ibidem ⟨i. e. Leland tom. 1⟩ p. 28.

[11] Vide Collect. ex Lelando ex S. Mar. Ebor. Mr. Hutton hath two more.

[12] in scriniis ⟨civitatis⟩ Oxon; vide Twyne XXIII. p. 227.

celebrare fecit pro anima Petri de Gaveston, 1 marc. Item liberat. dictis Fratribus Praedicatoribus de denariis quod expend. ultra pietanciam eis dat. 5*s*. 4*d*. Item in 12 lagenis vini empti et missis Fratribus Praedicatoribus tempore quo communitas celebrare fecit pro anima domini Petri de Gaveston ad ecclesiam eorum Fratrum, 5*s*. &c.'

His body about two years after[1] was by the king himself and many of the bishops and clergy (for the nobles they cared not to be there) translated from hence to King's-Langley in Hartfordshire and there, with all ceremonies pompe and signes of honour, was [as[2] in a more honorable place] reburied in the Preaching Friers' church there ⟨**fol. 173 b**⟩.

Sir Peter Besills[3] of Abingdon knight buried here by ⟨i. e. beside⟩ his father, anno 1424.

Thomas Golafre[4], esquire (son of Sir John Golafre, of Fyfeld, com. Berks, knight, by his wife Elizabeth daughter and heir of John de Fyfeld, esquire), who dyed at Radley by Abingdon in the same county in the month of August 1378, was buried here. He, as I find, wedded Margaret widdow of . . . Parker of Radley (daughter to Thomas Foxley and sister to Sir John Foxley of Berks, knight); and had betweene them issue John, who was first married to the lady Brun mother to Sir Morice Brun, knight, steward to the houshold of the lord of Glocester, secondly to the lady Inglefeild (and afterward the lady Poole wife of Sir Walter Poole), and died issuless at Fyfeld the 23 of February 1441 ⟨i. e. 144½⟩ and was ther buried.

Mr. Willelmus More, sepultus hic, 1452; vide sched. 5, p. 2.

Willelmus Dewre, Hibernicus, principalis Aulae Bovinae, sepultus coram imagine S. Patrick, 1514; sched. 14.

With divers others whose monuments with antient inscriptions theron imbossed are (as I understand) still remaining, though covered with soile[5]. But the party that owneth the scite respecting soe much the rest of the deceased will be[6] no meanes have the earth removed (though but a cubit or a little more deepe) to coppy out the said inscriptions.

[1] idem Walsingham, p. 106. Twyne XXI. 555.

[2] ⟨The words in square brackets were afterwards struck out by Wood, no doubt to avoid the suggestion that any place could be 'more honourable' than Oxford.⟩

[3] vide Twyne XXII. 372. Peter Besills gave moneys for the glazing of the north isle; Twyne XXII. 372.

[4] Leland in Itinerario, vol. 4, p. 2: vide in papyro soluto ⟨not now found.⟩

[5] ⟨'covered with soile' substituted for 'under ground.'⟩

[6] ⟨*sic* for 'by.'⟩

⟨Excavations at the Black Friars' Church.⟩

There hath also bin (as I have learned from antient persons) about sixty years agoe treasure oftentimes found[1], as also other things, as chalices and gold rings on the fingers of men their buried in stone coffins.

And in our time about the year 1644 when this place was employed and dug up to sow gardiner's commodities[2] was discovered a substance of lead as big (or rather bigger) then a man's head, which bearing an inscription and opened was seen in it a man's or woman's heart and soe fresh to the sight as if it had bin buried the other day. There were other things in it, but detained from the beholders.

Thus much may be said concerning the church.

⟨Dissolution of the Black Friars at Oxford.⟩

As for the scite of this Fryery (encompassed with waters) which contained three acres of land (having had a grove theron; and both pleasant and shady walks round it[3] by the rivers' sides; as also all the church, lodgings, librairy, schoole, and cloister; and fishponds; with a tenement adjoyning to the gate) was with the Franciscan (or Grey) Fryeryes sold[4] (after the dissolution of religious houses) in the 36 of Henry VIII ⟨1544⟩ to Richard Andrews of Hales, com. Gloucester, esquire, and John How for the sum of 1094£. Who afterwards in the same year sold this of the Black Fryers to William Freer of Oxon and Agnes his wife. Who keeping it not long, came intire through severall hands; and now, lately, divided and possest by divers.

Divers images carried hence to Magdalen Parish Church at the dissolution[5]; V. 303.

Inquirenda.

Consule statutum Academicum ubi Praedicatores a Nigris Monachis distinguuntur. Vide lib. 3 Apol. Antiq. Oxon. p. 294 in margine.

Vide Twyne III. p. 1, 2, 3, quid illic dicitur de Fratris Praedicatoribus.

[1] ⟨Marginal note 'vide infra hic' referring to the passage given on p. 342.⟩

[2] ⟨'commodityes' substituted for 'stuff.'⟩

[3] ⟨Here followed 'as also fishponds'; but the words are scored out.⟩

[4] Scaccar. parte quarta origen. de 36 Henrici VIII ⟨1544⟩ rotulo 40; vide Twyne IV 584, 597; sed vide Twyne XXIII. 11, et in Twyne IV. 597.

[5] ⟨Wood on V. 303, citing the churchwardens' accounts of St. Mary Magdalene church says:—'In an accompt 2 May, 32 Henry VIII ⟨1540⟩ . . . item, paid for taking downe of a rode at the Black Fryars with Mary and John and the carriage of them from the said Fryars to our church, 20*d.*'⟩

Treasure-trove in the ruins of Religious Houses.

In FF fol. 135, 2, in an epistle to Lord Buckhurst, cancellor of the University, dated Aprill, 1597, is mention there made of a treasure lately found in the ruins of a religious house in Oxon. Great controversie there was between the Universitye and towne about it. The Universitye claimed it, because found by a priviledged person and in a priviledged place: the towne they claimed it, but why I know not. They, it seems, took it away by force from the man that found it; and would not part with it: wherfore the University complained to their cancellor for remedy sake. They spake also of a treasure found in King Henry VIII dayes, as he in a charter saith.

Registrum Ma, fol. 23, 2, in a convocation there, April 11: the treasure 'tis there said was £15 and one Haus a priviledged person had it. ⟨Explicit fol. 173 b.⟩

⟨2. The Franciscan, Grey, or Minorite Friars: First[1] Sketch.⟩

⟨Incipit **fol. 144 a.**⟩ No[2] sooner had the Dominican[3] or Black Fryers obtained a seat and setled themselves in Oxon, but another sort, called Franciscans or Grey Fryers, appeared.

Of whose arrivall into England, settlement in severall places therein, and particularly in Oxford with their continuance and flourishing there, and other matters relating to them, I shall in order, and with all brevity I can, recite.

⟨The Grey Friars arrive in England.⟩

In the year 1224, in the time of pope Honorius[4] III (viz. the same year, in which the same rule of S. Francis was confirmed by him) on ⟨Tuesd., 10 Sept.⟩ the third holiday after the feast of the Nativity of the Blessed Virgin (which that yeare was on the Lord's Day[5]), the Minorite Fryers ('Fratres Minores') arrived[6] at Dover, being in number 9, viz. 4 clerks and 5 laicks.

[1] ⟨This 'first' sketch, fol. 144–150, appears in a Latin dress in the Historia et Antiquitates Universitatis Oxon. (1674), vol. i. pp. 67–70. It is a fair copy of the earlier part of the paper which is found on fol. 151–169, which I have called the 'second' sketch. I have suppressed in one or other sketch the parts which are practically identical, giving the variants in the notes.⟩

[2] Note that what I have said in my last English copie sub anno 1224 is no more than in my foule.

[3] ⟨'Preaching or Black' on fol. 151 a.⟩

[4] ⟨In the Latin version, in the Hist. et Ant. Oxon., the date is given by the English king, Henry III.⟩

[5] ⟨8 Sept. 1224, 13th Sund. after Trin.⟩

[6] Thomas Eccleston in Historia Fratrum Minorum Angliae MS. in collocatione I.

The clerks were these :—

I. *Frater Angnellus or Agnellus de Pisa*, a deacon, of about 30 yeares of age; who in the next generall chapter was appointed by S. Francis the Provinciall Minister of England, for he was then guardian of the covent ⟨at⟩ Parys and did behave himself so prudently and religiously that he became verie much beloved as well of the brethren as seculars. This was he, that while he was guardian of the same place, did build[1] a convent there for those of his Order, and being also but a deacon would not take the preisthood upon him, without license first obtained from a generall chapter of this Order. After his settlement in England

'regi cooptatus est a consiliis' (as one[2] hath) 'et tantae apud omnes erat authoritatis, quod plurimum inter regem et magnates in litigiis longe difficilibus sopiendis valuerit.'

II. *Frater Ricardus de Ingewurde or Ingeworth*, an Englishman by birth, preist and preacher, farther spent in yeares then Angnell. He was the first of this Order who preached[3] to the people beyond the mountaines (viz., beyond the Alpes leading from Italie into France)

'et processu temporis sub bonae ⟨fol. 144 b⟩ memoriae Fratre Johanne Parens missus est Minister Provincialis in Hibernia.'

Which John Parens, from being Minister of Spaine, succeeded Frater Helyas in the Generall Ministerie of this Order. The said Ingworth was Agnell's vicar while he went to the generall chapter, —I meane that in which was made the translation of the reliques of St. Francis. But after his faithfull and acceptable ministrie to God was compleated, he was absolved in a generall chapter by Frater Albertus from all office belonging to the brethren, and forthwith being kindled with a zeale to the faith, took a journey into Syria, where he ended his dayes in peace.

Now whereas John Leland is pleased to stile[4] this Ingworth Richard Kingesthorpe or Cuningthorp; and from him, Balaeus, Pitseus, and others, the like;—they are all mistaken, for I find as yet no such man that was either of this Order or a writer.

[1] Bartholomaeus de Pisis in libro conformitatum beati Francisci, edito per Jerem. Bucchium anno 1590, lib. 1, fol. 94 b.

[2] Franciscus a Sta. Clara in Historia Minore Fratrum Minorum Provinciae Angliae, edit. in tomo I operum ejus Duaci anno 1665, p. 5, col. 2.

[3] Eccleston, ut supra.

[4] in tomo 4 Collect. p. 196 et in tomo 2, p. 296.

III. *Frater Richard Devoniensis*, an Englishman by birth, servingman by profession ('Ordine acolitus'), and in years yong; who, after he had travelled through divers provinces and wearied out for 15 years space with continuall quartan feavers ('quartanis febribus'), receeded to a place called Romenhale[1], where he alwaies lived.

IV. *Frater William de Esseby*, an Englishman, as yet a novice ('novitius') and in the time of his probationship. He left to the brethren divers examples of his patience, obedience, charitie, humilitie, &c., in executing those severall offices which he did undergoe. One thing observable of him is, that when Frater Gregorius, 'Minister Galliae,' (the Provinciall Minister of France) asked him whether he would goe into England, answered[2] 'se nescire si vellet.' At which answer the Minister wondring, Frater William at length said, 'ideo se nescire quid vellet quia voluntas sua non erat sua sed Ministri, unde voluit quicquid Minister voluit ipsum velle.'

He is by some[3] called William Eton; who say likewise that he was the first guardian of the house of these Fryers in Oxon, that he was a preist and taught in the schooles there, and that he[4] had cut out his stones to the end that he might keep his vow without molestation. However it ⟨is⟩, sure I am that this person by the name of William Esseby, did by his exemplarie life win many persons of severall dignities to this Order.

⟨fol. 145 a.⟩ As for the laicks their names were as the⟨y⟩ follow; viz., the

I. ⟨first⟩ was *Frater Henry de Cernise or Cervise*, by birth a Lombard, who for his merit sanctitie and discretion was afterwards made guardian of the house of these Brethren at London. At length having taken great labour in his function in England, returned to his country.

II. The second was *Frater Laurence de Belvaco*, so called because borne there, who after he had laboured also in his calling, returned to S. Francis in Italy: in whose love and favour increasing much, that holy father bequeathed to him his coat. He afterwards returned to London and there died, where as I take it that coat was kept for a relique.

[1] A religious place so called; vide Monast. Angl.

[2] Eccleston, ut supra, coll. 1.

[3] Leland in 2 tomo Collect. p. 296 e quodam exemplari Thomae Eccleston tempore Henrici VIII.

[4] vide Balaeum Cent. 10 numero 63.

III. The third was *Frater William de Florentia*, who, after the reception of the Brethren in England, soon after returned into France.

IV. The fourth was *Frater Melioratus*, of whom I find no great matter.

V. The fift was *Jacobus Ultramontanus*, as yet a novice and in the time of his probationship.

With these four clerks and five laicks 'tis said[1] that one Albertus de Pisis was present, who after Frater Angnell[2] became the Provinciall Minister of England and at length the third Generall Minister of their Order. But how this can agree with some authours I cannot discerne. Thomas Eccleston, before quoted, though he saith nothing of it, yet in severall places in his Historie of the Minors doth make mention of him and particularly in one place[3] where he saith that at Albert's first comming to London he appointed a lecturer there, and another, who was his[4] brother, at Canterbury, which shews that the said Albertus was then one of power, if not happily Provinciall Minister. Rodolphus Tossinianensis[5] speaking of the said Fryers their comming into England, tells us that Frater Albertus with three companions first of all planted the Franciscan religion there, &c., without any mention at all made of Frater Angnell[6], whereby ⟨**fol. 145 b**⟩ it may be easily discerned that he confounds them together, viz., that he taketh the one for the other and maketh them one and the same person. But howsoever it is, I shall not now dispute it. Certaine it is that one Frater Albertus, 'Pisanus Etruscus,' came into England[7] not in the year 1224 but after, and that he according to a certaine authour[8] (if he speak truth, which I doubt) was the first Provinciall Minister of England and the fourth Generall Minister of this Order (Agnell de Pisa being as it seems the third) and that he died at Rome.

But to proceed. The said nine Brethren viz. four clerks and five laicks, were by the care and charg of the monks of Felkampe in Normandy wafted over the sea to Dovour in England.

[1] in libro Conformitatum Bartholomaei de Pisis ut supra, et in Chronico Antonini, parte 3 titulo 24 capite 7 § 2, etc.

[2] ⟨'Agnell' on fol. 751 b.⟩

[3] in Collocatione 10. ⟨Fol. 151 b says 'vide Lelandum ut supra, p. 296, 297.'⟩

[4] ⟨'his owne brother' on fol. 151 b.⟩

[5] Petrus Rodolphus Tossinianensis in libro 2 Seraphicae Religionis.

[6] ⟨'Agnell' on fol. 151 b.⟩

[7] ⟨'came about the year 1224 into England,' on fol. 151 b.⟩

[8] author registri domus Fratrum Minorum in London in bibliotheca Cotton fol. 68.

⟨The Grey Friars in Canterbury.⟩

From thence, making no stay, they went to Canterbury, where they tarried two dayes in the Priory of the Holy Trinity.

Soon after four of them went to London, viz. R⟨ichard⟩ Ingeword, R⟨ichard⟩ Devon, Frater Henry and Frater Meliorat.

The other five went to the Hospitall of the Preists at Canterbury, where they remained till such time a place was provided for them. Soon after a little chamber was granted to them there in the house of the scholars commonly called the Schoolhouse, where with the scholars they did eat and drink and talked religiously. Afterwards Alexander, master of the Hospitall of the Preists, granted to them a certaine area or plot of ground and built them a chappell decent enough, which served them for a time. And because the Brethren would appropriate nothing to themselves, they got the said land to the commonalty of the city for the use of the said Brethren. And among divers there that respected them was Mr. Simon de Longeton archdeacon of Canterbury, Mr. Henry de Sandwick, and a certaine noble countess that was a recluse whom my authour[1] stiles 'domina inclusa de Baginton.' All which exhibited to them; especially the last, who loved and cherished them as a mother would her sons. So that now being setled, Frater Albertus (who succeeded Frater Angnell in the Provinciall Ministerie of England) appointed **⟨fol. 146 a⟩** his owne brother called Henry to read lectures there, which Henry as 'tis probable had been an auditor of Robert Grosstest at Oxford. As for the translation of these Brethren at Canterbury to another place there, I shall referr to a certaine authour[2] who hath written the antiquities of that place.

⟨The Grey Friars in London.⟩

As for the aforesaid four Brethren that went to London, they at their arrivall at that place went forthwith to the Preaching Fryers or Dominicans. By whom being kindly received they tarried with them 15 dayes and eat and lodged there as those of their owne family did. Afterwards they had an house hired for them 'in vico vulgo vocato Cornhull,' by John Trevers, where they appointed for themselves cells, but had no chantry till the summer following because they had not license then granted to them of erecting altars or celebrating divine

[1] Eccleston ut supra, coll. 3.

[2] William Somner, p. 100.

matters in their houses. The first guardian of that house was a certaine laick of Lombardie (viz. Henry de Cernise as I suppose) who was afterwards made Vicar of England while Frater Angnell went to the General Chapter beyond the seas. At length they obtaining a place in St. Nicholas parish in Faringdon-ward-within [1], remained there till their house was dissolved.

⟨The Grey Friars in Oxford and Northampton.⟩

Before the feast of Allsaints and before Angnell came to London, Ingeworth and Devon went to Oxon, of whose going and reception there I shall anon tell you.

From Oxford they went [2] to Northampton, where they were received in an Hospitall there. Afterwards they hired an house in St. Gileses parish, of which their first guardian was Frater Petrus Hispanus.

⟨The Grey Friars in Cambridge.⟩

At length after a settlement in Oxon, they went to Cambridge where the burgesses of that place receiving [3] them, assigned [4] them for their dwelling an old Synagoge joyning to the common prison, but the noise and incommoditie thereof proving a great neusance ('nocumentum') to the Brethren, the King gave them 10 marcks out of his exchecquer ('scaccarium') to purchase a plot of ground. Which being obtained, the Brethren built for themselves a verie poore chappell thereon, such ⟨**fol. 146 b**⟩ an one that a carpenter could build in a day's time. Soon after they had a guardian appointed to govern them, whose name was Frater Thomas de Hispania [5]; and at length a Schoole built for them, wherin divers worthy persons that were Masters and Bachelaurs read to them.

⟨Teachers in the Grey Friars' School in Cambridge.⟩

The number of which, from their first settlement there, to [6] little more then an 100 yeares before their dissolution having been 73, I shall from them present you but with these [7] following.

[1] See more in Stowe's Survey of London.

[2] Eccleston ut supra, coll. 2.

[3] ibidem, coll. 3.

[4] ⟨In the second sketch, *infra*, this is said to be at Canterbury.⟩

[5] ⟨'de Hispania' substituted for 'Hispanus'.⟩

[6] ⟨'to an hundred years before their dissolution or rather a little before,' on fol. 152 a.⟩

[7] ex imperfecto exemplari Thomae Eccleston in bibl. Cotton. collocatione ultima.

The first was *Frater Vincentius de Coventry*[1], who reading after the way cheifly of Robert Grossetest, obtained from his auditors great applause. Of him thus our author[2] saith[3]:—

'Intravit tunc temporis Vincentius de Coventry qui non multum post germanum suum, magistrum Henricum, ad intrandum Ordinem (cooperante gratia Jesu Christi) diligenter induxit. Intravit enim in die conversionis S. Pauli cum sanctae memoriae magistro Ada de Oxonia[4] et domino Willielmo de Eboraco solempni bacularioʼ etc.

ii. *Frater Gulielmus Pictavensis.*

iii. *Frater Eustachius de Normanvyle*, who having read and proceeded ('incipio') at Oxon, resumed his lectures ('resumpsit lecturas') at Cambridge, and returning to Oxon againe, was made chancellour thereof.

iv. *Frater John de Weston.*

vi. The sixt was *Frater Thomas de Eboraco*, who having proceeded ('incipio') in Oxon, and read in his convent there, resumed (by the appointment of the Provinciall Minister) his lectures at Cambridge.

xii. The twelfth was *Frater Adamus*[5] *de Merston*[6].

xiii. *Frater Henricus de Brisingham.*

xv. *Frater Thomas de Bongey*[7].

xxiii. *Frater Walterus de Knolle.*

xxix. *Frater Adam de Howeden*[8].

xxxi. *Frater Richard de Conyngton*, qui incepit Oxoniae et resumpsit Cantabrigiae.

⟨The Grey Friars in other towns in England.⟩

So that having setled themselves and layd the foundations of their religion and doctrine in Oxon and Cambridge, they dispersed them-

[1] ⟨Notes on fol. 152 a:—⟩ (*a*) 'Fragmentum Historiae Fratrum Minorum in Anglia, MS., collocatione ultima.' (*b*) 'Some of these also are in my Eccleston, colloc. 10.'

[2] Eccleston in perfecto exemplari ut supra, collocatione 3.

[3] ⟨This quotation is given on a slip pasted on to fol. 146 b. This slip is a fragment of a letter having on the back 'you have don with Dugdale upon Warwickshire ... desire you to send it unto me by this bearer ... am to return it again to the bookseller because I am unwilling to continue any longer in his debt. Your faithfull friend and servant, Nic. Lloyd.'⟩

[4] in altero exemplari 'Ada de Exon' scribitur.

[5] ⟨'Adam' on fol. 152 a.⟩

[6] ⟨Numbers XII, XIII, XV, XXIII, XXIX are marked by a bracket, with the note 'qui inceperunt Oxoniae.' On fol. 152 a 'qui incepit Oxoniae' is repeated after each name.⟩

[7] ⟨'Bungey' on fol. 152 a.⟩

[8] ⟨'Howdene' on fol. 152 a.⟩

selves into most of the notable cities and townes in England in a short time after. Viz., among the rest, at

Hereford;—where for their first lecturer they had[1] Frater William de Leycester from their schoole at Oxon ⟨**fol. 147 a.**⟩

Chester;—(as in one exemplar[2] of Eccleston, though in another[3] 'tis Leycester) Frater Gregorius de Bosellis from the said Oxonian schoole.

Bristow;—Frater Gilbertus de Cranford, from the said schoole.

Slopisbury;—that is (as I suppose) Shrewsbury (though Leland in his Collections[4] from a certaine exemplar of Eccleston hath it Salisbury) where the king giving them a plot of ground, a certaine burgess of that place named Richard built thereon for them a church, and one Laurence also erected other necessarie buildings and reformed and new amended the dormitory. Afterwards they were received within that towne by the burgesses thereof, where they remained till their dissolution.

To let pass other places I shall returne.

⟨Story of the arrival of the Grey Friars at Oxford.⟩

The said R⟨ichard⟩ Ingeworth therfore and R⟨ichard⟩ Devon, taking their journey from London to Oxford, did like innocent and harmless wretches wander out of their way.

At length being within 6 miles of Oxon, and not in a possibility of reaching it that day because the night drew on and the waters were high, they went[5] to a certaine grang ('grangia' or 'cella') belonging to the Benedictine monks of Abendon, seated between Baldon and Oxon in a most vast and solitary wood. Which grange, though our authour nameth not, yet without doubt 'twas Culham within a mile of Abendon,—or else Great Milton within a mile or two of Baldon, where the said monks had[6] a grange or cell neare the church there on the south side. But wheresoever the grange was, or by what name it was knowne, it matters not (Culham seeming to me, notwithstanding, to be the place, because it was then situated among woods and by rivers).

The said Fryers, 'tis said, came there in the evening, and humbly knocking at the dore, desired them for God's love to give them entertainment for that night and not to suffer them to perish either by hunger cold or ⟨**fol. 147 b**⟩ the fury of beasts in the wood. The porter who came to the dore and to whom they made their desire, looked upon them (having dirty faces, ragged vestments, and an uncouth speech) to be a couple[7] of jeasters or counterfeits. And therefore running in and telling the prior accompanied with four monks (viz., the sacrist, cellarer[8],

[1] Eccleston, coll. 10.

[2] apud Lelandum in tomo 2 Collect. p. 296.

[3] in illo quod saepius hic citatur, coll. 10.

[4] in tomo 2, p. 297, ut supra.

[5] Bartholomaeus de Pisis ut supra fol. 94 b.

[6] Leland in 2 vol. Itinerar. MS. p. 10.

[7] ⟨'company' on fol. 153 a, the narrative there adding Agnell to the party.⟩

[8] 'sacrista,' 'cellerarius.'

and two other yong men) 'who' (as he imagined) 'they were,' caused them to be brought in that they might quaff it and shew sport to them. But the Fryers, looking stedfastly and gravely upon them, said that 'they were mistaken in them; for they were not such kind of people, but the servants of God and professors of an apostolick[1] life.' Whereupon the expectation of the monks being thus frustrated, they vilely spurned at them and caused them to be thrust out of the gate.

Thus these 'poore creatures' as to the eyes of the monks, being then become destitute of lodging and sustenance and past all hopes of finding out another place at that time, were even upon the point of taking up their rest under some tree or thicket; but, as the great and mercifull God would have it, one of the yong monks before mentioned had compassion on them and said to the porter 'I desire thee for the love thow bearest to me that when the prior and monks are gone to rest that thou wouldst conduct those poore people' (meaning the Fryers) 'into the hayloft, and there I shall administer to them food.' Which being according to his desire performed, he carried to them bread and drink, and remaining some time with them, bad them at length a good night and devoutly commended himself to their prayers.

No sooner he had left them, solacing their raging stomachs with refreshment, but he retired to his rest, as the prior and his brethren had done before him. But no sooner had sleep seised on him, which was sooner then at other times, but that he had a dreadfull dreame that troubled him much. Which, because the omission thereof shall not interrupt our discourse, I shall endeavour to give you the particulars of it, notwithstanding ⟨fol. 148 a⟩ it may be thought better by some to be omitted. My author[2] for it tells me, that the said yong monk saw in his sleep Christ sitting upon his throne calling all to judgment; at length with a terrible voice he said, 'Let the patrons of this place' (meaning, of Abendon grange before mentioned) 'be called to me'; and so forth-with they were: and when they and their monks appeared, came a dispised poore man in the habit of a Minor[3] Fryer, and stood opposite to them, saying to Christ these words:—'O just judge, the blood of the Minor[3] Fryers cryeth to thee, which was the last night by those monks standing there, endangered (as much as laid in their power) to be spilt: for they (when they were in great fear of perishing by the fury of hunger and wild beasts) did deny them lodging and sustenance—those, O Lord, that have leaved all for thy sake and are come hither to win soules for which thou dying hast redeemed —have denied that which they would not to jesters.' These words being delivered, Christ, with a dreadfull voice, said to the prior, 'Of what Order art thou?' He answered that 'he was of the order of S. Benedict.' Then Christ, turning to S. Benedict, said 'is it true[4] that he speaks?' S. Benedict answered, 'Lord, he and his companions are overthrowers of my religion, for I have given charge in my rule that the abbat's table should be free for guests, and now these have denied those things that were but necessary for them.' Then Christ, upon this complaint, commanded that the prior before-mentioned should immediatly be hanged on the elm tree before the cloister: which, according to the said dreame, was executed. Afterwards the sacrist and cellerar being examined, did undergo the same death also. These things being done, Christ turned himselfe to the ⟨fol. 148 b⟩ yong monk that had compassion on the said Fryers, asking him 'of what Order he was.' Who thereupon, making a pause and considering how his brethren were handled, said at length (fearing least he should undergoe the death of the prior, sacrist, and cellarer) 'I am of the Order[5] that this poor man is.' Then Christ said to the poore man (whose name was as yet concealed) 'Francis, is it true that he saith,

[1] ⟨'apostolicall' on fol. 153 a.⟩

[2] Chronicon D. Antonini archiepiscopi edit. Lugduni 1586 in part. 3, tit. 24, p. 752, § 2.

[3] ⟨'Minorite' on fol. 153 b.⟩

[4] ⟨'truth' on fol. 153 b.⟩

[5] ⟨'the same Order' on fol. 154 a.⟩

that he is of your Order?' Francis answered, 'He is mine, O Lord; he is mine: and from henceforth I receive him as one of my Order.' At which verie time as those words were speaking, Francis embraced the yong monk so close that, being thereupon awakened from his sleep, suddenly rose up as an amazed man; and, running with his garments loose about him to the prior to tell him all the passages of his dreame, found him in his chamber almost suffocated in his sleep. To whom crying out with fear and finding no answer from him, ran to the other monks, whom also he found in the same case. Afterwards the said yong monk thought to have gone to the Fryers in the hay-loft; but they, fearing the prior should discover them, had departed thence verie early. Then, speeding to the abbat at Abendon, told him all whatsoever had hapned. Which story possessing him for a long time after with no small horror, as the aforesaid dreame did also the said yong monk, did both, (I am sure the last) with great humility and condiscention come afterwards to Oxon when the said Fryers had got a mansion there, and took upon them the habit of St. Francis, that is, the habit of the said poore Fryers.

The said Fryers, therefore, leaving Abendon grange early in the morning, took their way towards Oxon, discoursing of holy ⟨**fol. 149a**⟩ matters as they went, desiring[1] earnestly withall that 'the Mother of Mercy' would prosper their designes. And when they had set their eyes on Oxon, they prostrated themselves before God on the ground, giving him humble thanks that he had safely brought them so farr. At length one of them bid the other be of good comfort, for as God had been hitherto propitious to them, so would He not now desert them but be a guide to them to their much desired haven and settlement therein.

At length entring the gates of the city, they went directly to the house of the Dominicans or Black Fryers in the Jewry; and, between hope and dispaire knocking at their dore, were, after they had delivered their errand, most familiarly and lovingly received[2] by them, eating with them in their refectory, and sleeping with them in their dormitory as two of their number for 8 dayes space.

House or Mansion ⟨of the Grey Friars.⟩

These two Fryers therefore having refreshed their bodies, were not in the meane time unmindfull of the business about which they came, viz., to get for themselves and their Order an house wherin they might put their heads, and wherin they might with great strictness and severity exercise that rule which St. Francis appointed for them.

⟨i. House in South-West Ward.⟩

At length they hired[3] an house in St. Ebb's parish, situated between

[1] ⟨Note on fol. 154a:—⟩ anon. MS. penes I. T ⟨John Twyne?⟩

[2] Eccleston ut supra, coll. 2.

[3] ibidem, in eadem collocatione.

the church and Water Gate ('porta aquatica'), wherin they remained without a chantery ('sine cantuaria') till the summer following. Which house (if I am not mistaken) one Richard le mercer, a wealthy burgess of Oxon let ('locavit') to them, for so it is elswhere[1] expressed. In which many honest bachelaurs and noble persons ('multi probi bacularii et multi nobiles') entred and lived with them.

The comming and setling of these Fryers here and others that came soone after them being noised by degrees about the University and city, all sorts of people[2], whether clericall or laicall, flocked to them, either to satisfie their sight of them, heare them speak, or understand what kind of doctrine they brought **⟨fol. 149 b⟩** with them.

⟨Early benefactors to the Grey Friars.⟩

In the meane time these Fryers preaching to the people after the example of Hugh de Baldock, Phillip de Longeton, and William de Esseby (who were the first of this Order that preached[3] in England) did engratiat and wind themselves so much into the favour of the people, that they obtained severall peices of land joyning to this their house by the gift of severall people.

Among them that gave were these following, viz., firstly, Richard le muliner or miller who let to them an house and plot of ground near their first house; but, being minded to be a benefactor to them, gave the said house and land the year following to the commonalty of Oxon for the use of the said Brethren.

Soon after, they, beholding this habitation to be too narrow for them and those of their Order which increased dayly, Angnell being now among them, they obtained more adjoyning (viz. secondly, of Mr. Thomas Walonges one plot or area; thirdly, of Mr. Richard de Mepham, another; fourthly, of Agnis somtimes the wife of Guy, a third) and attested by an inquisition[4] (mentioned before in my discourse of the Black Fryers) that was taken by sufficient burgesses of Oxon. ⟨Explicit[5] fol. 149 b, line 20.⟩

[1] Eccleston, in collocatione 3.

[2] As the fashion of Oxon is to admire ⟨novelty⟩.

[3] ibidem, coll. 5.

[4] rotuli generalis inquisitionis comitatus et villae Oxon captae 6 et 7 Edwardi I ⟨1278⟩ in Turri London.

[5] ⟨The first sketch goes on further, fol. 149 b, line 21, to fol. 150 b; but it becomes practically identical with the second sketch, fol. 154 b, line 34, to fol. 156 a, line 6. I therefore close the first sketch here.⟩

⟨2. Grey Friars: Second[1] Sketch.⟩

⟨Incipit **fol. 151 a**⟩. Noe sooner had . . . ⟨*ut supra*, p. 342⟩ . . . I can, recite.

⟨Narrative of their arrival in England.⟩

Their first comming into England, therefore, was, according to the generallity of authors, anno 1224 (howbeit some[2] would have it to be anno 1227). And, arriving at Dovour, were there by some kindly received. Their number was then but nine[3], viz. four clerks and five laicks. The clerks names were these :—

1. *Fryer Agnell of Pisa*, a deacon, made by St. Francis (as 'tis said[4]) the first Minister of these Brethren in England, glorious for his exemplary life, and miracles performed at his grave after his death. He, while he was guardian of these Brethren at Parys, was the first that built a covent for them there: who, being then and afterwards but a deacon only, would not take the preisthood upon him, without license first obtained from a generall chapter of this Order.

After his settlement . . . ⟨*ut supra*, p. 343⟩ . . . valuerit.'

2. *Richard Ingeworth* (called by Leland[5], 'Regiosylvanus'), by birth an English man, preist, and a very good preacher: whom, for the great vertues he had, the said Agnell embraced with love and kindness. He it was, that (notwithstanding he was well stricken in years) was the first of all these Brethren

'qui Cisalpinis evangelicam paupertatem praedicavit.'

3. *Richardus Devoniensis*, an Englishman, by profession a waiting man ('Ordini acolythus').

4. *William Esseby*, an English novice, and the first guardian[6] ⟨**fol. 151 b**⟩ of the house of these Fryers in Oxford. He is by some[7] called William Eton; who tell us also that he was a preist, and that

[1] ⟨This second sketch is an earlier draft of the first sketch. It differs from it however in the part it assigns to Fryer Agnell in the establishment of the Grey Friars at Oxford. I give in full the passages which differ from the first sketch; and give references to the passages which are identical or practically identical with the first sketch.⟩

[2] Balaeus cent. 10 num. 63: Pitsaeus in appendice illustrium Angliae scriptorum num. 87.

[3] Thomas Eccleston de rebus suae sectae, viz. Fratrum de Ordine S. Francisci MS.; Lelandus in Tomo 2 Collectaneorum p. 296, etc.

[4] ⟨'but false,' followed; but the words are scored out.⟩

[5] in tomo 4 Collect., p. 196.

[6] Thomas Eccleston ut supra; Leland, tomo 2, ut supra.

[7] Balaeus cent. 10 ut supra; Pitsaeus in appendice ut supra num. 31.

he preached in Oxford, and taught in the schooles of these Fryers there, his stones having been cut out before, to the end that he might keep his vow without molestation.

With these 'tis said that one Albertus . . . ⟨*ut supra*, p. 345⟩ . . . he died at Rome.

⟨The Grey Friars in Canterbury.⟩

These I say, viz. Frater Agnell and his three companions before mentioned arriving at Dovour, went forthwith to Canterbury [where[1] the burgesses therof appointed[2] for their habitation at present an antient Synagogue joyning to the prison.]

Afterwards, viz. anno 1269 and the year following, one John Digge a great admirer of this Order

'emit[3] insulam pro illis vocatam Bynnewyth in Cantuaria, et locum portae super Stoure Street ad opus Fratrum Minorum et tempore opportuno transtulit Fratres in illam.'

After whose settlement there ⟨**fol. 152 a**⟩ Frater Albert before mentioned appointed[4] his brother called Frater Henry then attending the lectures of Robert Grossetest at Oxford, to be lecturer there.

⟨The Grey Friars in London.⟩

After they had spent some time at Canterbury, all of them, or else some only, went to London. Where, remaining some dayes with the Preaching Fryers, did at length hire an house in Cornhill and there built for themselves severall cells.

⟨The Grey Friars in Oxford.⟩

From thence 'tis said they went to Oxford, so much famed in forraigne parts for purity of learning and religion professed there. Of whose actions at that place you shall heare more anon.

⟨The Grey Friars in Cambridge.⟩

After they had spent some time there and had benefitted themselves by the lectures of Robert Grosstest performed in their schoole, they

[1] ⟨In the first sketch, *supra*, p. 347, this is said to be at Cambridge. In the present place, the words in square brackets are scored through with pencil.⟩

[2] Eccleston, ut supra; Leland, ut supra.

[3] Lelandus in tomo 3 Collect. p. 183.

[4] Eccleston ut supra.

went to Cambridge. Where being received with curtesy and a place allotted for them, had for their first guardian[1] one Frater Thomas de Hispania. Schooles also being built for them in their mansion there (by whome I know not as yet) divers worthy persons that were Masters and Bachelours read in them.

⟨Teachers in the Grey Friars' School in Cambridge.⟩

The number of which . . . ⟨*ut supra*, pp. 347, 348⟩ . . . resumpsit Cantabrigiae.'

⟨The Grey Friars in other towns in England.⟩

⟨fol. 152 b⟩. So that they having setled themselves and layd the foundations of their religion in the Universitie of Oxford and schooles of Cambridge, they dispersed themselves into most of the notable cities and townes in England. Viz., among the rest, at:—

Hereford[2]; where for their first lecturer they had Frater Willelmus de Leycester from their schoole at Oxford.

Chester; (or Leycester, as in another copie[3]), Frater Gregory de Bosellis from the said schoole.

Bristow; Frater Gilbert de Cranford, from the said schoole.

Worcester;—Frater Adam de Marisco, from the said place[4]. Afterwards he read at Oxon.

At *Salisbury* King Henry III gave[5] them a void plot of ground without the towne, upon which they had a church built for them by a burgess of that place called Richard[6]. But at the intreaty of the inhabitants (who had great love for them) they were translated to another place within the walls of the said towne, where they remained till the dissolution of their covent in the raigne of King Henry VIII.

At *Northampton* they hired[7] an house in St. Gileses parish and setled there a lecturer from Oxford.

At *Leycester*, I am not certaine whether they as yet setled there. However Frater Henry de Reresby died[8] there about the same time. Who, while he was vicar to the guardian of the Minorites of Oxford, was elected[9] Provinciall Minister of Scotland; but he dying before

[1] ibidem.
[2] Eccleston, ut supra, colloc. 10; Leland, ut supra, p. 297.
[3] colloc. 10.
[4] collocat. 3.
[5] ibidem ⟨i. e. Leland⟩, 296.
[6] ⟨'Prende or Preude' followed on fol. 152 b: but the words are scored out.⟩
[7] ibidem.
[8] ibidem, 297.
[9] Eccelston, colloc. 5 p. 18.

he could take that office upon him, John de Kechene (Ketene[1]) guardian of the Minors of London succeeded and at length was made Minister of Ireland[2].

At *Nottingham* also I am not certaine whether they were as yet setled. Frater John de Gernemuta, it seems, a man of great sanctitie, dying[3] about the same time there was buried among the Regular Canons at Selford.

So forward and zealous were these Brethren to spread themselves in England that from their first beginning to the death of William de Nottingham, the third Provinciall Minister of England, (which was about the year 1258), were setled 30 lecturers there in severall places.

⟨Story of the arrival of the Grey Friars at Oxford.⟩

But to returne. As for their comming to Oxford and settlement there, you shall heare from the pen of a Brother[4] of this Order who lived in the year 1385: which being done I shall speak of their mansion, schooles, libraries, church, and **⟨fol. 153 a⟩** other matters relating to them, worthy of memory.

Their landing therefore on English ground was according to him on the 3rd of May 1224; and, going to Canterbury, were received by the Preaching Fryers there.

From thence they (Frater Agnell being with them) came straightway towards Oxford; and being within 6 miles of the place, they, being not in a possibility of reaching it that day . . . ⟨*ut supra*, pp. 349–351⟩ . . . brought them so farr.

At length holy Agnell, arising with the help of one of his Brethren, bid them 'in the name of God be of good comfort; for as He had been hitherto propitious to them, so would He not now desert them but be a guide to them to their much desired haven and settlement therein,' &c.

At length entring the gates of the city, Agnell (as 'tis said) went forthwith to the king being then at his pallace in Beaumont, and humbly **⟨fol. 154 b⟩** presented himselfe to him, and told him his errand and withall shewed his commission from the pope for their dispersing themselves through his dominions, &c. All which the

[1] colloc. 8 p. 23,
[2] ut in colloc. 12.
[3] ibidem ⟨i. e. Leland⟩, 296.
[4] Bartholomaeus de Pisis ut supra fol. 94 b.

king liking well, gave him and his company encouragement to proceede in their designes, with something for the present of his benefaction.

Afterwards he and his companions went to the house of the Preaching or Black Fryers of Oxford which they a little before had obtained in the Jewry, as I have before told you; where being kindly received by them, were for some dayes entertained there with meat, drink, and lodging.

Their ⟨first⟩ House or Mansion ⟨in Oxford.⟩

Soone after the arrivall of the said Fryers into these parts, two of their company (viz. Rich. Ingerworde or Ingerworth, and Richard of Devon before mentioned) hired[1] an house by the king's permission in S. Ebbe's parish, situated between the church of that parish on the north, and Water Gate and the towne wall on the south.

Where being setled, all sorts of people here, whether clericall or laicall flocked to them, either to satisfie their sight of them, hear them speak, or understand what kind of doctrine they brought with them; and being well satisfied as to their honest and simple carriage and well meaning, as also with their doctrine, had gifts consisting of meats, drinks, and other necessaries continually sent and brought in unto them.

⟨Early benefactors to the Grey Friars.⟩

In the meane time these Fryers preaching to the people, after the example of Hugh de Baldocke Philipp de Longeton[2] and William de Esseby who were the first[3] of this Order that preached in England, did engratiate and wind themselves so much into the favour of the people, that they obtained severall peices of land joyning to their said house by the gift of severall people.

Among which one Thomas Walonges gave them one plot; Mr. Richard Mepham, another; Agnes somtimes the wife of Guy, a third, &c.,—attested[4] by an inquisition[5] (mentioned before in my discourse of the Black Fryers) that was taken by sufficient burgesses of Oxford, running thus:—

'item Fratres Minores tenent unam placeam quam dedit eis dominus Thomas

[1] Eccleston ut supra; Leland, ut supra, in 2 tomo Collect. p. 296.

[2] ⟨'Longeton' substituted for 'London.'⟩

[3] ibidem ⟨i. e. Leland⟩; Eccleston colloc. 5 p. 14.

[4] ⟨This second sketch from this point, fol. 154 b–169 b, appears in a Latin dress in the Hist. et Antiq., pp. 70–81.⟩

[5] rotuli generalis inquisitionis comitatus et villae Oxon, captae 6 et 7 Edwardi I ⟨1278⟩ in Turri London.

Walonges in puram et perpetuam eleemosynam; et aliam placeam ex dono magistri Richardi de Mepham; et tertiam placeam de dono Agnetis quondam uxoris Guydonis, quam dicta Agnes habuit per descensum a praedicessoribus, et reddunt ⟨fol. 155 a⟩ inde Waltero aurifabro unam libram cumini: quantum valet, nescitur,' &c.

Thus part of the said inquisition taken 1277 and the year following.

As for the said Walonges he was a person of great repute and wealth in these parts, and gave to the said Fryers other things. Mr. Mepham was (about the time of his gift) archdeacon of Oxford and afterwards deane of Lyncolne; the chronicles[1] of Osney speaking to the same effect of him, thus:—

'Eodem anno' (viz. 1272) 'circa Nativitatem Beatae Mariae ⟨8 Sept.⟩ obiit Willielmus de Lexinton, decanus Lyncoln.; cui successit Mr. Richardus de Mapham, archidiaconus Oxon, vir consilii et magnae literaturae.'

And, lastly, as for the said Agnes, she had so great respect for these religious people that she afterwards gave them most part of that ground which was afterwards called Paradise, as from divers scripts it appears.

⟨Their second house in the South Suburbs of Oxford.⟩

So that now these religious guests being loaden with the said larg gifts and others[2], thought it high time to build a fair covent, to the end that those of their Order might be there[3] received and their auditors and admirers accommodated with room.

⟨Benefactors to the second house.⟩

For this purpose, (a place being by them designed whereon it should stand, viz. [on[4] the place where muliner's house stood] without the towne wall, and about a stone's cast from their first hired house) they raised moneys from certaine wealthy people that were now about (if not happily already) to enter their Order, and from others that were their well-wishers. Which being done, there were not wanting those of considerable note, that did put their helping hand to so good a work. Among which were:—

1. Ralph de Maydeston, the great bishop of Hereford, who, according to a vision[5] (wherein Christ said to him, 'if thou wilt be saved, be

[1] Chronicon Thomae Wyke canonici de Osney MS. in bibliotheca Cotton, sub anno 1272.

[2] ⟨On fol. 149 b it is:—'loaden with gifts and other good things.'⟩

[3] ⟨'their' in MS.⟩

[4] ⟨The words in square brackets are from fol. 150 a.⟩

[5] Bartholomaeus de Pisis ut supra lib. 1 fol. 101 a.

of the Order of S. Francis') became a Minorite here, anno 1239, pope Gregory IX then dispensing with him for it.

'Egregie profecit' (saith Leland[1] of him) 'in bonis omnibus disciplinis qua "Isidis vadi" nomen academia celeberrima retinet. Amplior postea in eisdem homini fuit proventus Lutetiae Parisiorum, ubi ingenii acrioris periculum frequens in scholis exhibuit publicis. Hujus insignem eruditionem Mathei Parisii historia luculente exprimit. Reversus ille domum, fit Henrico III tandem cognitissimus a quo et Maisevetum[2] episcopus constitutus est, Sextus jam ab accepta dignitate pontificia agebatur annus; ecce arctioris vitae studium eum ab episcopatu ad Collegium Franciscanorum Oxon deduxit.'

⟨fol. 155 b⟩ 2. John Radyng, abbat of Osney, who, in the year 1241,

'cordis pusillanimitate detrusus[3], relicto Ordine magni doctoris Augustini, ad Ordinem Minorum, novitatem volens experiri, transmigravit.'

Which person—though a Brother[4] of this Order reports that he took upon him their habit at this place[5]—, yet another person[6], antienter than he, and sooner to be beleived, tells us that it was at Northampton, for his words concerning that business are these:—

'Eodem anno' (viz. 1235) 'recepit Frater Johannes, prius[7] abbas Osney, habitum Ordinis Fratrum Minorum apud Northampton ⟨Wedn., 3 Oct.⟩ feria quarta post festum S. Michaelis; et electus est Frater Johannes de Leeche in abbatem Osney et benedictus pridie nonas Novembris ⟨4 Nov.⟩.' 'Ita ille Fratribus tamen omnis perfectionis exempla reliquit':—ut Eccleston, in collocatione 3.

3. The abbat of Abendon[8], who also about the same time entred this Order, if certaine authors might be beleived[9].

4. The yong monk of Abendon before-mentioned[10] ⟨p. 351⟩.

All which I say, with others, if authours deliver truth, did relinquish all their dignities and preferments, and entring themselves into this Society, did with incomparable humility, so zealous was their devotion

[1] in 4 tomo Collect. p. 216.

[2] vel Magesetum i. e. Herefordensium.

[3] Mat. Paris sub anno 1241.

[4] Eccleston, ut supra, colloc. 3.

[5] ⟨Wood here corrects this statement, by adding 'no, he nameth no place.' On fol. 150 a the passage appears thus:—'Which abbat—though some report that he entred among these brethren at Oxon, because (as it seems) he was a benefactor to them; yet a noted author who hath more reason to know the truth than any saith that he entred among the brethern at Northampton.'⟩

[6] Thomas Wyke ut supra in chronico suo sub anno 1235.

[7] ⟨'primus' in MS.⟩

[8] ⟨See p. 351.⟩

[9] Bartholomaeus de Pisis ut supra, lib. 1, fol. 101 a; et alii.

[10] ⟨Wood here adds:—'others also entred the Order, but not here; ut in collocatione 3.' On fol. 150 a he adds 'with divers others that were eminent scholars of the Universitie.'⟩

in promoting this sect, carry[1] upon their shoulders the coule[2] and the hod, the one containing water, the other stones and mortar, for the speedier finishing this structure.

⟨Enlargement of the second house.⟩

After they had erected most part of their buildings, they proceeded to procure more ground to enlarge their site, together with such conveniences that might be necessary for them and their quietness.

At length they applyed themselves to King Henry III who had hitherto been a very good freind to them[3]; and laying open their desires to him, he granted[4] them in the first place, by his charter dated 22 December, ⟨anno⟩ 29 regni ⟨et⟩ domini 1244, that for their greater quiet and security

'possint includere vicum qui extenditur sub muro Oxon a porta quae dicitur Water Gate in parochia S. Ebbae usque ad parvum posticum ejusdem muri versus castrum, ita quod murus karnellatus similis reliquo muro ejusdem municipii fiat circa praefatam habitationem, incipiens ab occidentali latere dictae portae de Water Gate et se extendens versus austrum usque ad ripam Tamisiae et inde extendens super eandem ripam versus occidentem usque ad feodum abbatis de Becco in parochia S. Bodhoci, iterum reflectatur versus aquilonem usque quo conjungatur cum veteri muro praefati burgi juxta latus orientale praenominati postici parvi, &c.'

The king also granted them leave

'ad ⟨fol. 156 a⟩ continuandum locum novum cum veteri, quod possint prosternere de muro antiquo quantum extenditur habitatio ipsorum infra eundem, salvo tamen semper nobis' (as he saith) 'et haeredibus nostris, regibus Angliae, libero transitu per medium loci novi in quolibet adventu nostro ibidem.'

2. He the said King granted[5] to them the tenth of February following

'ut vicus qui extenditur sub muro Oxon a porta quae dicitur Water Gate in parochia S. Ebbae usque ad parvum posticum ejusdem muri versus Castrum claudatur propter majorem securitatem et quietem Fratrum Minorum juxta dictum vicum habitantium quamdiu domino loci placuerit,' &c. 'Concedimus etiam' (saith he againe) 'quod latus aquilonare capellae in praefato vico constructae et construendae supplere possit praenominati muri interruptionem quantum se extendere debet, caeteris ejusdem muri rupturis in integrum reparatis ut prius, excepto parvo posticu in dicto muro per quod possint dicti fratres ire et redire de novo loco in quo modo hospitantur ad priorem locum in quo prius hospitabantur.'

[1] Bartholomaeus de Pisis, ut supra, lib. 1, fol. 94; Antoninus, ut supra; et alii.

[2] ⟨'coule or bucket,' on fol. 150 b.⟩

[3] ⟨Fol. 150 b adds:—'(for Agnell, it seems, had so much pleased him and possest him with his devout carriage and papall authoritie that he brought with him, that whatsoever was reasonably asked was granted)'.⟩

[4] rotuli patentes 29 Henrici III ⟨1244⟩ membr. 9 in Turri London.

[5] patentes 29 Henrici III ⟨1244⟩ membr. 10.

3. He also became so great a benefactor to them that by his charter dated 22 Apr. the year following, viz. 1245, granted[1]

'ad ampliationem areae' (you shall have his owne words) 'in qua de novo hospitari coeperunt Fratres Minores Oxon insulam nostram quam emimus ab Henrico filio Henrici Simeonis[2] concedentes eis et volentes quod ipsi pontem fieri faciant ultra brachium illud Thamisii quod currit inter insulam praedictam et domos suas; et quod[3] eandem insulam ad securitatem domorum suorum et tranquillitatem religionis suae, muro vel alio modo sicut sibi viderint expedire, faciant includi.'

Thus the said King. Which isle was situated on the south side of their habitation (the rivulet called Trill Mill running between) and on the west side of the habitation of the Black Fryers; and is now[4] belonging to Sir William Moorton, Kt., Judge of the King's Bench, in right of his wife Anne[5], daughter and heir of John Smyth of Oxford, gent.

⟨Further enlargement of the second house.⟩

But these brethren it seems resting not in this larg site, brought their designes so farre that they obtained[6] of King Edward II in the third year of his raigne, anno domini 1310, the site of the Paenitentiarian Fryers without the West Gate on the left hand. For the said Fryers being prohibited and dispersed, their house came to the king; who, retaining it in his hands for some time, gave it to the said Minors.

⟨Extent of the Grey Friars' mansion.⟩

By which gift their site extended in length from the street that leadeth from Water Gate to the Preachers Bridge on the east, and the streame that commeth from the Castle Mill on the west; and **⟨fol. 156 b⟩** in breadth (set aside the said isle) from Freers Street (i. e. the street that leadeth from West Gate to St. Ebb's church) and from that (from the said gate) to the Castle Mill on the north and the said streame called Trillmill (branching from Castle Mill Streame) on the south.

Thus much concerning their mansion and extent.

⟨Schooles of the Grey Friars.⟩

I come now to speak of their schooles, with those worthies that have read and sprung thence.

[1] patentes de eodem anno, membr. 6.

[2] Simeon de Walingford et terra ejus hic, vide Notas Einsham, p. 28.

[3] ⟨'ad' in MS.⟩

[4] ⟨Marginal note added by Wood at a later date:—⟩ 'Now to Sir James Moreton, his son.'

[5] ⟨'Anne' was substituted for 'Magdalen' by Wood at a later date. It is 'Magdalen' in the Latin copy.⟩

[6] Patentes 3 Edwardi II ⟨1310⟩ membr. 33.

⟨Their first school, studies, and teachers.⟩

Their Schooles ('Scholæ'). As for the first schoole or place of auditory that these brethren had, was made[1] in their first habitation by the aforesaid Fryer Agnell; for so saith Eccleston thus—

'fecit Frater Angnellus scholam satis honestam aedificari in loco Fratrum.'

Which being fitted for use, he humbly desired Mr. *Robert Grossetesse* or Capito that he would be pleased to read there. Which office he accepting, continued there some yeares with a great concours of people continually attending him, to the great comfort of the said Agnell. And indeed to speak the truth, Grossetest being then a Doctor and the ornament of the Universitie, condescended (as 'twas thought[2]) verie low, to be subordinate to the desire[3] of Agnell who was but then a deacon and of little or noe litterature; but a stranger he was and carried authority with him for what he did, which was the reason he had so great respect from the King and Universitie.

And though he never smelt of an academy or scarse tasted of humane learning, yet he constrained these his brethren to the studying and reading of the decretalls. For 'tis reported[4] of him that on a certaine day he being willing to understand what progress his scholars made in literature, entred this schoole and hearing them disputing eagerly and making quaeries 'whether there was a God' (a hint of which they had taken from Grossetest's lectures) cried out with a loud voice 'Hei mihi! Hei mihi! Fratres! Simplices coelos penetrant, et literati disputant utrum sit Deus!' Which words being spoken after an angry way, flung himselfe on a suddaine out of the schoole, and taking it greviously, repenting withall that he had erected this schoole wherin were discussed such vain and frivoulous arguments, sent 10 marks sterling to the court of Rome to have the decretalls corrected that so his said scolars should apply themselves to the study of and search in them, by laying aside their sophismes, much admired & followed in those dayes.

The said Grossetest, the onely scholar of his age, leaving the lecture, by whose reading and assistance an inexistimable increase in preaching and disputing did accrue[5] to the Brethren; one ⟨fol.

[1] Eccleston, ut supra, colloc. 10; Leland, ut supra, p. 297; et alii.

[2] anon. MS., ut supra.

[3] ⟨'desire' substituted for 'will.'⟩

[4] Bartholomaeus de Pisis ut supra lib. 1; et alibi; D. Antoninus, ut supra, in parte 3; vide Eccleston, colloc. 11 p. 29.

[5] Fragmentum Historiae Fratrum Minorum, ut supra, collocat. 11.

157 a) *Mr. Peter* did verie accurately performe that office. But he keeping it not long, was for his great vertue and doctrine made[1] a bishop in Scotland.

To him succeeded *Mr. Roger de Wesenham*[2], archdeacon of Oxford, not of his owne accord but at the intreaty of Grossetest; in which lecture continuing for some time, was at length by the said Grosstest preferred to the deanery of Lyncolne, and by the king, bishop of Coventry and Lychfeild.

After him read *Thomas Walleus*[3] or Wallensis, canon of Lyncolne, a verie learned scholar. But he continuing not long, was preferred[4] by the said Grossetest to the archdeaconry of Lyncolne and the prebendship thereunto belonging, upon the death of one Mr. Robert, archdeacon of that place. Where remaining some yeares, was promoted to the bishoprick of St. David's, 1247, though at that time a poore preferrment for the maintenance of such a worthy clerk. I have seene an epistle[5] of Grosstest's written when he was bishop of Lyncolne to this person, to the end cheifly that he leave his reading in the schooles and take upon him the cure of soules being of greater comfort to him. Therin I find great commendations of his worth and doctrine, which, with other passages concerning him, I shall now passe by.

Omitting the names of other succeeding lecturers who read here with verie great applause, I find that by the teaching of the said persons so great benefit did accrue to the brethren, that many thereby growing up as 'twere upon a suddaine, Frater Elyas, the Generall Minister of this Order, sent[6] for from thence *Philipp Wallensis* a learned person and *Adam de Eboraco* to the end that they should goe forthwith to Lyons in France[7] to read and plant their doctrine that they had received in this schoole, there. In obedience to which command they went, where Wallensis being made publick professor, taught[8] for severall years philosophie and theologie.

From thence also (I meane this schoole) *Frater Vincent de Coventry*, who (though of middle age) was diligentlie hearing Grosstest's lectures,

[1] Eccleston, ut supra, colloc. 10; Fragmentum, ut supra, coll. 11.

[2] ibidem, viz., Eccleston, colloc. 10.

[3] ibidem, colloc. 10.

[4] in Epistolis Roberti Grosstest MS. in bibl. Bodl. epist. 44 p. 35; 18, 8, Th.

[5] eadem epistola ut supra.

[6] Eccleston, ut supra, colloc. 10; Fragmentum Historiae, ut supra, colloc. 11.

[7] ⟨In the third sketch, *infra*, it appears as 'Leyden in Holland.'⟩

[8] Balaeus, cent. 13 num. 78; Pitseus in appendice num. 66.

was sent[1] for by Frater Albertus, the Generall Minister, to be lecturer in the covent at London. Which place he holding a little while, receeded to Cambridge as I have before (p. 348) told you.

Thence also was *Frater Henry*, brother to the said Frater Albert, sent[2] for; and by him appointed to be reader at Canterbury.

(Their later schools.)

But at what time Wesenham or Thomas Wallensis read, this their little schoole was translated to others within the new mansion of these Fryers, distinguished by the names of 'Theologicall' and 'Philosophicall.' The former were in the church at the lower end, where the Vespers of these brethren that proceeded were somtimes (**fol. 157 b**) solemnized. The other were in their cloister, wherein some of these following read when they proceeded 'Masters,' and some read as 'Bachelours,' though Leland in the lives of some of them thinks that they read when they proceeded 'Doctors of Divinity.'

(Succession of teachers in the School of the Grey Friars.)

1. *Adam de Marisco*[3], an individuall of Robert Grosstest. How long he read here I know not. It plainly appeares in an epistle[4] of the said Grosstest when he was archdeacon of Leycester, written to Frater Agnell the Minister of the Fryers Minor and covent of Oxford, how much he lamenteth for the departure of the said Adam from Oxford, and particularly from the colledge of the said Fryers which Grostest stileth 'Agnell's holy colledge.' Some yeares after, he proceeded Doctor here, in whose Vespers Grosstest was[5] the Chair-Doctor; and in the conclusion of them speaking a speech[6] (which began thus '*exemplum esto fidelium in verbo*, &c.') exhorted the inceptor after a fatherly way and commended him according to the manner before the auditory. He became then so profound in and famous for literature that he was commonly among the scholars called '*Doctor illustratus*,' and by one accounted the first of this Order in Oxford that was a writer, as Alexander Hales before had been reputed[7] the first Doctor therof at Parys. Much more might be said of this worthy

[1] Eccleston et Fragmentum Historiae, ut supra.

[2] ibidem.

[3] ibidem, colloc. 10.

[4] in epistolis Roberti Grossetest, ut supra, epistola 2.

[5] Thomas Gascoigne in Lexico Theologico, part. I p. 663 MS.

[6] MS. quondam in bibliotheca horum Minorum apud Oxon.

[7] Gulielmus Wydford adversus Trialogum Wiclefi, fol. 97.

Fryer from Nicholas Trivet, a brother of the Dominican Order; but, passing by my observations of him from thence, I shall goe forward. Roger Bacon (it seems), a great critick of his time concerning the writings of such that were before and in his age accounted by the generallity famous, speaketh but slightly of him and his workes. ⟨fol. 158 a.⟩

2. *Frater Ralph de Coleburg*[1], who laudably ruling at Parys in Arts, his doctrine was by the students there much admired. Afterwards having time to rule in Divinity, entred Oxford according to the command of the Generall Minister, and there (viz., at this place) he executed his regency with great credit to him and his Order and satisfaction to all.

3. *Frater Eustachius Normanvill*; who before he entred this Order was, as my author[2] saith, 'multum nobilis et dives.' Afterwards he became Master of Arts, Master or Doctor of Decrees, and at length Chancellour of the Universitie.

'Tertius praelector' (saith Leland[3]) 'fuit Eustachius Normanovillanus, qui ante acceptam Franciscanae sectae vestem, liberales scientias coluerat, ac summum gradum inter pontificiae legis[4] professores conscenderat; cui etiam accessit et archigrammatei inter Isiacos dignitas.'

4. *Frater Thomas de Eboraco*[5], who after he had proceeded and read here, read at Cambridge. He became a learned writer of his time, but most of his things, as 'tis thought, are perished. In his old age he receeded to the place of his birth, viz. York; and there spending some time in the house of his Order, died about the year 1260. [One[6] matter concerning this worthy person I cannot in silence let passe, and that is this, viz. that when he was about to proceede Master or Doctor of Divinity in this Universitie, which was about the year 1250, Frater Peter de Maners being then Doctor of the Chaire in his incaeption, a statute was then (or about to be) made that noe person should proceed in Divinity unless he had ruled in Arts. Which being like to prove an hindrance to the said Frater Thomas, Frater Adamus de Marisco wrote to Frater William de Notyngham, the Provinciall Minister, about it. In whose letter[7] or epistle, finding

[1] Fragmentum Historiae Fratrum Minorum ut supra, collocat. 10; Eccleston, coll. 10.

[2] idem ⟨fragmentum⟩, ut supra, coll. 10.

[3] in tomo 4 Collect. p. 236.

[4] ⟨'leges' in MS.⟩

[5] Fragmentum, ut supra, coll. 11; Eccleston, ut supra.

[6] ⟨The passage in square brackets is on a slip pasted on to fol. 158 a.⟩

[7] inter epistolas Adami de Marisco MS.

great praises given to the said Frater Thomas, you shall have part of it—

'Actum est' (saith Frater Adam) 'vicissim per 7 dies ante confectionem praesentium apud Cancellarium et Magistros Universitatis Oxon ut, de benedicto eorum assensu, charissimus Frater Thomas de Eboraco, (sit benedictio divino nomini) propter eminentiam moris ingenii literaturae et experientiae apud magnos et multos commendabilis, cathedram ordinarie regendi in sacris scripturis ascenderet. Extitit autem obtinendi difficultas, objicientibus eidem aliquibus quod nequaquam in liberalibus rexit cathedraliter. Anceps expectabatur eventus super hoc in profectione portitoris praesentium, &c.'

What the event of this matter was, appears in another epistle to the said Frater William de Notyngham, viz. that, upon the petition of the said Frater Thomas, the Chancellour Masters and some Bachelaurs meet who choosing from themselves 'septem compromissarios' ordaned

'quod sicut petitum est hac vice Frater Thomas inciperet non obstante impedimento objecto eidem scilicet quod in artibus non rexerit, &c.'

5. *Frater Ricardus Rufus*[1],

'Corinianus,' ut Lelandus[2] dicit, 'non modo Isidis in vado sed et in insula quoque Parisiorum[3] tanta cum felicitate melioribus invigilavit artibus, ut late ejus orbi fama innotesceret. Notius est hunc profectum fuisse in Franciam una cum Haymone de Faversham, viro undequaque laudatissimo quam ut in praesentia insinuatione indigeat ulla. Juvat tamen hic Thomae Franciscani[4] verba in medium adferre, non quod eloquentiam[5] sed fidem potius spirent. Ricardus Rufus, Cornubiensis (dicit ille) qui eo tempore, quo Frater Helyas religionem turbavit, Parisiis ingressus est, ubi postea cursorie legit sententias, et "amirabilis philosophus" judicatus est.'

This Ricardus Rufus is the same with Ricardus Ruys remembred by Pitseus in his appendix[6] to his book of the writers of England, & flourished anno 1270. ⟨**fol. 158 b**⟩

6. *Frater Johannes Wallensis*[7], or Guallensis,

'philosophiam et theologiam magna cum laude in hac schola Franciscanorum professus est[8]. Relicta tandem illa, Parisiorum Academiam petiit, ubi tantam curam, diligentiam, operam eruditis studiis adhibuit, ut tandem apud illos doctrinae excellentis nomine ter maximus haberetur. Quoque major fides his nostris verbis

[1] ibidem, in Eccleston.

[2] in tomo 4, p. 213.

[3] 'tam Oxon quam Parisiis fama clarissimus,' ut Ecclestonus in 3 coll. dicit.

[4] i. e. Thomas Eccleston ut supra, colloc. 10. ⟨At the foot of the page is a note scored out:—'Thomas Eccleston, in colloc. 3, saith thus:—"Post hunc" (viz. Johannem Radyng, abbatem Osney) "intravit Magister Ricardus Rufus tam Oxon quam Paris fama clarissimus" in margine'—as in note supra.⟩

[5] ⟨'eloquentia' in MS.⟩

[6] cent. 3 num. 92.

[7] Fragmentum, ut supra.

[8] Leland, ut supra, p. 232.

accedat, mentiar[1] nisi Trithemius scribat hunc a Parisiis "arborem vitae" fuisse appellatum. Ea enim erat (ut tum ferebant tempora) facundia, ea ingenii promptitudine, acrimonia, felicitate etiam, ut de quacunque re non dicam ornate, eloquenter, splendide, sed acute, graviter, docte potuerit disserere[2]. Quae virtutes si pleno copiae cornu adsint, non video quin inter eloquentiae flores quamvis ad miraculum varios, suum, et merito quidem vel hac nostra aetate, locum habeant. Quid si in nostrum incidisset[3] Guallensis saeculum? nam multum refert, ut inquit Plinius, in quae tempora ingenia incidant. Certe qui Parisiis, apud quos literas profitebatur, maximus fuit, nobis, quantum ad linguarum puritatem pertinet auream plane aetatem habentibus, major esset. Sed ne videar nimium munus ornare tantum jam judicabo quos libros scripsit.' Hactenus Lelandus.

He wrot above 20 volumes containing verie elaborate matter of theologie and philosophie, as by divers authors is attested. He flourished anno 1260 and at length died and was buried at Parys among his Brethren.

7. *Frater Thomas Dochingus*[4], vulgo Docking,

'Franciscanam juvenis secutus est[5] institutionem, idque in Isidis vado, ubi longo temporis usu tam multa feliciter didicit ut, cessante Johanni Guallensi homine sui Ordinis impense literato, theologiam publice profiteretur. Clarum mehercule fuit talem habuisse in lectione ducem; multo tamen clarius suum ita secutum fuisse ducem, ut si eum non superaverit eruditione[6], saltem ⟨a⟩equaverit. Si autem quisquam sit, qui velit hoc ⟨**fol. 159 a**⟩ dictum exquisitius trutinare meum, is (inquam) ad ejus libros recta se conferat, inventurus meam in hac parte fidem haud dubiam.'

Thomas Gascoigne in his Theologicall Dictionary[7], in verbo 'episcopus,' hath this passage of this worthy Doctor:

'*usque quo ero apud vos*, Lucae 9° capitulo. "Apud Judaeos erat Christus per corporalem praesentiam, per miraculorum efficientiam, per necessariorum prudentiam, per infirmitatis sustinentiam, per imperitiae instructionem. Omnibus his modis debet praelatus esse cum subditis." Haec Magister Thomas, quidem communiter vocatus Dockyng super Lucam; et est optimus Doctor inter modernos Doctores quoniam beato Jeronymo non novi[8] aliquem expositorem aequiparandum.' Haec ille; in quo, authorem istum Thomam Dockyng Oxoniensem, Lyncolniensi suo, videlicet Grosstest, (quod mirum) praeferre plane videtur. Tamen idem alibi in eodem Dictionario[9] agnoscit Hugonem de Vienna secundum Jeronymum optimum fuisse interpretem: et rursus alibi[10] de eodem Dochingo sic se habet:—'Thomas Dockinge, Doctor Theologiae, Ordinis Minorum in opere egregio super Job.'

8. *Frater Henricus Brisingham*

'celeberrimi nominis Franciscanus' (ut Lelandus[11] habet) 'Isiacos chorum erudi-

[1] ⟨'metiar' in MS.⟩
[2] ⟨'discerere' in MS.⟩
[3] ⟨'incidesset' in MS.⟩
[4] Fragmentum, ut supra.
[5] Leland, ut supra, p. 236.
[6] ⟨'eruditionem' in MS.⟩
[7] MS. in prima parte p. 415.
[8] ⟨From the printed copy, we infer that some words are left out which materially affect the sense:—'quoniam ⟨in⟩ beato Jeronymo ⟨versatissimus, quocum⟩ non novi,' etc.⟩
[9] p. 547.
[10] p. 644.
[11] in tomo 4 p. 238.

tissimum Isiacus et ipse coluit. Saeculum vero in quod incidit non erat infelix, nisi quod infinita elenchorum vis aliquanto importunius se in scholas ingessisset. Franciscani primas in sacrarum literarum interpretatione cathedras sibi dari poscebant. Et erant certe dignissimi illa majestate.' 'Praelegebat id temporis in schola Franciscana' (ut idem author habet) 'Thomas Dochingus philosophus suorum opinione atque theologus accurate doctus. Sed arcus intensus aliquando remittendus; sic et assiduus Dochingi in praelegendo labor quiete reficiendus. Adfuit Henricus et vices ejus multa industria, diligentia quoque, et alacritate plane expeditissima supplevit. Isiaci non inerudito applaudebant Doctori, tum praeterea ut ejus merito assurgebant autoritati, quae una cum praelectione theologica quam ille numero inter suos octavus exegit, in scholis insigniter aucta est Franciscanis.'

Among severall things that he wrote was one intituled[1] 'Summa de Sacramentis,' which he wrote, 1261,—being then lecturer here. ⟨**fol. 159 b**⟩

9. *Frater Gulielmus Heddelegus*[2], *vulgo Hedley*, an excellent theologist and philosopher,

'quem[3] Edoardus Longus in Assyriam profecturus concionatorem delegerat.'

10. *Frater Thomas de Bongeia*[4] *vulgo Bongey*

'apud Icenos ortus[5] propter ripas Avonae in emporiolo sui nominis quod tunc Bigotianae ditionis erat, maturis studuit Franciscanus annis in Isidis vado et usque adeo strenue philosophiae ac theologiae incubuit, ut ab opere gloriam vel aeternam sibi comparaverit. Crediderim et Lutetiae de more illustrium Anglorum eum aliquando scholas frequentasse publicas, cura quidem magna nec successu minore.' 'Cedebat[6] occupatissimus sed doctissimus Heddelegus muneri interpretationis sacrae scripturae, non alia tamen ratione ulla, quam ut expeditum et in eadem parte exercitatum pulchre commode substitueret. Erat ille quidem inter praelectores Collegii Franciscani tum propter vadum Isidis celeberrimi, a primo nonus. Loco vero suo statuit Bongeium imprimis doctum, cujus (praeter caetera) tanta in mathesi, et tam recondita, cognitio fuit, ut, praestans arte multa ingenioque longe acerrimo majora quam simplex tenuiter literatorum turba recte expendere vel intelligere facile potuerit, crederentur cacademonum facta consilio et infami studio. Adducor ut credam eum in ejusmodi naturalium rerum experientia usum fuisse adprobato Baconis judicio, qui eam magiae[7] partem libris accurate scriptis posteritati consecravit. De dignitate magistratus quo inter suos functus est, satis constat. Erat enim Franciscanorum Angliam incolentium (ut consueto utar vocabulo) "Minister." Catalogus illustrium Franciscanorum magnifice meminit libri a Bungeio in Sententiarum lucem scripti.'

He afterwards read at Cambridge and in his old age retiring to Northampton died and was buried[8] there among the brethren. ⟨**fol. 160 a**⟩.

[1] MS. inter codd. Laud. B. 20.
[2] Fragmentum, ut supra.
[3] idem Lelandus, p. 238.
[4] Fragmentum ut supra.
[5] idem Lelandus, in tomo 4 p. 229.
[6] ibidem.
[7] Magia naturalis 'necromantiae' nomine notata, et quod quidam Robertus Anglicus scripsit de magia praestigiosa in quod opus incidit Cornelius Agrippa, Lelandus in vita Rogeri Anglici in tomo 4 p. 233 agnoscit; de quo silet Balaeus sed forte ille fuit Robertus perscrutator.
[8] Registrum Fratrum Minorum London fol. 68.

11. *Frater Johannes de Peccam*[1].

De quo sic se habet Lelandus[2]:—'Joannes Pechamus, Franciscanae sectae studiosus imitator, videns, id quod frequentiuscule accidere solet, paucos in sua patria illustres esse etiam si merita accedunt, multos vere foris cum per literas, tum per alias[3] virtutes plurimos clarissimos fuisse, fausto sydere Lutetiam Parrisiorum petiit. Ibi tam diu studiis quae in Anglia recte inchoaverat insistebat, donec a doctis et haberetur et esset magnus philosophus juxta ac theologus, &c. Post haec, unde abiit rediit,—id est, ad suos Anglos; et in Isidis vado publice praelegebat (proximus a Bungeio excellentis famae viro) non sine totius achademiae cum applausu, tum etiam admiratione. Hanc ejus virtutem Franciscani omnes libenter agnoscebant, et facto conventu collegiis suis quotquot in Anglia erant, illum "gubernatorem" statuerunt. Non longum tamen apud suos mansit, quin accersitus Parrisios reviseret. Deinde fama advocante Romam principem rerum urbem adiit, ubi "lector" (ut vocant) "Palatinus" constitutus est. Circiter haec tempora Robertus Chilvuarbius[4] archiepiscopus Cantiorum a Gregorio pontifice Romano factus est cardinalis et episcopus Portuensis. Quare Romanus Pechami virtutes novis honoribus illustrare volens, authoritate sua sed violenta, illum Cantiis archiepiscopum designavit. Haec fere omnia, sed non tam dilucide, Nicolaus Trivetus in "Edoardo" cognomine "Longo" scripsit, &c.'

Thus Leland. Much more might be said of this worthy person, (who, as 'tis said[5], 'pro defendendis fidei ecclesiaeque dogmatibus, Parisiis cum bestiis depugnavit,') but being now not thought fit, I shall only leave with you what two or three authors saith of him. The first is William Wideford, a brother of this Order[6], who in his answers against Mr. John Wicliffe saith thus of him:—

'Frater Minor factus archiepiscopus Cantuariensis: sicut olim Frater Johannes Pecham qui fuit ordinatus episcopus antequam hoc ipse scivit vel cogitavit, remansit in substantiali voto paupertatis per eum prius facto: ipse namque non fuit dominus civilis bonorum ad episcopatum illum pertinentium, sed ipse fuit dispensator istorum sicut Apostoli dispensatores fuerunt bonorum ad pedes suos positorum.'

The next is another brother of this Order named Bartholomeus de Pisis[7]; but the words that he speaketh of him being rather frivoulous or ridiculous then true (as indeed many things therin are), I shall give you the words of the Provinciall Catalogue[8] of him which are these:—

'Frater Johannes Pecham Doctor Parisius, et resumpsit Oxoniae' (id est, lecturas ibidem), 'lector curiae, et post archiepiscopus Cantuariensis; jacet inter monachos.'

[1] Fragmentum, ut supra.
[2] in tomo 4, ut supra, p. 232.
[3] ⟨'alios ... plurimas' in MS.⟩
[4] ⟨i. e. Kilwarby.⟩
[5] in Historia Seraphicae Religionis per Rodolphum Tossinianensem, lib. 1.
[6] Wideford in suis responsionibus contra Wicliff et Lollardos in quaestione 64, MS.
[7] in libro Conformitatum beati Francisci, ut supra, lib. 1 fol. 154 a.
[8] in registro Fratrum Minorum London fol. 68; sic etiam Eccleston apud Lelandum in tomo 2 p. 297.

To conclude, he having spent his yonger years in this house or colledge, and there took upon him their habit was not unmindfull of these brethren when he was archbishop; for he was not only bountifull to them, but ready to prefer them to and supply them with places, especially to the cures of certaine churches in Oxford. I have seen a letter[1] of his written to the prior and canons of St. Frideswyde's, 1291, desiring them that they would bestow the next presentation to the church of S. Peter's in the Ballive[2] in Oxford on one of the Minorites there; which they did. And the reason for this his request, was

'quia nos' (saith he) 'in domo Fratrum Minorum Oxon superioris naturae quae naturans communiter appellatur hausimus naturali pondere potiorem, &c.'

⟨fol. 160 b⟩ 12. *Frater Henricus de Appletrey*[3].

[13. *Frater*[4] *Robertus de Cruce*[5],

'chordigerae sectae fraterculus, celebris[6] suo saeculo non modo eruditionis, sed et religionis quoque titulo; nec caruit virtus ejus praemio plane honorifico. Fit "promagister" in Anglia sui Ordinis: quod semel injunctum ei munus tanta pertractavit cum dexteritate, ut laudem (quod raro accidit) sine ulla invidia magnam facile acquireret. Neque moriens famam[7] sui nominis tenuem aut obscuram doctae reliquit posteritati. Scripsit enim aliquot libros conspicuum animi erga sacras literas optime adfecti judicium: quorum unus commentarios in naturalem Aristotelis philosophiam, alter in sententias Longobardi continebat, teste illustrium Franciscanorum Catalogo.' Hactenus Lelandus.

He was Doctor of Divinity of this Universitie; the 13 reader in this house. He died and was buried[8] among his brethren at Bridgwatter in Somersetshire.]

14. *Frater Radulphus de Toftis*[9].

15. *Frater Alanus de Rodano*[10].

16. *Frater Rogerus de Merston*[11]. He was afterwards Doctor of Divinity of this Universitie, and Provinciall Minister. He died and was buried[12] at Norwich in the covent of his Order there.

17. *Frater Alanus de Wakerfeild*[13].

18. *Frater Nicholaus de Occam* (my author[14] calls him A. de Occam), a learned person of his time and author of divers books.

[1] in registro Peccam, fol. 140.
[2] 'in Ballivo.'
[3] Fragmentum, ut supra.
[4] ⟨The passage in square brackets is on a slip pasted on to fol. 160 b, and apparently superseding a shorter, erased, note in the text.⟩
[5] ibidem.
[6] Leland, ut supra, p. 242.
[7] ⟨'fama' in MS.⟩
[8] registrum Fratrum Minorum, ut supra.
[9] Fragmentum, ut supra.
[10] ibidem.
[11] ibidem.
[12] registrum Fratrum, ut supra.
[13] Fragmentum, ut supra.
[14] Author Fragmenti, ut supra.

'Franciscanorum' (ait Balaeus[1]) 'non modicus Doctor, immo prae aliis multis amatus, decimus octavus Oxonii apud eos in coenobio praelector publicus, tempestive (inquit Lelandus) suo nunc loco accedit. Claruit anno 1320 sub Edwardo II.'

19. *Frater Walterus de Knolle*[2]. He afterwards read at Cambridge ⟨see p. 348.⟩

20. *Frater W. de Hertipoll*[3]. Whether his Christian name was Walter or William I know not. Our author mistaking sometimes in the names of these readers, 'tis not unlikely but that he is the same with Hugh Hertipoll who was a Doctor of this Universitie, and travelling afterwards into Italy died and was buried[4] among the Brethren at Assisium. See more of him in Balliol College in libro 2 ⟨i.e. Hist. et Antiq. Oxon., vol. II p. 69.⟩

⟨fol. 161 a⟩ 21. *Frater J. de Persora, vulgo Pershore*[5].

22. *Frater Johannes de Berewyco*[6] (vel Beruicanus, ut Lelandus[7] habet)

'synchronius fuit Fratris Nicholai Ochami et vestigiis studiose inhaerebat, eo quo Isis fluvius famosissimus loco Vadum patitur. Collaudat eruditorum Index Franciscanorum ejus in Longobardum elucubrationes. Scripsit insuper libellum de formis.' Jacet sepultus[8] apud Stanford in comitatu Lyncolniensi.

23. *Frater Thomas de Barnabye*[9].

24. *Frater Adam de Lyncolne*[10], postea Doctor Theologiae Oxon et Minister Provincialis. Fecit[11] plura mirabilia in vita, et jacet sepultus apud Lyncolniam.

25. *Frater Gulielmus de Geynsborough*,

'liberalibus artibus ex communi Aristotele competenter instructus, ad palaestricae Theologiae (inquit Balaeus[12]) studia se convertit, caepitque statim eloquiis sanctorum sanctissimi papae inhaerere. Erat hic in schola Franciscana vicesimus quintus suae sectae praelector, ac Romae tandem Sacri Palatii lector, ut Thomas Ecclestonus habet.'

What I have more to adde is this from the Catalogue[13] of Provincialls, videlicet,

'Frater Gulielmus Geynsborough, Doctor Oxon, lector Curiae et post episcopus Wygorniensis. Jacet apud Belvacum.'

[1] in cent. 5 num. 17.
[2] Fragmentum, ut supra.
[3] ibidem.
[4] registrum Fratrum, ut supra.
[5] Fragmentum, ut supra.
[6] ibidem.
[7] in tomo 4 p. 242.
[8] registrum Fratrum Minorum, ut supra, fol. 68.
[9] Fragmentum, ut supra.
[10] ibidem.
[11] registrum, ut supra.
[12] cent. 4 num. 91.
[13] in registro, ut supra.

⟨**fol. 161 b**⟩ 26. *Frater Johannes Bassel*[1].

27. *Frater Thomas Rondel*[2]. He layes buried among the Minorites at London.

28. *Frater Adamus de Howden*[3]. He read afterwards at Cambridge ⟨see p. 348.⟩

29. *Frater Philippus de Briddilton*[4].

30. *Frater Petrus de Baldeswell*[5].

31. *Frater Johannes de Horley*[6].

32. *Frater Martinus de Alnewick*[7] (Leland[8] calls him 'Alaunovicanus'),

'Francisci notissimi imitator fuit. Scripsit, de more omnibus ejus saeculi theologis receptissimo, commentarios in Longobardum.'

33. *Frater Albertus de Beverlaco*[9].

34. *Frater Richardus Connyngton*[10] (Lelando[11], 'Covendunus')

'chordiger, Isidis in vado doctissimorum usus est consuetudine. Tales etenim illud genuit saeculum Fratres, quales si posteritas vidisset, amasset, celebrasset, suspexisset. Sed rerum omnium est mutatio. Constat hujus tantam apud suos tum doctrinae tum continentiae titulo existimationem fuisse ut "Ministri" praeficetur muneri.'

He afterwards read at Cambridge ⟨supra, p. 348⟩ (at which place he lyes buried among his Brethren) and at length became Provinciall Minister[12].

35. *Frater Thomas de Pontefracto*[13].

36. *Frater Petrus de Sutton*[14]; jacet sepultus apud Stanford.

37. *Frater Ranulphus de Lockesley*[15], de quo sic Lelandus[16]:—

'Rodulphus Loccheslegus inter Franciscanos, qui Isidis vadum celebris erat cum philosophiae tum theologiae calculo; tantorum igitur in studiis laborum praemia accepit dignissima, relatus, videlicet, in classem theologorum supremam. Tum ille, ut novae dignitati belle responderet[17], Longobardi (praescripta consuetudine) libros commentariis donavit, &c.'

Jacet sepultus[18] inter Minores Wigorniae.

38. *Frater Willelmus de Shirebourne*[19]. ⟨**fol. 162 a**⟩

[1] Fragmentum, ut supra.
[2] ibidem.
[3] ibidem.
[4] ibidem.
[5] ibidem.
[6] ibidem.
[7] ibidem.
[8] tom. 4 p. 244.
[9] Fragmentum, ut supra.
[10] ibidem.
[11] in tomo 4 p. 246.
[12] registrum Fratrum Minorum, ut supra, fol. 68.
[13] Fragmentum, ut supra.
[14] ibidem.
[15] ibidem.
[16] in tomo 4 p. 222.
[17] ⟨'respondere' in MS.⟩
[18] Fragmentum, ut supra.
[19] ibidem.

39. *Frater Gulielmus de Notyngham*[1] occurres the 39 reader. Afterwards he succeeded Dr. Richard Conyngton in the office of Provinciall Minister, the catalogue[2] of which saith thus of him:—

'Frater Willielmus Notyngham, Doctor Oxon, qui fecit solempnem postillam super unum ex quatuor; jacet ⟨sepultus⟩ Leycestriae. Obiit enim anno 1336.'

There was another William Notingham that was the third Provinciall Minister (as you may see in my appendix) of whome Eccleston saith thus[3]:—

'Floruit Gulielmus de Notyngham Oxon tempore Johannis de Parma octavi Ministri Generalis, cui successit Bonaventura, magnus ille theologus. Frater Gulielmus de Notyngham et Frater Petrus de Tewkesbury ostenderunt domino papae Innocentio IV quae suus statuerat praedicessor—Frater Haymo per unum annum ministravit in Anglia, et postea in "Generalem" electus est,—successit autem ei vicarius suus Frater Gulielmus de Notyngham. Frater Augustinus, Gulielmi de Notyngham germanus, Innocentio IV^to familiaris, fit postea episcopus Laodicensis. Igitur postquam circiter quatuordecem annos idem Gulielmus provinciam Angliae rexisset in capitulo Metensi absolutus est, pauloque post Januae' (id est, Genuae) 'ex peste obiit[4].'

Thus Eccleston. The catalogue also of Provincialls tells us that he was 'vir sanctissimus,' that also he died at Janua and was buried at Mars . . .

What I have more to say is that these two Notynghams having been eminent writers of their times (especially the senior) are by Balaeus and Pitseus made but one person, as may be plainly seen from that which is here delivered. As for Leland, that which he saith[5], is of the senior only, which he takes from the said words of Eccleston before repeated, but when he recites the titles of the books he wrote, doth as it seemes mix with them the titles of Notingham junior.

40. *Frater Johannes de Wylton*[6].

41. *Frater Johannes de Crombe*[7]. Jacet sepultus apud Oxon.

42. *Frater Gulielmus de Alnewyke*[8], de quo Lelandus sic:—

'Gulielmus Alaunovicus, secta Franciscanus, a literarum apud Isiacos enituit dignitate. Illi, videntes maturo quodam judicio hominem in sacris studiis pulcherrime processisse, insignia theologi suprema omnibus suffragiis ei con-

[1] ibidem.

[2] in regestro ⟨Fratrum Minorum⟩ ut supra, fol. 68.

[3] vide etiam in 2 tomo Lelandi p. 298.

[4] circa annum (ni fallor) 1258.

[5] in tomo 4 p. 221. ⟨On a cancelled part of the next page Wood gives a long quotation from Leland, l. c., 'Gulielmus Notingamus propter Isidis vadum .... utilitati rite consecraverat,' adding 'Thus Leland: but of some things here mentioned by him I doubt.' The whole quotation is scored through in pencil.⟩

[6] Fragmentum, ut supra.

[7] ibidem.

[8] ibidem.

tribuerunt.' Haec ille. Postea apud montem Bononiae Neapoli legit, et demum fit (ut dicitur) episcopus Terrae de labore. Obiit Avinioniae anno 1332 ⟨fol. 162b.⟩

43. *Frater Gulielmus de Herberd*[1].

'Franciscanae institutionis philosophus,' ut Lelandus[2] dicit, 'idemque theologus, inter Isiacos floruit usque adeo ut praelegendo, concionando, famam insignem late sibi comparaverit, quam ut et ampliorem faceret, scripsit de more scholastico quodlibeta, commentarios quoque in Deuteronomion et Apocalypsin. Obiit Herefordiae 1333.'

44. *Frater Thomas de Sancto Dunstano*[3].

45. *Frater Johannes de Radingia*[4]. Jacet sepultus Avinionae.

46. *Frater Johannes de Jornton*[5] vel Yornton.

47. *Frater Richardus de Drayton*[6]; jacet Salopiae.

48. *Frater Robertus de Leycestria*[7]. De quo Lelandus[8] sic se habet:—

'Robertus Legrocastrensis splendidam ex literis gloriam sibi comparuit, quo titulo in Franciscanos totus eluxit, &c. Colligo hunc fuisse Gulielmi Herberdi syncronium, instructus serie Catalogi de scriptoribus Franciscanis eruditis.'

Thus he. Bale and Pitseus allot the time of his death to be anno 1348; but I suppose 'twas sooner, for his compotus[9] (dedicated to Richard Swinefeld, bishop of Hereford) was by him composed 1294 as in the 7 cap. thereof is by him shewed.

49. *Frater Gualterus de Foxisley*[10].

50. *Frater Henricus Cruche*[11].

51. *Frater Johannes de Ratforde*[12].

52. *Frater Johannes de Preston*[13].

53. *Frater Gualterus de Certhanton*[14] vel Certanton.

54. *Frater Johannes de Ridevaus*[15]: de quo haec (ni fallor) Lelandus[16] habet;—

'Johannes Redovallensis, in sodolatio Franciscanorum, humanioribus juxta ac divinis literis se totum vel lubentissime obtulit. Tanta non potuit suo carere alacritas successu. Nam hominem gloriae fugientissimum fama percelebravit. Huic necesse habuit libros scriptitare, quibus tanquam luculentissimis indicibus specimen non protritae cognitionis palam faceret. Concinnavit igitur elaboratos de 12 libris[17] Augustini de civitate dei, &c.'

[1] ibidem.
[2] in tomo 4, ut supra, p. 230.
[3] Fragmentum, ut supra.
[4] ibidem.
[5] ibidem.
[6] ibidem.
[7] ibidem.
[8] in tomo 4 p. 230.
[9] MS.
[10] Fragmentum, ut supra.
[11] ibidem.
[12] ibidem.
[13] ibidem.
[14] ibidem.
[15] ibidem.
[16] in tomo 4, ut supra, p. 226.
[17] ⟨'libros' in MS.⟩

55. *Frater Laurentius Briton*[1].

56. *Frater Johannes de Rudinton*[2], a verie learned man of his time, as some of his works which I have seen testifie. Of him the Catalogue of Provinciall Ministers[3] saith thus,

'Frater Johannes Rodyngton, Doctor Oxon, vir sanctissimus, jacet Bedfordiae.'

⟨fol. 163 a⟩ 57. *Frater Johannes de Howden*[4].

58. *Frater Thomas Stanchaw*[5]. De quo iterum Lelandus[6];—

'Thomas Stanshaw inter eruditos Franciscanos qui Isidis incolebant vadum educatus, evasit tandem eo loci in philosophicarum et divinarum rerum cognitione sublimi quidem illa, ut et ipse eruditus cum diceretur tum haberetur. Postremo ut studiorum fructum[7] suorum communem faceret; unde et liber enatus titulo[8] "cursus moralis," alterque "in Lucam" (videlicet) "collectanea." Sic Lelandus verbatim.'

59. *Frater Edmundus de Grafton*[9].

60. *Frater Stephanus Sorel*[10].

61. *Frater Adamus Wodham*[11], (alii 'Godham'); de quo etiam Lelandus[12], sic;—

'Adamus Odohamus, Franciscanus, philosophiae et theologiae professor celebris inter Isiacos, famam ex libris editis illustrem sibi comparuit. Obiit 1358.'

62. *Frater Robertus de Redeclive*[13].

63. *Frater Thomas Ratford*[14].

64. *Frater Johannes Went*[15] vel Guent; de quo etiam Lelandus[16], sic:—

'Johannes Ventanus, Cambriae alumnus, celeberrimas Franciscanorum scholas in Isidis vado sitas tanto animi ardore coluit, ut a suis omnibus in penitiori reconditae prudentiae cognitione se vel admirabilem ostenderit.' Hactenus Lelandus. Catalogus[17] Ministrorum de quo supra, haec verbatim de illo scribit:—'Frater Johannes Went, Doctor Oxon, qui fecit miracula in vita, jacet Herefordiae.'

65. *Frater Thomas Ottirbourne*[18] (Lelando[19], 'Oderoburnus')

'in primis philosophiae et theologiae insudavit, in quibus cum pedem felicius promovisset ille; putabat et suas esse partes historiae cognoscendae studere, quae vitam facile rectam informet et a flagitiis alieno deterreat exemplo. Praestitit hoc

[1] Fragmentum, ut supra.
[2] ibidem.
[3] registrum Fratrum ⟨Minorum⟩, ut supra, fol. 68.
[4] Fragmentum, ut supra.
[5] ibidem.
[6] in tomo 4, p. 267.
[7] ⟨'fructuum' in MS.⟩
[8] ⟨'titulus' in MS.⟩
[9] Fragmentum, ut supra.
[10] ibidem.
[11] ibidem.
[12] in tomo 4 p. 273.
[13] Fragmentum, ut supra.
[14] ibidem.
[15] ibidem.
[16] in tomo 4 p. 272.
[17] in registro Fratrum, ut supra.
[18] Fragmentum, ⟨ut supra⟩.
[19] tom. 4 p. 264.

integre inter alia severioris notae negotia; atque ea quidem diligentia insigni, ut et ipse Historiam rerum Anglicarum in seriem eleganter[1] redactam conscriberet, atque uno ⟨et⟩ eodem opere in lucem produceret. Claruit anno 1411.'

66. *Frater Johannes Vilers*[2].
67. *Frater Richardus Malevile*[3].

Thus my author concerning the series of readers in this house, such according to him 'qui incipiunt ut Magistri[4], alii vero ut Bachalaurei.' Who followed (for these seem to reach till but towards the latter end of King Richard II) I know not. I doubt there were but verie few because this Order much degenerated from its pristine ⟨**fol. 163 b**⟩ purity and vertue.

⟨Eminent writers of the Grey Friars.⟩

Besides these have been verie many eminent writers that have had either their education here or else sprung from, or auditors in, these schooles; among which (being now too numerous to be recited) I shall leave with you some.

The first is *Vincentius Coventriensis* of whome before ⟨p. 348⟩, the first of these brethren that read at Cambridge.

2. *Gulielmus de Ware*, Sacrae Theologiae Doctor primum hic, deinde Parisiensis. Inter caeteros discipulos et famatos Doctores qui ex ejus scholis prodierunt, numeratur[5] Johannes Duns Scotus, 'Doctor' ille 'subtilis.'

3. *Rogerus Bacon*, stiled by these, as also by the Mertonians (whose Catalogue of Fellowes[6] numbers him to be one of their first consorts but I doubt 'tis false) 'Doctor mirabilis.' Bale calls him 'praestigiator, etc.;' and Wier 'inter homines deplorati ingenii,' vide Selden before Hop. Concor. (?).

4. *Gulielmus de la Mare*, diligens D. Bonaventurae sectator[7], in multis S. Thome de Aquino adversabatur.

5. *Ricardus de Media Villa vulgo Middleton*, vulgo vocatus 'Doctor solidus et fundatissimus.' In difficillimis sacrae scripturae locis exponendis adeo fuit exercitatus, ut saeculo suo vix quisquam repertus[8] fuerit, qui reconditos sensus acutius penetravit, subtilius discusserit, vel clarius exposuerit.

[1] ⟨'elegantur' in MS.⟩
[2] Fragmentum, ut supra.
[3] ibidem.
[4] Masters or Bachelors of Divinity.
[5] Balaeus cent. 4 num. 37. ⟨Note on a slip now attached to fol. 169 b:—'John Douns Scotus is here to be mentioned.'⟩
[6] MS in bibl. Coll. Merton. ⟨See Brodrick's Memorials of Merton College, pp. 172, 173.⟩
[7] Balaeus cent. 4 num. 71.
[8] Leland, ut supra, in tomo 4; Balaeus, cent. 4, num. 77.

[6. *Gualterus*[1] *Brynkley*, vulgo vocatus[2] 'Doctor bonus et sophista' et 'Doctor antiquus.'

7. *Franciscus de Sto Simone* de Pisis, dictus de Empolim, scripsit[3] quasdam doctas et resolutas determinationes. Quando hic floruit nescio.]

8. *Joan⟨n⟩es Canonicus*, Doctoris subtilis diu fuit auditor[4], semperque imitator, &c.

9. *Gulielmus Occham*, author Nominalium.

10. *Thomas Eccleston* has scolas et publicas[5] diu frequentavit et doctus supra vulgarem studiosorum morem successu temporis evasit[6].

11. *Robertus Cowtonus*, 'Doctor amoenus' vulgo vocatus[7] erat.

12. *Johannes Rodyngton*, de quo sic Catalogus[8] Provincialis se habet:—'Frater Johannes Rodyngton, Doctor Oxon, vir sanctissimus; jacet Bedfordiae[9].'

13. *Rogerus Conway*, de quo etiam idem Catalogus ut supra:—'Frater Rogerus Conway, Doctor Oxon, jacet apud London inter Minores. Hic strenue defendebat Ordinem (Franciscanum) in Curia contra Armachanum[10].'

14. *Johannes Hylton*, qui in scholis laudem non mediocrem[11] obtinuit, &c. In causa Ordinis sui aliquando controversiam habuit cum Utredo Bolton, monacho Benedictino, contra quem scripsit solemnes quasdam determinationes.

15. *Johannes Somer*, tantos in mathematicis et philosophicis scientiis fecit[12] progressus, ut iis temporibus vix quemquam habuerit Anglia cum illo conferendum.

He was also an excellent ⟨**fol. 164 a**⟩ astronomer, in which art he composed severall things, seeming to be verie excellent from certaine collections[13] made thence by William Worcestre, a scholar of Hert Hall in the raigne of Henry VI. I have seen a Calendar of his thus intituled 'Calendarium secundum Fratrem Johannem Somer' principio '*Istud calendarium subsequens fuit factum ad meridiem Universitatis Oxon anno domini* 1387, *&c.*'

[1] ⟨The passage in square brackets is from a slip inserted between fol. 163 b and 164 a, and marked for insertion here.⟩

[2] Henricus Willotus in Athenis sodalitii Franciscani, edit. Wodii 1598, p. 83, etc.

[3] Tossinianensis in lib. 3 Historiae Seraphicae ⟨Religionis⟩.

[4] Balaeus cent. 5 num. 3; Pits, aetat. 14 num. 463.

[5] ⟨'has' = of the Franciscan Convent; 'publicas' = of the University.⟩

[6] Leland, ut supra, p. 226; Balaeus, cent. 5 num. 58.

[7] Balaeus, cent. 5 num. 65.

[8] in registro Fratrum, ut supra.

[9] ⟨Here followed, but both passage and reference are scored out:—⟩ 13. Adamus Wodeham quem quidam Scotiae scriptor (Johannes Major, lib. 4 de gestis Scotorum cap. 21) Occamo aequalem praedicat eruditione. Obiit 1358.

[10] ⟨Here followed, but both passages and references are scored out:—⟩ 13. Simon de Tustude or Tunstede, of whome here after: of whome I find this note at the end of a certaine manuscript (in bibl. Bodl. 4to. M. 4. Art.) of which he was the author:—'cujus operis finis erat pridie non. Augusti ⟨4 Aug.⟩ A.D. 1351; illo autem anno regens erat inter Minores Oxoniae Frater Simon de Tustude Doctor Sanctae Theologiae, qui in musica pollebat etiam in VII artibus liberalibus. 14. Thomas de Tewksbury, a Minorite de custodia Bristolliae, of whome also herafter: who, among severall books, wrote one (MS. inter codd. Digb. num. 90) thus intituled:—Liber de musica, sive Quattuor principalia Musicae, de principiis artis musicae, editus Oxoniae ab authore anno 1351.

[11] Balaeus, cent. 6 num. 55.

[12] Leland, ut supra, p. . . . ; Balaeus cent. 7 num. 8.

[13] MS. inter codd. Laud. B. 23.

16. *Johannes Tyssyngton*; de quo sic Lelandus[1]: 'at quanto Oxonium fructuosa urbs bonarum artium exercitatione caeteris praestat urbibus praecipue Verolamio, tanto clarior mihi quidem videtur esse Tissyngton eruditio: ut qui magno animo ausus sit suam de sacramento altaris assertionem, praesente numerosa eruditorum corona, pronuntiare.' Londini in ecclesia Fratrum Minorum sepultus est anno 1395.

17. *Gulielmus Wydford*, de Ordine Minorum Oxon, vulgo dictus[2] 'Hæreticorum extirpator'; jacet sepultus sub lapide cruce exarato in ecclesia Fratrum Minorum Londini ad dextram tumuli Fratris Gulielmi Goddard Doctoris egregii et Ordinis ejusdem in Anglia Ministri.

18. *Nicolaus Fakenham* vel Fachinham, in omnibus tum sacris tum profanis scientiis insigniter eruditus; de cujus scriptis vide in Balaeo[3].

19. *Gulielmus Butler*, quem praecipuum Universitatis suae florem reputaverunt olim Oxonienses. Obiit 1410.

20. *Petrus Philardus*, vir vndequaque doctus; erat origine Cretensis, patre incerto[4] natus; a quodam Franciscano dum puer victum ostiatim quaereret, perspecta ipsius indole, in Ordinem suum cooptatus; ab eodem in Italia grammaticam et logicam edoctus; inde ad Academiam Oxoniensem[5] amandatus, ubi in hoc collegio Franciscanorum philosophiae et theologiae studiis per plures annos incumbens, insignem utriusque scientiae cognitionem adeptus est; quam deinde, Parisiis docens et commentariis in libros Sententiarum acute scriptis, patefecit; postea, procurante Joanne Galeatio Mediolani Duce, archiepiscopus Mediolanensis; demum ab Innocentio VII cardinalis; et postea pontifex sub nomine Alexandri V creatus est.

Lastly, among others, was Dr *Henry Standish* who spending severall years in study here, became Doctor[6] of Divinity of this Universitie; guardian of the Minorites of London; Provinciall Minister; and at length bishop of S. Asaph. You may see more of him in the relations of certaine select cases by Robert Keilwey printed at London 1602, fol. 181, &c; wherin you will find him to have disputed against the exemption of the clergy from temporall judges occasioned by a sermon delivered at Paule's Crosse by Richard Kedermister, abbat of Wynchcombe, 7 Henry VIII ⟨1515⟩, with certaine articles folloing that were exhibited against the said Standish ⟨**fol. 164 b**⟩.

⟨Formation of the Libraries of the Grey Friars.⟩

Their Libraryes (bibliothecae). As for the Libraries that were within and belonging to the mansion of these Fryers, I find them to have been in number two;—distinguished by a certaine author[7] by

[1] in tomo 4 ut supra p. . . . ; Balaeus, cent. 7 num. 13.

[2] registrum Fratrum Minorum Londini ut supra.

[3] cent. 7 num. 29.

[4] vide Papyr. Masson in libro de episcopis urbis fol. 338 a.

[5] Fuit S. Theol. Bac. Oxoniae et Dr. Theol. Parisiis, ut ipse papa in concilio Pisano dixit Thomae Sposforth abbati S. Mariae Eboracensis: sic Thomas Gascoigne in Dictionario Theologico MS. in voce 'papa.'

[6] registrum Fratrum Minorum, ut supra, fol. 68.

[7] Thomas Gascoigne, in Lexico Theologico, part I p. 258, 403, 519, etc.

these names, videlicet, 'Libraria Conventus' et 'Libraria Scholarium,' the former being totally for the use of the Fryers such that were graduated, and the other for Secular scholars that lived amongst them.

By whome they were at first erected I cannot tell, unless by Dr Robert Grossetest.

Certaine it is that he dying left all his books of his composure, for the most part (if not all) written with his owne hand, to these Brethren.

'Anno Domini 1253' (saith Trivettus[1]) 'moritur Robertus, Lyncolniensis praesul, qui cognominatus a pluribus est "Grossum caput." Hic excellentis vir sapientiae fuit ac lucidissimae doctrinae totiusque exemplar virtutis. Qui, licet de ima gente Southfolciae, Norwicensis diocesis, originem traxit, tamen bonam naturae indolem, praeceptis scripturarum exercens, produxit animum generosus[2]. Hic Fratres Ordinis tam Praedicatorum quam Minorum sincera charitate complectens, eos continue in comitiva sua habuit, delitias computans cum eis de scripturis conferre. Prae caeteris autem familiarem habebat Fratrem Adamum[3] de Marisco, Bathoniensis diocesis, Ordinis Minorum, in S. Theologia Doctorem eximium et famosum, ob cujus affectionem libros suos omnes conventui Fratrum Minorum Oxon in testamento legavit, &c.'

Thus Trivettus. 'Tis probable also that he left to these Fryers the works of other persons that he had in his possession: if not, those of his composure were sufficient to make a pretty library. Dydymus Grammaticus, 'tis said, wrot 4000 books; and why could not this great scholar write 200? Pamphilius praesbyter Eusebii Caesariensis Episcopi had in his library thirty thousand volumes, as is by Bostonus Buriensis reported[4]; and why could not this rich and learned bishop have 2000? Without doubt his library was verie pretious and could not be but a great benefit to these Brethren.

Besides the enjoyment of the said Capitonian library, they were honoured with that of the incomparable Fryer Roger Bacon, who wrote the number of an 100 treatises, as by Balaeus they are enumerated.

The books also of divers that were writers of this Order, especially of this convent.

What more? Certainly if any society had advantage to be learned this had. For as the Fryers of this place especially, so the generallity of the rest in England did more or lesse collect all the monuments of learning (cheifly of Divinity and Law) that they for love or money could ⟨**fol. 165 a**⟩ get. In the doing of which it was thought by

[1] in Annalibus MS. fol. 72 b.

[2] ⟨The words omitted here are quoted in the third draft on fol. 177 a.⟩

[3] ⟨'Adam' on fol. 177 a.⟩

[4] in suo Scriptorum Catalogo ex didascalico Hugonis MS.

prudent men to be a great dammage to the Seculars, who could get none—

'Item est' (saith one[1]) 'ad damnum tam grave quod tendit ad consumptionem seu evacuationem doctrinae in secularibus cujuslibet facultatis, scilicet quod isti Ordines Mendicantium propter infinita lucra quae (mediantibus privilegiis praedictis de confessionibus et sepulturis et aliis quae adquirunt) tantum multiplicati sunt in conventibus et personis conventuum, quod non reperitur in studiis communibus de facultate Artium, Sanctae Theologiae, et Juris Canonici, ut fertur a pluribus, de facultate Medicinae, aut Juris Civilis, nisi raro, aliquis utilis multum liber venalis, sed omnes emuntur a Fratribus, ita ut in singulis conventibus una grandis est et nobilis libraria, et ut singuli habentes statum in studiis (quales sunt modo innumeri) nobilem etiam habeant librariam[2]. Unde ego de mihi subditis rectoribus tres aut quatuor misi ad studium, et (dictum est mihi) quod quia nec bibliam eis utilem, nec alios libros theologiae venales eis congruos ibi poterant reperire[3], ad suam patriam sunt reversi, aut unus saltem istorum jam rediit. Si ista non sit grandis in clero jactura, nulla poterit esse in ipso, cum ad exitum talem (ut videtur) intendat quod clerus in ecclesia nullus remaneat praeter Fratres, &c.'

Thus Ricardus Armachanus.

But besides the said books given by Grosstest and Bacon (of which many were mathematicall, astronomicall, and of the Greek language), these Fryers afterwards obtained many Hebrew books of the Jewes when they left England, as is partly apparent from certaine scripts. And indeed, to deliver the truth, there was nothing of any raritie relating to learning but they had.

⟨Decay of the Libraries of the Grey Friars.⟩

Now therefore seing it is soe, let us (I pray) enquire what in after ages were become of them? what end they had, and how bestowed[4]?

But verily, it being to me already well knowne, I am ashamed that the judicious reader should understand it and that my pen should be allotted to lay open to the world the impiety and ignorance of these once so famous Fryers towards their latter end. I professe, so often as I think of the great dammage posterity doth[5] suffer by the destruction of these 'recondita,' I am readie to burst out with greif with the polite Erasmus[6] when he spoke of the losse of the elaborate works of

[1] Ricardus Armachanus, episcopus Armachiae, in quodam sermone facto Avinionae, 8 Nov. anno 1357, MS. in bibl. Bodl.

[2] Tamen Ricardus Philobiblos religiosos a librariis istis comparandis et instruendis valde laudat, cap. 5, etc.

[3] Statutum Universitatis Oxon nihilominus extat in veteri libro Statutorum D fol. 75; scilicet, quaedam ordinatio facta A.D. 1373 de excessiva multitudine vendentium libros Universitati Oxon minime juratorum.

[4] ⟨Substituted for 'what end can we guess these rarities had?'⟩

[5] ⟨'did' on fol. 177 b.⟩

[6] Erasmus, in Epistola.

our ancestors by the often invasion of the forraigne enimy. For saith he to this effect:

'with[1] much adoe I abstaine from weeping when[2] I in the perusall of the catalogues of old writers, doe behold what profit, yea what assistance and comfort, wee have lost: my grief is also increased as oft as I call to remembrance what trasch[3] wee have instead of those good and learned writings; when as wee find for true copies[4], most fabulous relations and lyes, &c.'

Thus he.

But to returne. It is not now[5] my intent and purpose to deplore the violated **⟨fol. 165 b⟩** houshold of the muses[6] or to be troubled with the losse of one or two libraries that I should forget this my undertaken work. The end of them therefore was that the said Fryers sold them, and by stealth conveyed them away, or condemned them to eternall silence.

A note[7] that I have seen tells me that these Fryers under their seale sold or else gave divers of their bookes (of which one was Augustine 'de civitate Dei' with notes in the margent by Grosstest) to Dr Thomas Gascoigne, somtimes Chancellour of Oxford, circa annum 1433. So likewise did they sell more to other eminent scholars that would give good prices for them. But as for those that Dr Gascoigne had, he gave them to the libraryes of Lyncoln College, Durham College, Balliol, and Oriel.

Our antiquary Leland, being verie desirous to see these[8] libraryes (which had been so much famed) a little before the dissolution of this colledge, viz. circa annum 1535, was verie much frustrated in his designe,—the storye of which you shall have in his owne words[9]: thus—

'Quorum' (scilicet, librorum) 'videndi desiderio plane maximo cum longiuscule detentus fuissem, nuper contigit justa occasione (nam id temporis fui Oxonii) ut copiam peterem videndi bibliothecam Franciscanorum. Ad quod obstupuerunt asini aliquot, rudentes "nulli prorsus mortalium tam sanctos aditus et recessus adire et mysteria videre, nisi gardiano" (sic enim praesidem suum vocant) "et sacris[10] sui collegii bacchalaureis." Sed ego urgebam, et principis diplomate munitus, tantum non coegi, ut sacraria illa aperirent. Tum unus ex majoribus asinis, multa subrudens, tandem fores aegre reseravit. Summe Jupiter! quid ego illic inveni? pulverem autem inveni, telas aranearum[11], tineas, blattas, situm denique et squalorem. Inveni etiam et libros, sed quos tribus obolis libenter non emerem.

[1] ⟨On fol. 177 b:—'cum multo etiam labore,' etc., saith he; 'with much adoe.'⟩
[2] ⟨'Soe oft as' on fol. 177 b.⟩
[3] ⟨'trash' on fol. 177 b.⟩
[4] ⟨'true historyes,' on fol. 177 b.⟩
[5] 'It shall not now be' on fol. 177 b.⟩
[6] 'temeratos Musarum penates.'
[7] in quodam libro MS. intitulato Augustinus de civitate Dei in bibl. Bodl. A. s. 1. A. 14. 5. Th.
[8] ⟨i. e. of the Franciscans, see p. 378.⟩
[9] in tomo 4 p. 219.
[10] ⟨i. e. B. D's?⟩
[11] ⟨'araneorum' on fol. 177 b.⟩

Sic mihi quaerenti thesauros, carbones se obtulerunt[1]. Atque adeo haec sunt sacrosancta mysteria quidem illa quae tam religiose a Franciscanis Oxonii observantur! Nam Roberti episcopi volumina et exemplaria omnia, ingenti olim pretio comparata, furto ab ipsis Franciscanis, huc illuc ex praescripto commigrantibus (aut ut verius loquar) vagantibus, sublata sunt. Ite nunc, pontifices,' (calling to mind the gift of bishop Grostest) 'et hujusmodi fraterculis librorum thesauros conservandos ex testamento committite!'

Thus the said worthy antiquary concerning the books of Grossetest, and of this library. At the sight of which he expected, as 'tis probable, to[2] have his mind possest either with religious apprehensions or amazement as it was before (as he confesses[3]) at the sight of that most sacred and venerable library of Glastenbury Abbey.

And as the said books did suffer such an unhappy fate, so did Bacon's, if not worse, meerly through the impiety and foolishness of these[4] brethren;

'cujus opera omnia, graphice manuscripta' (ut quidam[5] inquit) 'et fortiter compacta, ab ignaris ⟨fol. 166 a⟩ hominibus, ut erat temporum aliquot superiorum deflenda barbaries, qui se tamen sciolos haberi volebant, non intellecta et pro necromanticis damnata, longis clavis affixa tabulatis, in bibliotheca Franciscanorum Oxonii, blattas ac tineas pascentia, situque et pulvere obducta misere computruerunt.'

Thus Johannes Twyne (grandfather to Brian our antiquary)[6]. But 'twas not the fortune for the works of this incomparable Fryer to undergoe destruction in this place only but in others: for Leland, speaking of his great learning, tells[7] us that

'ingentem librorum numerum scripsit, qui olim in multa exemplaria diffusi, religiosissime per totam Britanniam in bibliothecis servabantur; nunc autem, pudet dicere!' (inquit ille) 'partim e suis forulis excisi et furto custodum negligentia sublati, partim mutili direptis hinc inde quaternionibus facti, tam raro comparent, ut facilius sit Sibyllae folia colligere, quam nomina librorum quos scripsit.'

And indeed 'tis too true that not onlie the books of the said Bacon, but those of other authors, especially if Greek[8] or any thing else that went beyond the blockish capacities of Monks or Fryers, were by them

[1] ⟨'obtulerent' in MS.⟩

[2] ⟨The words which follow are substituted for:—'be ravished with amazement, as he before had almost been.'⟩

[3] in tomo 4 p. 34.

[4] ⟨'this' in MS.⟩

[5] Johannes Twynus, in Comment. de rebus Albionicis, edit. London, 1590, lib. 2 p. 130.

[6] ⟨Here followed, but the words are scored out:—'who became bachelor of the Civil Law in this University, 1524.' The reference was to 'Registrum H. fol. 131 a, etc.'⟩

[7] in eodem tomo 4 p. 198.

[8] 'Indocti monachi Cantuarienses Graecos codices in eorum bibliotheca non intellectos et Latinos prae senio ipsis parum amabiles in forulorum usus (ut nihil vilius dicam) discerptunt': sic Lelandus in tomo 4 p. 227.

tore in peices or else condemned to eternall silence as the said Leland, who had the king's diploma to make a search into all libraries, oftentimes attest.

Thus then wee see that this library of the Oxonian Franciscans, which was the choicest of any in this nation and the books thereof often quoted in the writings of learned persons [1] as I myself have noted, was, by the malice, stealth, or sloathfull negligence of these Brethren that towards their latter end were much degenerated as to doctrine and manners, utterly consumed and brought to naught. They themselves also that in former ages had by their admirable parts obtained great reverence amongst the greatest clerks in Christendome, nay, among the popes, were also according to the vogue of some esteemed to be noe better then of the gang of lazy and fat-headed Fryers [2] **⟨fol. 166 b⟩**.

⟨Church of the Grey Friars.⟩

Their church ('Ecclesia'). Their Church, being at first small and therefore then stiled but by the name of Chappell, was erected by the benefaction of severall persons, viz. by the King, Agnell de Pisa [3], Ralf bishop of Hereford, and others. Afterwards being enlarged with the moneys of Richard, king of the Romaines and Beatrix his wife and others that were afterwards buried therein, became at length a decent and beautifull church, continuing so till it was pulled downe about the latter end of King Henry VIII.

⟨Eminent persons buried in this Church.⟩

In this church have been buried many eminent persons, too numerous now to be recited.

Among them have been, first, *Frier Agnell de Pisa*, the first Minister of the Minorites in England as one [4] is pleased to say, though elsewhere it appeares that one Albertus Pisanus was the first that bore that office, as I have told you before ⟨p. 345⟩. The said Agnell died

[4] in crastino [5] beati Gregorii papae anno [6] 1235 ⟨March 12, 123⅝⟩, et sepultus est in

[1] in lib. 4 trialog. MS.; Thomas Walden de sacramentis tom. 2 lib. 5 cap. 77 MS.; Thomas Gascoigne in opere supra citato; et alii.

[2] See my collections from Sir Thomas More's Life.

[3] He built also the first infirmary they had here, but so low that a man could scarse stand upright in it; Eccleston, colloc. 9.

[4] Bartholomaeus de Pisis, ut supra, lib. 1 fol. 94.

[5] ibidem.

[6] Petrus de Ickham in Historia sua, MS.

capsa lignea.' 'Cujus corpus volentes[1] fratres transferre' (as my author, in the margent, hath) 'ad sepulchrum pulchro lapide praeparatum, invenerunt ejus capsam plenam liquore olei lucidi et odoris balsami, et ossa carne resoluta supernatare suavissimo oleo ac si aura tenui moverentur; cumque Fratres minus caute vellent ossa ejus cum capsa levare, fundum capsae terrae adhaesit; et cum odore nimio liquor vel oleum funditur, et ossa ad sepulchrum praedictum cum gloria transportantur.'

Before and especially after his translation was made, was performed at his grave (if certaine writers might be beleived) many wonders and miracles to the great admiration of all people in these parts. Nay, and further they doe not stick to say, that for devotion, holiness, and working of miracles while living and after death, he was equall to St. Francis, that most holy seraphicall father, the first founder of this Order.

2. *Beatrix de Falkeston*, queen of Almaine, the third wife of the aforesaid Richard, king of the Romaines and Almaine, buried before the great altar. She died, according to a certaine Chronicle[2] of Osney, on ⟨17 Oct.⟩ the vigills of St. Luke the Evangelist anno 1275. Howbeit Leland, from a certaine 'anonymus[3],' as also Francis Thynne, in his Catalogue[4] of Protectors, say that she died on the same day but in the year 1277.

By the body of which person was buried[5] most decently the heart of the said king of the Romaines (brother to King Henry III) 'sub sumptuosa et mirandi operis pyramide.' He died, as Walsingham[6] reports, at Berkhampsted Castle ⟨**fol. 167 a**⟩ on the 5 of the nones of April ⟨1 Apr.?⟩ 1270. Howbeit Trivettus[7] saith on the 4 of the nones of the same month ⟨2 Apr.⟩ 1272, and was buried at Hales Abbey in Gloucestershire.

3. *Frater Roger Bacon*[8], anno[9] 1292; whose tombe-stone was (as I have heard, how true I know not) dug out of the ground about 72 years agoe. Leland[10] tells us that he died 1248; but 'tis a mistake, for 'twas his kinsman Robert Bacon, a Dominican, that died that year. Pitseus also saith 'twas anno 1284; but altogether out, as it shall hereafter appear.

[1] Bartholomaeus de Pisis, ut supra; Eccleston etiam, colloc. 13.

[2] Quondam in bibliotheca Henrici Ferrers, armigeri, nunc in bibl. Cotton.

[3] anon. MS. in bibl. Coll. Lync.; Leland tom. 2 p. 341.

[4] apud Holinshead.

[5] Rossus de regibus, p. 246.

[6] in Historia Angliae, edit. 1603, p. 471.

[7] in Annalibus, ut supra, fol. 84 b.

[8] ⟨Note on a slip now attached to fol. 167 a:—⟩ Mr. Twyne hath often told Dr. Pocock, and Dr. Pocock me, that on a pillar of the ruins of Grey Friars Church was hung up a table or something wrot to shew that Roger Bacon was buried there. But the ruins are gone all to ruins.

[9] Rossus, ut supra, p. 91.

[10] in tomo 4 p. 198.

He it was

'qui ita diligenter in omnis generis authoribus versatus[1] fuit, ut sui saeculi unicum plane miraculum diceretur.'

Johannes Balaeus in the first edition of his book intituled 'de scriptoribus Majoris Britanniae Summarium[2]' calls him, after his scurrulous manner,

'praestigiator et magus necromanticus, non in virtute Dei, sed operatione malorum spirituum, &c:'

but in his last edition[3] in folio upon better thoughts hath omitted those words, seeming to him to be a character of that worthy person given by simple and ignorant people, who have, and doe yet to this day, abuse his precious memory (as that of Bungey's also) in vaine and scurrulous ballads.

4. *William Golafre*, esquire (yonger son to Sir John Golafre, knight, and Elizabeth his wife, daughter and heir of John Fyfeld com. Berks, esquire) died and was buried[4] here, about the latter end of Henry V. He married Alice Bisshop of Abindon.

5. *Sir John Golafre*[5], knight, (another son of the said Sir John Golafre) buried[6] here 1379. He, it seems, having no issue by his wife, begat of one Johenet Pulham his concubine a daughter and a son. The daughter named Alice was afterwards prioress of Burnham by Windsore. The son named John was a knight and lord of Langley; he married Philippa, lady Fitzgualter; and dying at Walyngford, 1396, was buried in Westminster[7] by the tomb of King Richard II; his widdow afterwards married the Duke of York that was killed at the battle of Agincort.

Many more eminent persons[8] have been buried here; the names of

[1] ibidem.

[2] impressum Gippeswici anno 1548, fol. 114 b.

[3] Basiliae, 1559, folio.

[4] Leland, in vol. 4 Itinerar., p. 4.

[5] ⟨Marginal note:—⟩ 'Golafres were benefactors to this place: put downe all their pedegre that I have: quaere notas e libris Einsham.'

[6] ibidem ⟨i. e. Leland, ut supra.⟩

[7] See Westminster Monuments, p. 161.

[8] ⟨Marginal note:—⟩ '*John Cromb* sepultus est hic; vide catalogum lectorum in Latin copy pro aliis.'

⟨Notes on two slips, now attached to fol. 167 a:—⟩ (*a*) 'Others buried here which I have in Supplementum Fratrum Minorum Angliae per Davenport in 4 shelf in my other study.'

(*b*) '*Almaric de S. Amando* anno 1400; vide Sheldrak p. 23.'

(*c*) 'Others buried here see S. Clarence's or Davenport Supplement in my other study.'

(*d*) 'Henry Standish, a benefactor to the church, see notes from prerogative office p. 16.'

(*e*) 'Walter Merton left in his will to the Minorites of Oxford 15 marks.'

whome I should now tell you, but my authority being not so good as I could wish, I must proceede to somwhat else.

⟨Remarkable things about this Church.⟩

What therefore I have further to observe of this church is

1. that the Vespers of these Brethren that proceeded were for the most part, if not constantly, kept here; to which many, especially in antient time, did flock, to their great profit in literature.

2. that

'in hoc loco, quodam sero[1] dum post completorium fratres riserunt nimis dissolute, crux lignea quae stabat super ostium chori fragore stupendo se vertebat ad fratres et timorem maximum eis incut⟨i⟩ens, plures eorum in brevi discesserunt de hac vita.'

3. that therein hath been divers splendid monuments to the great ornament thereof, irrelegiously cast out and imployed for vile uses at the dissolution.

4. that this church was much frequented by the people of these parts for divers causes and reasons. One of ⟨**fol. 167 b**⟩ the cheifest was because of the miracles performed at Friar Agnell's grave.

Whence I suppose it was why the Provinciall Minister desired of the Diocesan that 22 Brethren might be appointed for this covent to confesse and absolve people. The record in which I saw this petition I shall now set downe, supposing that to some it might give satisfaction in severall particulars. It runs thus[2].

'Memorandum quod VII Cal. Augusti ⟨26 July⟩ anno Domini MCCC apud Dorkcester, Frater Hugo de Hertelpol Minister Provincialis Fratrum Minorum provinciae Anglicanae coram episcopo' (Lyncolniensi) 'praesentialiter constitutus praesentavit eidem patri XXII Fratres de Ordine suo (scilicet Fratrem Johannem de Codington—gardianum: Adam de Hoveden, Philippum de Bridlyngton—S. Theologiae Doctores: Willielmum Mincy, Willelmum de Newport, Rogerum de Barnton, Robertum de Gaddestyn, Johannem de Westburg, Robertum de Mogynton, Johannem de Stapleton, Adamum de Corf, Petrum de Todworth, Willelmum de Shirebourne, Petrum de Baldeswell, Martinum de Alnewyck, Johannem Douns[3], Fratrem Walterum Bosevile, Robertum de Couton, Rogerum de Alnewyke, Johannem de Horley, Richardum de Conyngton, Thomam de Pontefracto) ab ipso, ut dicebat, electos pro confessionibus audiendis. Et cum quaereretur ab eo an eos praesentaret pro omnibus conventibus in diocesi Lyncolniensi existentibus, vel pro aliquo vel aliquibus conventu vel conventibus de eadem, respondit quod eos pro conventu Oxon solummodo praesentavit. Deinde habita deliberatione super numero Fratrum praesentatorum per eum, tandem episcopus dicebat "IV fratres

[1] Bartholomaeus de Pisis ut supra fol. 94. This story is repeated in Eccleston collocat. 4 p. 3 but otherwise a little.

[2] ut in registro Johannis Dalderbye, episcopi Lyncolniensis, fol. 13.

[3] procul dubio Johannes Duns Scotus.

sufficere pro quolibet conventu de diocesi; sed propter concursum populi ad municipium Oxon et loci eminentiam concessit se admissurum VI fratres sibi per dictum Ministrum de dicto numero praesentandos." Et cum idem Minister "praesentationi omnium" diceret "se inniti;" quia inter caeteros presentatos duo erant S. Theologiae Doctores, episcopus (propter praerogativam personarum eorumdem) numero senario Fratrum addidit illos duos. Unde nominatis episcopo per Ministrum predictum sex Fratribus de omnibus primitus praesentatis (scilicet Willelmo Mincy, Willelmo de Newport, Rogero de Barnton, Roberto de Gaddestyn vel Gaddesby, Johanne de Westburg, et Roberto de Mogynton) episcopus ipsos etiam duos Theologiae Doctores (scilicet, Adamum de Hoveden et Philippum de Bridlyngton) admisit: et concessit quod iidem octo de licentia gratia et ⟨fol. 168 a⟩ beneplacito ipsius episcopi possent in archidiaconatu Oxon confessiones audire ac beneficium absolutionis confitentibus impendere et iis paenas injungere salutares in casibus quibus absolutio curatis vel parochianis sacerdotibus est a jure concessa.'

Thus the said record: by which wee are given to understand that whereas there were 22 Brethren presented to the diocesan to heare confessions from and absolve people for this convent only; yet upon serious considerations the diocesan appointed but 8 for the archdeaconry of Oxford, which was a considerable number and a great prerogative. And as this favour was by him granted at his entrance into the see of Lyncolne, as every bishop thereof according to the manner did but more then the aforesaid number; so was it looked upon by those that were no great freinds to the Orders of Mendicants to be a great dammage in divers respects. Richard Armachanus in a sermon[1] of his before mentioned, which was preached before the pope and court of Rome at Avinion 8 Nov. 1357, wherein he spoke much and disputed against the priviledges granted to the Mendicant Fryers, especially for the hearing of confessions, saith thus:—

'Item ex abusu privilegiorum Fratribus concessorum incommoda multa proveniunt in clero: primo quoniam occasione privilegiorum suorum super confessionibus audiendis, juvenes quasi omnes in studiis generalibus et in domibus parentum suorum (in quibus quasi ubique Fratres propter facultatem audiendi confessiones tanquam familiares existunt) Fratribus confitentur; qui juvenes Fratrum fraudibus et munusculis datis allecti (quoniam homines provectae aetatis circumvenire non possunt) eorum Ordines ingrediuntur, nec postmodum permittuntur (ut fama laborat) quod exeundi ab Ordine habeant libertatem, sed cum eis detinentur inviti donec profiteantur in Ordine, immo nec permittuntur (ut dicitur) quod cum patre aut matre loquantur nisi sub Fratrum custodia et timore; super quo, isto die in exitu mei hospitii unus probus homo de Anglia, &c.'

The rest followes in Historia sub anno 1360 ⟨Hist. et Antiq. Oxon, Vol. I. p. 181⟩ ⟨fol. 168 b⟩. And so, after a few matters interposed, saith thus.

'Item consequitur grave damnum in clero in hoc quod jam in studiis regni Angliae, propter talem puerorum subtractionem a suis parentibus, laici ubique

[1] MS., ut supra.

retrahunt suos filios, ne mittunt eos ad studium, quoniam potius eligunt facere eos cultores agrorum eos habendo, quam sic in studio eos taliter amittere, et sic quod ubi in studio Oxon adhuc meo tempore erant triginta milia studentium, non reperiuntur sex milia his diebus, et major hujus imminutionis causa sive occasio praemissa puerorum circumventio aestimatur; et quid est isto damno gravius toti clero, non video. Item est ad damnum tam grave, &c.' Vide sequentia ⟨Hist. et Antiq. Oxon. Vol. I, p. 77: *supra*, p. 380.⟩

Thus Armachanus. But William Wydford an Oxonian Minorite doth take him to taske in his 'Defensorium [1],' written cheifly against Armichanus his 8 book 'de mendicitate Christi,' wherein defending the stealth of boyes shewes how many famous men have risen since the comming of the Mendicants into England:—

'post ingressum etiam Fratrum' (inquit ille [2]) 'scripserunt opera magnae sapientiae multa inceptor Ockam, inceptor Warus, inceptor Cowton, inceptor Chatton quorum opera permanent ad utilitatem ecclesiae: et multi alii praeclari Doctores theologi fuere post ingressum Fratrum, quos longum esset enumerare: et manifestum est quod in decretis fuerunt Doctores plures post ingressum Fratrum quam unquam prius fuere, &c.' Illic etiam commemorat Robertum Kilwarby, Bradwardynum, Grossetest, &c.; sed omittit Rogerum Bacon (quod mirum est) Franciscanum.

⟨Benefactors to the Grey Friars.⟩

⟨fol. 169 a⟩ Their Benefactors ('Benefactores'). As for the benefactors these Brethren have had, besides those already mentioned ⟨p. 357⟩; have been many, which (besides the Golafreys) not evidently appearing, I shall only tell you, that they had 50*s* yearly paid to them by the guardian and monks of Durham College, as it appeares by a certaficate [3] taken of the value of all colledges in each University, 26 Henry VIII ⟨1534⟩: but by whome the said revenewe was first of all given I find not. Then that they had 50 marks yearly paid [4] by King Henry VIII 'ad placitum' from the first year of his raigne ⟨1509⟩ till the dissolution of this place, according as his praedicessors (as 'tis probable) had done before. And lastly, the benefaction of most of the inhabitants of Oxon when their wills were made (which for the most part were done by one of the four begging Orders) whereby moneys for the most part were left to them, corne [5], cattle, &c.

[1] MS. in bibl. Coll. Magd.

[2] ibidem, cap. 62.

[3] in recordis vel libro primitiarum et decimarum 26 Henr. VIII ⟨1534⟩.

[4] in quibusdam calendariis recordorum in curia rotulorum in vico Cancellariae apud London.

[5] Vide V 540 ⟨where is a summary of the will of John the son of Walter Wrenche of Milton, spicer, made 4 May, 1349, in which he gives to the Preaching Friars of Oxon and to the Minorites each 10 quarters of corn; to the Carmelites, Augustinians, Trinitarians, and the Brethren of the Holy Cross each 5 quarters.⟩

⟨Dissolution of the Grey Friars.⟩

Their Dissolution ('Dissolutio'). After this famous colledge had for the most part continued flourishing from the year 1228 to the 31 Henry VIII, 1539, was then (Edward Baskervyle, D.D., being guardian) with others dissolved and the poore Fryers turned out and put to their shifts. The buildings, courts, and a pleasant grove containing 5 acres of ground (which was the island before mentioned ⟨p. 361⟩ that was given by King Henry III) were then let to ferme [1] by the king to William Freer and John Pye of Oxford, aldermen, by paying 20*s* per annum: the clause called the Churchyard also, to Richard Gunter of the same place, alderman, for 3*s* 4*d* per annum: and the orchard or garden called Paradise, and a garden called Boteham or Bateham, to William Thomas of Oxon for 6*s* 8*d*.

All which continuing so letten till the 36 Henry VIII, 1544, were then by the king sold to Richard Andrews and John Howe mentioned in the Black Fryers before going ⟨p. 341⟩; who having them in their hands sold [2] them the same year to Richard Gunter before mentioned and Joan his wife. So that this place, which was a little before a decent and bea⟨u⟩tifull reception for the Fryers [3], surrounded with pleasant groves and gardens, was soone after pulled downe for the most part; the church and tower quite taken away, with the fair images and monuments therein; and the grove and privat meanders and recesses cut downe and plucked up.

I have now done and have no more to say but this, that methinks it cannot otherwise be but a bewailment to divers persons especially to such that have a respect for venerable antiquity to see such places that have been so much renowned among men, to have ⟨**fol. 169 b**⟩ their names buried in their ashes, and their very ruines suffer the death of a sepulcher and dye twice because they want a monument that they lived. But 'tis no great marvaile, seing that [4]:—

'Mors etiam saxis nominibusque venit.'

⟨Explicit fol. 169 b.⟩

[1] in quibusdam compotis in curia Augmentationis.

[2] in quarta parte originalis 36 Henrici VIII ⟨1544⟩ rot. 40 in dorso in officio scaccarii.

[3] ⟨Note on a slip now attached to fol. 169 b:—⟩ Massilius de Ingen. (?) I have mentioned among those Friers or elsewhere. See Lewkner of Universities which I have.

[4] Ausonius.

⟨2. Grey Friars: Third Sketch.⟩

Franciscan or Grey Fryers[1].

⟨Incipit **fol. 174 a**⟩ As I have before desisted to speak much of the originall of the Black Fryers soe I shall likewise of these, knowing very well that both are by soe many and often handled that I shall but repeat what other authours soe fresh in memory have done before me, and therfore of them I shall speak but what's for our following discours necessary.

⟨Foundation and early history of the Grey Friars.⟩

The first founder or inventour then of this religion was one Francis, borne at Assisium in Italy, descended of a noble family there. Who though he was heire to a good estate, yet by reason of a sore fitt of sickness that he endured at the age of 22, did by the dayly perswasions of his ghostly father ever after despise all terrene things and totally subjected himself to caelestiall meditations.

In which proving himself soe constant, and macerating his body with slender diet and bare clothing and those too from the charity of people, did grow soe famous in that and neighboring countryes that by his reputed holiness and example allured others to be his disciples.

Who still increasing, and having noe place wherin to lay their heads, he built them a covent in the same towne and also gave a rule or praescript wherby to govern them-selfe and their successors for ever.

At last, he and his Order were, the one, sainted, and the other, confirmed by the pope about the year 1206 and endowed with many priviledges and indulgences.

Afterwards they propagated themselves soe much in every country, that there was noe towne of any note but had a covent of this profession, and they themselves called and knowne by severall titles: viz. 'Franciscans,' from the institutor; Minorites or 'Minimi' from their vowed humility, and 'Grey Fryers' from their habit.

[1] ⟨Wood dates this section of his work 'Nov. 8, 1661.' There are some references at the foot of the page:—⟩ (*a*) 'Radulphus Tossinianus Historia Seraphicae Religionis, bibl. Bodl. T. 6. 1. Th.' (*b*) 'Note that Leland in I. L. ⟨i.e. Twyne XVIII⟩ stiles these Franciscans "cordigeri" i.e. cordileers.' (*c*) 'Consult my foul coppy 1224 in History before you compose.'

⟨Dress of the Grey Friars.⟩

Which was a grey coat reaching downe to their heeles, girded with a cord, and a cowle of the same.

'Corduba nodosa, pes nudus, cappa dolosa[1].'

⟨Arrival and settlement of the Grey Friars in England.⟩

⟨fol. 174 b⟩ Now as concerning their comming[2] into England, wee find[3] to have bin anno 1224 (though others[4] have 1227), as also of the plantation of their Order therin, wee shall give you a relation from the chronicle of an English historian, a Brother of this sect and who flourished in the raigne of Edward III[5], as followeth :—

He tells us that their first arrivall was at Dover being in number nine (four clerks, and five laicks). The clerks were Agnellus Pisanus (a deacon), Ricardus Kingsthorpius, Ricardus Devoniensis, and Willelmus Essbieus or Etonus, the three last being English men.

From Dover they went to Canterbury where the burgesses therof appointed them for their habitation an ancient Synagogue adjoyning to the prison[6]; over whome after a short season[7] Brother Albertus appointed his owne brother called Fryer Henricus to be their lecturer.

From thence (leaving a party behind them) they went to London where they hired a house in Cornhill and built for themselves severall cells and there the said Brother Albertus appointed Brother Vincentius de Coventry to be their reader alsoe.

From thence 'tis said they came to Oxon, of which more anon.

And then, through severall other places, to Cambridge; where they had for their first 'gardian' Thomas de Hispania and where the said Brother Vincent de Coventry (setling a lecturer in his place at London) read with great applause. To whome in that office succeded[8] Brother John de Weston, Brother William Pictavensis ('Poicters'), Brother Humphredus, and Brother Haymo 'Anglicus' (i.e., according to Balaeus 'Haymo de Feversham[9]')

[1] Twyne XXII 305.

[2] Be sure to consult the index for the Franciscan Fryers, before you write it over againe.

[3] Historia MS. Petri de Ikeham. Iste MS. est inter codices MS. archiepiscopi Laud. J. 61 fol. et 4to J. 38.

[4] Lelandus, tom. 4 p. . . . ⟨but this first reference is scored out⟩; Balaeus cent. 10 p. 41, Twyne XXI 310; Pitseus, Append. cent. 3 p. 897.

[5] Historia MS. Thomae Ecclestoni de Adventu Minorum in Angl.

[6] See more of this in Collect. ex 3 tomo Lelandi; vide F (broken) p. 6, 7.

[7] ⟨'settlement' written over 'short season,' as an alternative.⟩

[8] These all came from Oxford scholes; vide F (broken) 9.

[9] who brought with him when he

And when they had sufficiently laid the foundations of their religion [in [1] the Universitye of Oxon and scooles of Cambridge] they dispersed themselves in most of the notable cityes and townes of our nation. As at Hereford, where for their lecturer they had William de Leycester [2] (brought from the schooles of Oxon); at Chester, Gregory de Boseley ('Bosellis'), from that school; at Bristow, Gilbert de Cranford; at Worcester, Adam de Marisco from whence he came [3] to be a lecturer at Oxon as I shall presently shew. At Salisbury King Henry III gave them a void plott of ground without the towne, upon which they had a church built for them by a burgess of that place called (as it seemeth to me) Richard Preude [4], but at the intreaty of the inhabitants they were afterwards received within the walls. At Northampton also they hired a house in St. Gileses parish and setled their a lecturer. At Leycester also, Richard de Rersby; who dying, there succeded John de Kechene, gardian of the covent at London. At Nottingham John de Gernemuta a man of great sanctity and holyness, where he dying, alsoe was buried at Selford among the canons. And at many other places which because I intend succinctness I omitt.

These by degrees being appointed and settled in these places, did soe much increas that from their first beginning to the death of William de Notingham their Provinciall, anno 1336, were setled thirty lecturers in severall townes [5].

⟨Story of the arrival of the Grey Friars at Oxford.⟩

But to returne and speak concerning their arrivall in these parts. I shall relate from a forreigne author [6] and a Brother of this Order, who lived about the year 1385. Wherin he tells us that they landed the 3 of May and comming to Canterbury were there with great love received by the Preaching Friers. From thence (saying nothing of their progress to London) they came straightway towards Oxon, Agnell de Pysa being with them [7].

came into England brother William de Collvylle senior whose sister for her chastity was inhumanly murdered in the Cathedral of Chichester for keping her chastity, vide Collect. F (broken) p. 55.

[1] ⟨The words in square brackets are substituted for 'in both the Universityes.'⟩

[2] ⟨Here followed, but the words are scored out, 'or rather Lemster.'⟩

[3] ⟨A badly written interlinear note seems to be:—'on to that place or went he not rather.'⟩

[4] But see Leland whether it be the same name: vide F (broken) p. 55.

[5] Mr. Adam de Exonia, F (broken) 7.

[6] Bartholomeus de Pisis in libro Conformitatum beati Francisci lib. 1 fol. 94 b.

[7] vide Twyne XXII 229.

And being within six miles of the place, they went to a grange belonging to the Benedictin monks of Abingdon seated [1] in a vast and solitary wood between Baldon and Oxon (which place, though somewhat unlikely, seemeth to me to be Culham [2]; perhaps Milton [2]). Where comming late in the evening and hindred their proceding because of the overflowing of the waters, knocked at the doore and desired for the love of God that they would give them entertainment that night, and not suffer them to perish either with hunger, cold, or by the fury of beasts in the wood. The porter (to whome they spoke), at this request, looked upon them (having dirty faces, ragged vestments and an uncouth speech) to be a company of jeasters or counterfeits; and therfore running in and telling the priour accompanied with four monks (viz. the sacrist, the cellerar, and two other yong men) 'who' (as he supposed) 'and what manner of person they were,' caused them to be brought in that they might quaff and shew sport to them. But the Fryers looking stedfastly upon them, said that 'they were mistaken; they were noe such kind of people but servants of God and professors of an apostolick life.' Whereupon (their expectations ⟨fol. 175 a⟩ being frustrated) they vilely spurned and caused them to be thrust out of the gate. Thus these poore creatures being destitute of lodging and sustenance and past hopes of finding out another place at that time, one of the yong monks before mentioned had compassion on them, and said to the porter 'I desire you for the love thou bearest to me that when the priour and monkes are gon to rest that you would conduct those poore people' (meaning the Fryers) 'into the hay-loft and their I shall administer to them food.' Which being performed, he carried them bread and drinke and remaining some time with them, bid them a good night and devoutly commended himselfe to their prayers. Noe sooner he had left them (solacing their raging [4] stomaks with refreshment) but he retired also to his rest as the priour and his brother monks [5] had done before him. Where sleep seising upon him quicklier [6] then at other times, had a sore dreame that troubled him much. Which because it shall not interrupt our discours I will adventure (though perhaps by many it might be thought better to be omitted) to give you the particulars of it. Our authour [7] for it tells us that in his sleep, he saw Christ sitting upon his throne calling all to judgment; and with a terrible voice said, 'Let the patrons of this place' (meaning of Abingdon grang before spoken off) 'be called to me.' Who, when they (with all theire monks) were brought, came a dispised poore man in the habit of a Minorit Fryer and stood opposite to them, and said 'O just Judge! the blood of the Minorite Fryers cryeth to thee, which was the last night by those monkes standing there (as much as in them lay) endangered to be spilt. For they (when they were in great fear of perishing by the fury of hunger and wild beasts) did deny them lodgings and sustenance, those, O Lord, that have leaved all for thy sake and are come hither to win soules for which thou dying hast redeemed—have denied that which they would not have done to jesters!' Then (as 'tis reported), Christ with a dreadfull voice said to the priour, 'of what Order art thou?' He answered that he was 'of the Order of St. Benedict.' Then Christ, turning to St. Benedict said, 'is it truth that he sayes?' St. Benedict answered, 'Lord, he and his companions are overthrowers of my

[1] ⟨Here at a later date Wood added between the lines 'betw⟨een⟩ Baldon and Ox⟨on⟩.'⟩

[2] King Kenulph gave 15 mensas monasterio Abendon; vide Twyne XXI 516. S. Clara Davenport hath wrot a 2 books in folio of the English Minorites, 1667; Mr. Nurse of Universitie⟨College⟩ hath them.

[3] vide F (broken) 125.

[4] ⟨'raging' substituted for 'furious.'⟩

[5] ⟨'brethren' written over 'brother monks' as an alternative.⟩

[6] ⟨'sooner' written over as an alternative.⟩

[7] Chronicon Antonini edit. Lugduni 1586, pars 3 tit. 24 p. 752 § 2.

religion for I have given charg in my rule that the abbat's table should be free for guests and now these have denied those things that were but necessary for them.' Then Christ commanded that he (the priour) should be immediatly hanged on the elme tree before[1] the cloister: and after him, upon examination, likewise the sacrist and cellerer. These things being finished, Christ turned himselfe to the yong monk that had compassion on the Minorite or Franciscan Fryers that came to Oxon, asking him 'of what Order he was?' Who upon that question proposed considering how his brethren were handled and fearing that he should receive the same judgment, said, 'I am of the same Order that this poore man is.' Then Christ said to the poore man (whose name till then was concealed) 'Francis! is it true that he saith he is of your Order?' Then Francis answered, 'he is mine, O Lord, mine: and from hence forth I receive him as mine;' and therupon soe strongly embraced him. Which awakning the yong monk from his dreame, ⟨he⟩ rose as an amazed man, and rann to the priour to tell him all the passages of his dreame. But he finding him in his chamber almost suffocated in his sleepe, cried out with fear[2]; and then ran to the other monks, whome also he found in the same case. Afterwards when he thought to have gon to the Minorite Fryers in the hayloft, ⟨they⟩ were (fearing the priour should discover[3] them) departed thence very early. Then speeding to the abbat told him all what soever had hapned, which possessed him for a long while after with noe small horror and amazement[4], where wee'l now leave him and follow our Fryers.

Who journying towards Oxon and discoursing of holy matters by the way, desired the Mother of mercy to prosper their proceeding. And a little before their entrance into the city, they all prostrated themselves before God on the ground and wept and prayed. ⟨They⟩ were at theire arrivall at that place, after they had presented themselves to the King (then at his pallace in Beaumont,) welcomly received by their brother Mendicants, the Dominican or Black Fryers, a little before setled in the Jewry as in my discours of them I have already demonstrated.

⟨Their first house in Oxford and early benefactors.⟩

Afterwards (a little space intervening) that they should not be possest with dispaire of being destitute of an habitation, Richard Ingerwoode (or Ingworth, as I find him written) and Richard Devoniensis, two of their company, by the favour of King Henry III, hired an house[5] in ⟨**fol. 175 b**⟩ St. Ebbe's parish, neare the church and within the wall.

Where for some time remaining and preaching to the people, after the example of Hugo de Baldocke, Phillip de London, and

[1] ⟨'before' substituted for 'in.'⟩

[2] ⟨'for amazment' is written over as a substitute.⟩

[3] ⟨'discoverer' in MS.⟩

[4] After this the said yong monk became a prosylite and took upon him the habit of a Franciscan in Oxon, as the same story relates.

[5] Chronicon MS. Thomae Eccleston, ut supra.

William de Essbye (who were the first of this Order that preached in England[1], did (I say), by their soft and sugared words and by their preaching as well in deeds and good example of life as of words, insinuate themselves soe much into the favour of people that from them they obtained severall peices of land (in the same parish and lying on the south-west side of the church) to build a covent theron.

That is to say (setting aside the munificence of Henry III) of master Thomas Walonges, who gave them one plott of ground[2] in pure and perpetuall almes; master Richard de Mepham[3], another plott; and a third, of the gift of Agnes, sometimes the wife of Guydo[4], which she had by descent from her predecessours and paid annually from thence to Walter aurifaber one pound of cummin[5]. Besides which they had another larg peice of ground of the said Agnes since knowne (as now 'tis) as part of Paradise Garden lying westward from their habitation. With divers others[6] that were noe small benefactors.

⟨Their second house in the suburbs of Oxford.⟩

Soe that now these religious guests being loaden with such larg gifts, they proceeded in building for themselves a covent. Towards which every one of them putting his helping hand thertoo, were also assisted therin by a certaine abbat (reported[7] to be John Rading of Ousney; by another[8], the abbat of Abingdon) and Ralfe Maydeston[9] that great bishop of Hereford who, receiving a vision[10], relinquishing all their spirituall dignityes and taking upon them[11] the habit of these Brethren, did with great humility, soe zealous was their devotion for the promotion of this sect, carry upon their shoulders the coule and the hod, the one containing water, the other stones and mortar for the spedier finishing of this structure.

[1] ibidem.

[2] ex rotulis generalis inquisitionis comitatus et villae Oxon anno 6 et 7 Edwardi I ⟨1278.⟩

[3] ibidem.

[4] ibidem.

[5] 'cinimi,' vide: vide Twyne XXII 134.

[6] Another peice of land they had which was Thomae fullonis or Alice Foliot ut in carta 66 ex libro S. Frideswydae, vide A. W. p. 19.

[7] Chronicon Thomae Eccleston, ut supra.

[8] Bartholomaeus de Pisis, ut supra, lib. 1 p. 101; Twyne XXII 230.

[9] ibidem, lib. 1 p. 94 b; and soe Leland from Antoninus' Cronicle ut in L. L. ⟨i. e. Twyne XVIII⟩ 407.

[10] Vide in quarto paper ⟨?⟩ ⟨? p. 358, supra.⟩

[11] Another that turned to their Order, Twyne XXII 231.

⟨Enlargement of their second house.⟩

After they had ended as many lodgings that were but only necessary for receiving of their disciples, they proceded in the procurement of more ground, both as well to enlarge their walkes, as also to extend their future aedifices. And therfore upon their petition to Henry III (a great lover and helper of religionists) did in the 29 year of his raigne ⟨1244⟩ give[1] them his[2] island (which he had of Henry the son of Henry Simeon[3]) lying westward and joyning to their owne house, with leave also for their greater security and tranquillity to include it with a wall, as also to make a bridg therto over the Thames that parted it from their habitation. This peice of ground, I suppose, was part of (or at least near adjoyning to) Paradise Garden, though wee now see it all one intire peice: for in ancient time it was divided in severall islands as may be seene by the arches under a ruinous stone wall, to this day remaining in the same garden. And in one peice thereof joyning to West Gate was of old standing the church of St. Budhoc, as also the covent of the Paenitentiarians, both which also (as I have spoken already in my discourse of those Fryers) came in process of time to these Minorites[4].

Now about this time (viz. 1238) they having finist a larg and beautifull church which with its north side joyned to a lane running under and within the city wall, did (because that road proved an anoyance to them in their devotions), with leave[5] from Henry III in the 29 of his raigne ⟨1244⟩ include, as I have in my discours of the wall ⟨i. 252⟩ already shewed; and also free entrance from this their new to their old habitation, which I suppose was under or near Water Gate or at least between the said gate and the lane below it on the west side of that street leading up to the now ruins of their dissolved covent.

⟨Buildings of the Grey Friars.⟩

Besides these buildings (that is to say, the refectory, dormitory, and other necessary roomes) in which were performed those duties re-

[1] Patentes de anno 29 Henrici III ⟨1244⟩ membr. 6.

[2] Note that their grove was on the other side of the river by the Preaching Fryers, as Sir William Morton's (he ownes the grove) notes testifie.

[3] One Simeon de Walingford gave to Einsham Abbey a peice of ground 'extra Little Gate'; vide Notas Einsham, p. 28.

[4] 50*s* per annum paid them by Durham College; Twyne XXI 812. 50 marc per annum paid them; vide Twyne XXII 76. Et vide in indice pro aliis summis.

[5] Patentes de eodem anno, ut supra, membr. 10.

quired by St. Francis in his rule (too taedious here to be recited), they had a cloister, schooles, librayries, and a larg church. Of all which I shall, with as much brevity ⟨as⟩ I can, in order, speak off.

⟨Their Cloister.⟩

As for their cloister, 'twas built partly at their owne and partly at other men's charges. Wherin was trained up yong lads to be fitted for their covent. And in this they[1] did soe much transgress in cogging away yong novices from their ⟨**fol. 176 a**⟩ severall halls in each University, that at last both making a statute against it caused great discord betweene both partyes and these. But in the event being brought to a composition they were, among divers articles needless here to be enumerated, not to take any to their profession under the age of 18, though stifly defended in writing by one William Folvyle a brother of this Order in Cambridg[2]. This I find continued till the 40 of Edward III ⟨1366⟩ when they (probably finding a decay of resort of people to their covent) procured that composition as also the whole process of the said discord as 'twas acted in the court of Rome (soe great was theire interest) to be cancelled and quite annulled[3].

⟨Their Schooles.⟩

The next are their schooles (or theire 'auditoria'), adjoyning to their cloister. Which wee find, with leave from the University, to be erected by brother Agnellus Pisanus or Agnell of Pisa[4] before mentioned[5] [the[6] first 'Minister' of them in England, third of their whole Order after St. Francis]. Who though he never smelt of an academy or tasted of humane learning, yet he constrained these Brethren to the study and reading of the Decretalls. For 'tis reported[7] of him that on a certaine day being willing to understand what progress thes his schollers made in literature, entred this[8] schoole here and hearing them dispute eagerly and making

[1] as also the Fryers at Cambridg. ⟨A note at the foot of the page is now for the most part illegible:—'... but before I speak of thes, viz. their schooles (?) and church... that ...'.⟩

[2] vide Balaeum cent. 6 p. 492.

[3] Harus in privilegiis Universitatis ex rotulis parliament. de anno 40 Edwardi III ⟨1366⟩ num. 7 in turre London; vide Twyne XXI 424.

[4] MS. Eccleston, ut supra.

[5] and Gulielmus Esseby, vide Collect. ex Lelando per B. Twyne p. 383.

[6] ⟨The words in square brackets are scored through.⟩

[7] Bartholomaeus de Pisis, ut supra; Twyne XXII 230; vide Apolog. B. Twyne, p. 154.

[8] ⟨'these ⟨schooles⟩' written over, as an alternative.⟩

a quaery whether there was a God[1], cried out with a loud voice, 'Hei mihi! Hei mihi! fratres! Simplices coelos penetrant[2] et literati disputant utrum sit Deus.' Which[3] he taking greiviously, and somwhat repenting himself of his building these schooles wherin were discussed such vain and frivolous arguments, sent 10 marks sterling to the court of Rome to have the Decretalls corrected that soe his schollers should apply themselves to the study and search of them[4].

⟨Eminent men of the Grey Friars' Schools.⟩

To make a particular inquisition of those worthyes which read and were lecturers here, as alsoe those that had their training up in this place and performed these stiff arguments in philosophy and divinity and mathematicks (especially in divinity, when their Vespers at the times of their proceeding were solemnized which were constantly performed here for this Order[5]), would prove both troublesome to me and taedious to the reader. And therfore I shall, from a little academy, as 'twere, of learned persons, extract the cheifest and exhibite them to veiw.

Wee read[6] that after the first erection of this place *Robert Grosstest* or Grouthead[7] that was afterwards bishop of Lyncoln and in his time one of the greatest witts of our nation, did (to honour this covent), at the intreaty of Agnellus, read in person himselfe[8].

To whome[9] succeded *Mr. Petrus*, afterwards a bishop in Scotland.

And then *Roger de Weseham*, at the intreaty of Robert Grouthead; where, with great renowne he continued till he was called hence by the said Robert who first praeferred him to the deanery of Lyncoln and then to the bishoprick of Coventry.

After him read *Thomas Walleus*, a very learned scholler, who for his great parts by Grostest mad cann⟨on⟩ of Lyn⟨coln⟩ was

[1] proposed and started to them by Robert Grostest; Twyne XXI 314.

[2] ⟨'penitrant' in MS.⟩

[3] After which he flung out of the scoole, Twyne XXI 104 et Twine Apol. p. 154. Vide in scolis Franciscanorum.

[4] Speake here also of Guilelmus Esseby what he was and what he did; vide F (broken) p. 7; vide in I. L ⟨i. e. Twyne XVIII⟩ et Pits.

[5] ut in ℭ G. L. ⟨? Gerard Langbaine⟩ vol. 4 p. 433.

[6] MS. Thomae Eccleston.

[7] de illo vide in notis nostris super Pitseum. [Vide in Twyne XXI 106.] ⟨The words in square brackets are scored out.⟩

[8] I. L. ⟨i. e. Twyne XVIII⟩ p. 384 in margine.

[9] Of these readers, see I. L. p. 384, 385, etc.

in the year 1247 promoted to the bishoprick of St. David's, though at that time a poore praeferrment for the maintenance of such a worthy clerke[1].

In this man's time Brother Helias the Generall Minister of this Order[2] sent for Philip Wallensis and Adam de Eboraco from their scole ⟨at⟩ Oxon to read and plant a colony (as 'twere) at Leyden in Holland[3].

And then after Thomas Walleus, (there being noe settlement of readers here, but every one performed it voluntarily) b⟨ishop?⟩ Grouthead appointed it to be an office and (as I remember I have read) setled a pension theron.

Wherupon the learned *Adam de Marisco*[4] was by the bishop's intreaty sent for, who was then lecturer of his owne Order at Worcester, and here executed his charge with great admiration. [After[5] his departure hence, which was much lamented by Robert Grostest, then archdeacon of Leycestre, as his epistle to him attesteth[6]]; he was afterwards chosen bishop of Ely, though never consecrated or took possession of the same.

He, dying, appointed *Radulph de Coleburge* to be his successor in his lectureship, who also read with applause. But afterwards, at the request of many able clerks of his owne Order, read at Paris, where he accumilated to himselfe much renowne[7].

Then have wee *Eustachius de Normanvill*, Doctor of the Civill Lawes, and afterwards chancellour of this University.

Then *Thomas de Eboraco*, an able writer, as his praedicessors were.

After him *Ricardus Rufus or Ruys*, Cornubiensis, (whome Pitseus maketh severall), one soe much esteemed for his learning, especially for his philosophy, that he was intituled 'philosophus admirabilis.'

[1] He it was ⟨MS. 'was it'⟩, at his leaving there, was advised to take upon him the cure of soules by Robert G⟨rout⟩head as in an epistle from ⟨him⟩ to the said T. Walleus which I have seen testifieth; vide A. 158 (?) ex MS. bibl. Bodl. G. 8. 8. Th., epistola ..... vide illic.

[2] ibidem ⟨i. e. Eccleston, ut supra.⟩

[3] ⟨In the second sketch, *supra* p. 363, it appears as 'Lyons in France.' A marginal note here says:—'vide whether not at Lyons.'⟩

[4] Adam de Marisco, vide Collect. ex ... inter Collect. sub fenestra ex bibl. C.C.C.; vide in margine for Adam de Marisco. Adam de Marisco proceeded under Grostest, Twyne XXIII 723. Vide notas ad Pits in Adam de Marisco. Vide Historia ⟨anno⟩ 1224; Alexander Hale.

[5] ⟨The words in square brackets are substituted for:—'and soe much was his learning discovered that'.⟩

[6] A. 145, 2 (?); MS. bibl. Bodl. epistola .... ⟨fol. 176 a is somewhat frayed and some notes partially illegible.⟩

[7] About his time brother Francis of S. Sim ... de Pisis called de Empolim flourished here in great repute, and wrote, etc.: vide Twyne XXI 31 ...

To him succeded *John Walleus*, or (as Leland[1] hath) Gualensis, Doctor of Divinity, and an indefatigable writer. He wrote above 40 severall tracts as are mentioned by Baleus, besides what are perished by time.

After ⟨**fol. 176 b**⟩ him *Thomas Dochingus* not only succeded in the lectureship but in learning also, being accounted second to none in Europe[2], as his workes in those times testified, some of which I lately saw in Bailiol College Library.

Then have wee *Henry Brisinghamus*, Doctor of Divinity also[3]. Of whome Lelandus[4] saith,

'saeculum in quod incidit non erat infaelix, nisi quod infinita elenchorum vis aliquanto importunius se in scholas ingessisset[5].'

To him succeded *Willelmus Heduelus or Hevedlegus*, an excellent preacher and philosopher;

'quem Edoardus Longus' (as Lelandus[6] hath), 'in Assyriam profecturus, conciona-torem delegerat.'

Then is presented to us *Thomas de Bongey* (the tenth reader from Adam de Marisco in this place), an individuall companion of Roger Bacon, and one soe much learned in philosophicall and theologicall sciences, but more especially in mathematicall, that he was reputed by the vulgar to be a necromancer.

'Erat ille' (saith Leland[7], speaking of Hevedlegus before mentioned) 'inter praelectores Collegii Franciscani, tum propter vadum Isidis celeberrimi, a primo nonus. Loco vero suo statuit Bongeium in primus doctum, cujus prae caetera tanta in mathesi et tam recondita cognitio fuit, ut, praestans arte multa ingenioque longe acerrimo majora quam simplex tenuiter literatorum turba recte expendere vel intelligere facile potuerit, crederentur cacademonum facta consilio et infami studio.'

Thus he.

Then have wee *John Peccham* who read here for some time with great applause, but resigning his office travailed to Rome, where his parts being soone discovered was as Godwinus[8] reports made by the pope (then Nicholas III) auditor or chief judge of his pallace and soe

[1] tom. 4 p. 236.

[2] laus Thomae Dochingi, Twyne XXIII 713, 714.

[3] See I. L. ⟨i. e. Twyne XVIII⟩ 385 with his Elenchorum vis; et de primis elenchis, Twyne XXII 228.

[4] tom. 4 p. 238.

[5] He wrot Summa de Sacramentis, 1261; ut in Ac G. L⟨angbaine⟩ p. 41.

[6] ibidem ⟨i. e. tom. 4⟩ p. 236.

[7] ibidem p. 229; see I. L. ⟨i. e. Twyne XVIII⟩ 397; fuit Parisiorum (?).

[8] Comment. de praesulibus Angliae, in Cantuar. Johannes Peccam lectiones theologicas Oxonii et Parisiis habuit, Twyne XXI 554, Twyne XXIV 158. Of John Peccam see our notes in Godwin, p. 139.

continued till his praeferment to the archbishoprick of Canterbury. He it seemes, before, had veiwed the learning and way of Paris, where (as 'tis said) 'for defending the opinions of the faith of the church cum bestiis depugnavit [1].'

Thus have wee given you a perfect series of these learned lecturers soe far as our authour permitts. As for the other that succeded afterwards, wee cannot render soe true an account, and therfore what remaines of them behind thoug imperfect wee shall faithfully produce.

And the first that is represented to our veiw is *Roger Bacon*; 'qui ita diligenter in omnis generis authoribus versatus fuit,' (as Lelandus, our before-quoted author [2], saith) 'ut sui saeculi unicum plane miraculum diceretur [3].' And therfore wee find him to be stiled by these (as also by the Mertonians, whose regester [4] numbreth him to be one of their first consorts) 'Doctor mirabilis.' Baleus in his first edition of his book intituled 'de scriptoribus Maioris Britanniae Summarium [5]' stiles him after his rayling manner 'praestigiator et magus necromanticus, non in virtute dei sed operatione malorum spirituum.' Which seming rather to be the vogue of the vulgar in the times he flourished in, as also in these wherein both he and Bongey are hooted at in Ballad-stall pamphletts, ⟨he⟩ hath upon better thoughts omitted it in his last edition. The treatises he wrot were divers, both theologicall, phisicall and mathematicall. But besides those that are recited by the writers of his life are severall others, as I have seen; which for brevity I omitt, and ⟨for⟩ another place reserve. But not to forgett that excellent tract of his, intituled 'de victoria Christi contra Antichristum,' wee are to understand that for severall errours contained therin, ⟨he⟩ was condemned for an heretick by pope Nicholas the IV and by him for severall years kept close prisoner.

After him occurres *Robert Leycester*, Doctor of Divinity and an able preacher, by which he procured great love from Richard Swinfeld, bishop of Hereford, and to whome he (among severall works he wrote) dedicated his book that he wrott called 'de Computo Hebraeorum et Latinorum.' In the 7 cap. of which, he tells us that he composed the

[1] vide Twyne XXI 315.
[2] tom. 4 p. 198.
[3] ⟨'diciretur' in MS.⟩
[4] MS. bibl. Coll. Merton.
[5] impressum Gippeswici, anno 1548, fol. 114 b; Twyne XXI 258. Vide Wierus p. 136 de praestigiis daemonum. See the loose paper below of Roger Bacon. See Frier Bacon's discovery, Ashmole's Chimicall Collections et Theatrum Britannicum. And insert here and in the place of his buriall following what I have omitted in his life before.

same A.D. 1294; though Balaeus and others have put him under the year 1348, as in Twyne XXI 290.

Then have wee *Walter Brinkley*, another writer, surnamed 'Doctor bonus et sophista.'

Then *Ranulph Lockesley*, who read here the Sentences of Lombard, which he afterwards illustrated with many commentaries.

After him succeded *Richard Conedunus* (*or Conington*, as Balaeus hath). 'Chordiger in Isidis vado' (Leland's[1] words) 'doctissimorum usus est consuetudine.'

Nicholas Occham, the 18 professor of Divinity here. He wrote much.

As also *William Geynsborough*, one of his successors, and the 25th that attained to the chair; which he resigning, travelled to Roome, where he became 'lector Sacri Palatii,' and at last by pope Boniface the VIII, bishop of Worcester.

Then have wee *Martin Alnwicke*[2], another learned penman, Doctor of Divinity and the thirty-second that taught here.

William Herbert, another and the forty-third reader extant upon the roll.

As also *John Guentus*, *John Barwican*, *Nicholas Fachinham*, and *Roger Conway*, and divers others, all eminent in their professions,—of which they have left sufficient testimonies to posterity.

Thus have wee supplied, though imperfectly, the first catalogue of the learned lecturers of this place.

⟨Eminent writers of the Grey Friars.⟩

Wee should, in the next, insert others that purchased great renowne by their elaborate writings.

Viz. *Johannes Londinensis*, an excellent mathematician and one of the pupills of Roger Bacon;

Johannes Canonicus, whose philosophicall ⟨**fol. 177 a**⟩ treatises were soe much esteemed among the students of this University that they were[3] read to them by their tutors and by logick lecturers in each society.

With many others[4]: whome if I should goe about to insert, with the works they wrote (many of which I have seen in our public and colledg libraries), would require another volume.

[1] tom. 4 p. 246.

[2] vide Twyne II p. 24 ubi nomen ejus occurrit anno 1300.

[3] regestrum Oriell.

[4] whether Edmund Bricot, Minorita hic, vide Collect. ex registris sub anno 1527; sched. C p. 13. Utrum Alexander Cretensis studuit hic; vide in vita Chichley per Duck p. 19.

Divers authours (I confess), both forreigne and domestic, have written of the worthyes (either learned or holy) of particular abbyes or gymnasiums, and therin have added great splendour to their foundations; but I verily beleive had their bin an industrious and full search concerning this place (which as yet, to my knowledge, is deficient[1]) ⟨it⟩ would surpasse them all, and therin not only adde repute to it (now levelled with the dust) and consequently to the generality of this Order, but also to our University then accounted the second and now the cheifest pillar of the world.

I remember I have read in Leland, who, speaking of this colledge in the life of one of the readers therof, saith thus:—'Tales enim illud genuit Fratres quales si posteritas vidisset, amasset, celebrasset, et suspexisset; sed rerum omnium est mutatio.' Thus he. Which change also Armachanus avoucheth when as he saies there were more learned men after the first entrance then towards the later end; vide Twyne XXII 103 c.

⟨Libraries of the Grey Friars.⟩

Procede wee now to speak of their libraryes. Which wee find[2] to be in number two, distinguished by the names of 'libraria conventus' and 'libraria scholarium,' the one for the seniour Fryers, the other for the novices and bachelours[3] to study in.

⟨Donors of books to these Libraries.⟩

Of both which wee cannot otherwise suppose but that they were well fraught with excellent rarities, considering they were honoured with those perogatives of enjoying the libraryes of severall great clerks. Viz., in the first place, of that most learned and worthy praelate Robert Capito or Grouthead[4], bishop of Lyncolne, before mentioned; who when he died left them (for the sake and by the procurement of his beloved Adam de Marisco) in his last testament, anno 1253, to be here reposited for the common use of the covent. What the particular

[1] But see Collect. ex Lelando B. Twyni 384 where 'tis said that [Adam de Marisco wrot ⟨these words are scored out⟩] a Catalogue of these worthyes [were seene by ... ⟨these words added⟩].

[2] Thomas Gascoign in Lexico Theologico MS. parte prima p. 258 in voce 'deus', bibl. Coll. Lyncoln.

[3] rather for saecular students, vide B. Twyne his opinion, Twyne XXI 682 ad imum.

[4] Catalogue of Grostest's books see in a note (?) and bring them in here; and Roger Bacon's works. Vesperiae Adae de Marisco et Roberti Grostest illic, Twyne XXIII 723; vide Catalogum librorum Roberti Grostest in Pits. Scripsit super Psalmos David 100; vide Twyne XXIII p. 723 et p. 703, 728.

number of them were I cannot justly say, yet wee cannot to the contrary think but that they amounted to a great many, considering the books which he himselfe wrote, for the most part with his owne hand [1], were nigh the number of 200, a legacy (if those wer all) sufficient to furnish an ordinary library in those dayes. Soe great respect it seemes had he for this place that he not only, as I have said befor, read here in person himself, and inhabited for some time amongst them; but also when he was in autority endeavoured to his utmost, though contrary to their rule, to advance them [2] to rich praeferments. What else I have to say and to give satisfaction to the inquisitive reader concerning this noble person and of this his benevolence here spoken off shall be presented by Trivettus [3], a faithfull historian that flourished in Oxon in the raigne of Edward II, in his owne words, which goeth thus.

'Anno 1253 moritur Robertus Lyncolniensis praesul qui . . . ⟨*ut supra*, p. 379⟩. . . animum generosus. Qui cum esset magister in artibus super librum Posteriorum compendiose scripsit; tractatus de sphaera, et de arte compoti, multaque alia in philosophia utilia edidit. Doctor vero in Theologia, in triplici lingua eruditus Latina Ebrea et Graeca, multaque de glossis Hebraeorum extraxit, et de Graeca multa transferri fecit, utpote testamenta XII Patriacharum et libros Dionysii, quorum novam translationem perlucide commentavit [4]. Hic [5], Fratres Ordinis . . . . ⟨*ut supra*, p. 379⟩ . . . . in testamento legavit. Huic Fratri Adam, Bonifacius, Cantuariensis archiepiscopi quassata Eliensis electione, ejusdem ecclesiae contulit praesulatum, sed appellatione ad curiam Romanam facta interposita, electus episcopatum obtinuit, et archiepiscopus conferendi sic episcopatus perdidit potestatem [6].'

Thus Trivettus, a student sometimes in Oxon.

Againe, they had the books of that 'admirable doctor,' Roger

[1] Twyne XXIII 692 bis. Dedymus grammaticus scripsit 4000 libros, vide B. Twyne de . . . p. 120 in margine.

[2] ⟨Here followed, but scored out, 'especially his beloved Adam de Marisco.'⟩

[3] Historia vel annales Angliae, MS. bibl. Coll. Merton, p. 72 b. Vide Twyne XXII 344. See the same in Twyne XXI 587; vide notas ad Pits.

[4] See in Historia, anno 1228.

[5] ⟨'His' in MS.⟩ Vide Twyne XXI 133.

[6] ⟨There are here a number of marginal notes about Grostest:—⟩ Of Robert Grosthead see Twyne XXI 95, 145 et alibi. His praises, 146, 139, 134, 145, 202, 203, 262, 587. Invitatus hic per Agnellum, 310. Laus Grostest Twyne XXIV 24, 25, 32 and out of Bacon's works ther inserted. Of Grostest, Twyne XXIII 692 bis, 693 bis, 703, 723; Twyne XXII 435. The pope much displeased at him, vide Twyne XXII 148, 185 pro canoni ratione vide Twyne XXII 149, 158, 158, 226, 293, 324, he corrected the Roman calendar. 224, insignia ejus. He writes to the University to introduce the Parisian mode A. 143, 2; et Apol. B. Twyne p. 346, 149. I. L. ⟨i. e. Twyne XVIII⟩ 403 of Robert Grostest. He contemned the pope, vide Twyne XXI 15 in margine. Grostest bewaileth the departure of Adam de Marisco from Oxon, A. 149, 2. A. 150, he adviseth Thomas Wallensis when he had left the scooles of Oxon to take upon him the cure of soules.

Bacon, before spoken off, who wrote the number of an hundred treatises and above, as they are enumerated by Balaeus.

As also the books of Ricardus de Media Villa[1] **⟨fol. 177 b⟩** otherwise knowne by the name of 'Doctor solidus et fundatissimus,' as I have perceived in some of them which are in our College Libraryes, and bearing in their frontispeices the antient possessors of them that is to say 'liber Fratrum Minorum,' etc.

With many others, which to the contrary wee cannot imagine, considering those many[2] penmen this College hath educated. Certainly if any society had the advantage to be learned, these had; for they not only made choise of the quickest witts to be of their covent (being then accounted the next step to praeferment[3], soe many of them having the higest places in the church) but also with great industry (as one observes) collected[4] those rarityes out of other nations which to England were then strangers, viz. Greek, Hebrew and mathematick authours, for which they were wonderfully commended by Philobiblion (Twyne XXII 103 a) and Armachanus.

⟨Decay of the Libraries of the Grey Friars.⟩

But, to come nearer to our purpose, every age hath its chang[5].—To what end shall wee guess all these rarityes came? How were they in succeding ages bestowed? To what use employed?

Verily I am both ashamed that the judicious reader should understand and that my pen should betray the ignorance of these once soe famous Fryers towards their latter end. I professe soe often . . . ⟨*ut supra*, p. 380⟩ . . . houshold of the muses, or to be detained with soe great a losse of one or two libraryes that I should forget this my undertaken designe.

And therfore what the event of the books was, and what these Fryers were at their latter end, you shall hear from a learned antiquary[6]

[1] de origine ejus, Apol. p. 275.

[2] ⟨'those many' substituted for 'the army of.'⟩

[3] but see the humility of some of them in obtaining preferments, Twyne XXI 501.

[4] Twyne XXII 103 a ad imum, Fryers great gatherers of books; vide Fox, bibl. Merton., p. 379 col. 1. They had the Hebrew Greek and Latin authors that were brought here by Robert Grostest, vide Twyne XXI 587, Twyne XXIV 25. They obtained most of the Jews' books of Oxon at their banishment.

[5] ⟨Here followed, but scored out, 'The father that is wise may begett a foole.'⟩

[6] Johannes Lelandus, tom. 4 p. 219. Vide I. L. ⟨i. e. Twyne XVIII⟩ 404. 405 in I. L., the Dominicans Librarye also was loaden with dust and filth. The neighbours of the parish of St. Ebbs have the same brutishness intayled on them, denying me a veiw of their records.

that was an eye witness of the same. 'Quorum videndi desiderio .... ⟨*ut supra*, p. 381⟩ ... ex testamento committite!'

Thus Leland[1].

Neither are these Fryers charged with impiety and foolishness by him only, for the destruction of that noble gift of worthy Grouthead; but also by one of his coo-temporys[2] and intimat acquaintance, who (speaking of that incomparable mathematician Roger Bacon and of his works soe much esteemed through-out Christendome, which were in this library and suffered the same fate[3] that Grouthead's books had don) tells[4] us that

'all his works which were verie fairly written and well-bound were by ignorant persons, and religious pretending sciolists who thought them to be nicromancy fastned with long nailes to the desks and there among dust and mothes utterly perished.'

Thus wee see this place that was for severall ages accounted the glory[5] of our nation, the wonder of Europe, was towards its latter end (soe strangly was it degenerated!) the nest and harbour of rude and ignorant asses; those that by their admirable parts had amazed the greatest clerks in Christendome, nay, the pope himself, were now but esteemed among the gang of lazy and fat-headed Fryers; and this library, which was so often quoted in the writing of learned persons[6] (as I my selfe have seen), was by the malice or else slothfull negligence of that wicked age which was soe much given to the distruction of things memorable utterly consumed and brought to naught. 'Sic transit gloria.' His exclamation, 'O furtum inauditum, etc.'

⟨Church of the Grey Friars.⟩

Having now concluded our discours concerning the libraryes wee must proceed to speak of their church; which, partly by the industry

[1] ⟨Marginal alternative: —⟩ Thus our never to be ⟨too⟩ much admired antiquary, who expecting to be ravished with amazement at the sight of this place as he himself confesses he had almost bin at the sight of that most sacred and venerable library at Glastenbury Abbey. ⟨A different beginning for this is written between the lines:—'By which we are to understand that' (he expected, etc.)⟩

[2] John Twinus in Comment. de regibus Albion, lib. 2 p. 130.

[3] The spoile of Bacon's books, Collect. ex Lelando per B. Twyne p. 389. A decree to have books and MSS. kept decent and clean, anno 1277, vide Twyne XXI 272.

[4] ⟨See the original Latin of this quotation, *supra*, p. 382.⟩

[5] ⟨'phoenix' written over, as an alternative.⟩

[6] Wicliff MS. in lib. 4 Trialog.; Thomas Waldenus de Sacramentis cap. 77 MS.; Thomas Gascoigne in opere supra citato, et in aliis MSS. Vide Twyne XXI 496 (?); vide B. Twyne de Francis Canis in scheda soluta.

and care of Agnellus and Radulph Maydestone bishop of Hereford was erected; and afterwards enlarged by Richard, king of the Romaines and Beatrix his wife; and by severall others bea⟨u⟩tified soe that considering ⟨**fol. 178 a**⟩ all things was second to none excepting two of other covents in Oxon[1].

In this place it was[2] that when these Fryers had celebrated divine service in an evening, or (if you will) when they had finished their completorie, the Fryers being very jocular did upon some accident that then hapned burst out into a laughter but the crucifix or rood that stood over the doore parting the choire and church, did turne it selfe about and look soe sternly upon them, that, possessing them with great horror and amazement, ⟨they⟩ were for the most part afterwards taken away by death.

⟨Eminent persons buried in the Grey Friars' Church.⟩

Here it was[3] also that the said *Agnellus*, our famous saraphicallist (who died[4] 1235) was buried in a wodden coffer. Which[5] afterwards these brethren being willing to translate to a sepulcher of polisht stone provided for that purpose, did find it full of bright oile mixt with perfume of balme and his bones that were loosed from the flesh to swim upon it. All which they unadvisedly thinking to remove, found the bottome of the said coffer to stick to the ground, and soe all the oile spoiled, but his bones were carried to the new sepulcher and their with great devotion reposed. After which, if you will beleeve the historicall writers of this Order[6], were performed therat many wonders and miracles to the admiration of the whole nation. Nay, and further they doe not adhaere[7] to make him equall, both for devotion holiness and the working of miracles, with St. Francis himself. All which if 'twas not for staining paper and tingling the eares of zelotts[8] with these 'horrid blasphemies' and 'impious adorations' made to his shrine here, I

[1] Gilda beatae Mariae in hac ecclesia, vide in additamentis ad aulas; vide sched. 13, 1510. Vespers here vide in ℣ G L. vol. 4 p. 433.

[2] ⟨See the original Latin, *supra*, p. 386.⟩ Bartholomaeus de Pisis, ut supra. Somewhat like the motion of the crucifix at Abendon in the time of Quiatus (!) abbat, vide Chronicon rotulare.

[3] Bartholomaeus de Pisis, ut supra.

[4] Historia P. Ykham, ut supra, MS. Of Agnell de Pisa, see more Twyne XXII 229, 231, 314.

[5] ⟨See the original Latin, *supra*, p. 384.⟩

[6] ⟨'as the historicall writers of this Order report' is written over, as an alternative.⟩

[7] ⟨'stick' is written over, as an alternative.⟩

[8] ⟨'the modest' is written over 'zelotts,' as an alternative.⟩

should adventure to expose them to thy veiw and censure, but I must hasten.

What else memorable occurres in this place to be spoken off, is that *the heart of Richard, king of the Romans* and brother to King Henry III, was buried here in the choire, as Rossus[1] hath, under a sumptuous pyramyde of admirable worke,—though Speed[2] would have it to be in Rewley Church. He died, as Walsingham[3] reports, at Berkhamsted Castle the 5 of the nones of Aprill ⟨1 Apr.?⟩ anno 1270; but Trivettus[4] holds to the contrary and saith he died the 4 of the nones of Aprill ⟨2 April⟩ and in the year 1272 and was buried at Hales abbey in Gloucester.

Then have wee *Beatrix de Falkestan*[5], Queene of Almaine and third wife to the saide Richard, buried here before the great altar; who died on ⟨17 Oct.⟩ the vigills ⟨of⟩ St. Luke[6], anno 1275; but Leland[7] from an anonymus MS. in Lyncolne College Library as also Francis Thin[8] in his 'Catalogue of Protectors' saith that shee died on the same day but in the year 1277.

The next, amongst hundreds of eminent persons that wee meet with buried here, is *Roger Bacon*[9], 1292; of whome Rossus[10] speaketh thus:—

'Rogerus Bacon, natus de generosa familia incolarum comitatus Dorcestriae juxta Ilchester, S. Theologiae Dr. Parisiis, Oxoniae incorporatus; et Oxoniae in festo Sancti Barnabae ⟨11 June⟩, Anno Domini 1292, ad Fratres Minores sepultus.

Thus he. Lelandus (and his followers, Balaeus and Pitseus) report otherwise: for the first[11] (who should have meant his brother Robert Bacon) saith that he died 1248 and the other two 1284. His tombe-stone, as I have heard, was dugg up about 63 years agoe with an inscription theron, but what it meant or how it ran is not as yet to me delivered.

William Golafre, esquire, sepultus hic: vide in proxima pagina[12].

Many others of good note lye also interred here, who because I have not sufficient proofe I dare not now insert them.

[1] MS. de regibus in Henr. III; V 409.

[2] Chronicon, edit. 1611, p. 507.

[3] Ypodigma Neustriae p. 471; Twyne XXI 560.

[4] Historia MS., p. 84 b.

[5] vide F (broken) p. 23.

[6] Chronicon MS. cujusdam monachi Ousney quondam bibl. Henrici Ferrers armigeri, postea bibl. Alleniana, et Cottoniana; vide Twyne XXI 532.

[7] tom. 2 p. 341.

[8] apud Holinshed p. 1073.

[9] Bring in here of Bacon before.

[10] Historia, ut supra; et MS. codd. Digby 67; vide Twyne XXI 93.

[11] in tomo 4 p. 198. Vide notas ad Pitseum p. 369.

[12] ⟨i. e. on fol. 178 b, which is found *infra*, p. 411.⟩

⟨Confessors appointed for this Church.⟩

Hence therfore from these schooles and from the many miracles that were wrought at Agnellus his tombe, wee cannot otherwise but suppose, that this place was infinitly inriched by the continuall gifts and oblations that were praesented at the altar before his sepulcher.

I remember I have seen a record[1], bearing date the 7 of the calends of August ⟨26 July⟩ anno 1300, that tells us that when Hugo de Hertelpol[2], Provinciall Minister of the Minorites in England, had praesented 22 Brethren of this Order to the bishop of Lyncolne to heare confessions[3] and give absolution, he asked him 'whether they were to serve all the religious houses of his Order in the whole diocess.' 'Noe' (saith the Provinciall) 'they are only for our covent in Oxon.' To which the bishop replied that 'four were enough for any covent whatsoever; but seing that yours of Oxon is soe eminent and is alwaies frequented by soe great concourse of people I shall allowe two more to those four.' To which the Provinciall answered that 'those were nothing for soe great a worke,' and desired that he would adde more. Wherfore, upon much intreaty, he excepted two more from the 22 that were Doctors of Divinity and soe made up eight, though those also, according to the Provinciall's words, were too little and by noe meanes able to undergoe that great work.

⟨Legacies to the Grey Friars.⟩

Many also that died in and about Oxon left them legacyes: vide in indice pro Fratribus Minoritis; vide in collectionibus ex computis collegii Merton p. 19.

⟨Burial in the Church of the Grey Friars.⟩

Great comfort people did take if upon their death bed they were assured their bodyes would be buried here.

⟨Wardens of the Grey Friars of Oxford.⟩

I should in the next place give an account of the gardians of this covent.

Of whome *Agnellus*[4] was the first.

[1] regestrum memorandorum Dalderby, episc. Lync. fol. 13. ⟨See the Latin original, *supra*, p. 386.⟩

[2] ⟨'Hertipol' is written over as a correction.⟩

[3] See somthing against these confessions, Twyne XXII 103 a.

[4] MS. Thomae Eccleston.

After him *William Essbye*[1].

Then *Adam* ⟨fol. 178 b⟩ *de Marisco*[2].

After him *Herveus*[3] *de Saham*, anno 1285, who was also chancellour of our University.

Then *John de Codington*[4], anno 1300.

As also *John de Ochampton*[5], anno 14 Edward III ⟨1340⟩.

With others[6], of whome because I have an imperfect list, I shall for that reason forbeare to sett downe any more.

⟨Description of the Grey Friary.⟩

Having now finisht my discours concerning the originall and progress of this once soe renowned a college, I come in the next place to give you a description of its pleasant seat and a word of its dissolution.

Which wee find to be without the wall and remote from the hububbs of the city.

On the east side of it (where they had their cheifest entrance, as it remaines to this day) was the way leading from Water Gate to Preachers' Bridge; on the south side, a pleasant rivelet called Trill-Mill Stream, where they had a water milne 'de proprio' to grind their corne; on the west side, a large plott of ground partly inclosed with the said rivelet and wheron was soe pleasant a grove of trees divided into severall walks ambits[7] and recesses, as also a garden (and orchard adjoyning) that by the inhabitans of Oxon was called Paradise, given by the aforesaid ⟨p. 395⟩ Agnes,—which name (though the place now is far from pleasure) is to this day conveyed to posterity; on the north side, their covent as also part of their grove soe far as West Gate was limited by the city wall, through which they had another entrance into Freren Street between St. Ebbe's church and West Gate as also a little posterne for a conveyance into the south yard and doore of the said church.

As for their building of which Wicliff (as I said already) writt against, were according to the mode of those times stately and magnificent; their church larg and decent; their refectory, cloister, and libraryes all proportionable therunto, not to be equalled with other

[1] MS. Thomae Eccleston.
[2] Leland, tom. 4 p. 219.
[3] regestrum Peccham, fol. 115.
[4] regestrum Dalderby, ut supra.
[5] rotuli hustengorum Oxon de anno eodem.
[6] ⟨See the notes *infra*, p. 412.⟩
[7] ⟨'meanders' written over 'ambits,' as an alternative.⟩

in Oxon, either college or covent, except St. Frideswide's and Ousney.

⟨Dissolution of the Grey Friars of Oxford.⟩

All which (both aedifices, and grove which contained 5 acres of land, as alsoe the close called the Church-yard, with the garden, orchard, and fishponds) were at the dessolution of religious houses (with the other covent of the Black Fryers before spoken off) conveyed by King Henry VIII in the 36 of his raigne ⟨1544⟩ to Richard Andrews of Hales, com. Gloucester, and John How for the sum of 1094£.

Who the same year conveyed this of the Grey Fryers to John Gunter of Oxon and Joane his wife and their heires for ever[1].

From them being shifted through severall hands, doth now acknowledg also severall owners, soe that what of it is remaining is a little old and decrepit building (the lower windows touching the ground) which, while wee were freshmen, tradition told us 'twas Roger Bacon's and Thomas Bongei's study.

The ruins of this college are gone to ruine and almost lodged in obscurity—see at the end of my discours of Oseney[2].

⟨Notes on the Golafre[3] family.⟩

William Golafre[4], esquire, (yonger son to Sir John Golafre, knight, and Elizabeth his wife daughter and heir of John Fyfeld com. Berks, esquire) died in the raigne of King Henry VI or V and was buried here. He married Alice the daughter and heir of John Bisshop of Abingdon.

Sir John Golafre, knight, another son of Sir John Golafre knight above-said, died at Quinton com. Bucks, 1379, and was buried here. He married Isabel, lady of Missenden and Quinton and daughter to Sir Bernard Brocas, but had noe issue by her. In his wife's time, he begat of one Johenet Pulham, his concubine, a daughter and son. The daughter named Alice was afterwards prioresse of Burnham by Windesore. His son named John was also a knight and lord of Langley and married Philippa lady Fitzgualter; and died at Walingford, 1396; and ⟨was⟩ buried by Richard II tomb at Westminster.

[1] Scaccar. parte quarta orig. de anno 36 Henr. VIII ⟨1544⟩ rot. 40. Vide Twyne IV 583; sed vide Twyne XXIII p. 11: et 597 in Twyne IV.

[2] All the quotations out of Leland here are corrected. ⟨Note on fol. 179 a:—⟩ 'This place is buried in its ashes: see what Mr. Hegge saith in the Legend of St. Cuthbert p. 24.'

[3] ⟨See note 12 page 408.⟩

[4] Leland, in Itin. vol. 4 p. 4. Vide in papyro soluto.

His widdow afterwards married that Duke of York that was killed at the battle of Agincort. She died in King Henry VI dayes and was buried by her first husband.

In the will of Sir *John Golafre,* knight, in the hands of Sir William Walter of Sersden, I find this following.

'In Dei nomine, amen. 19 January 1393 ⟨139⅔⟩, ego Johannes Golafre, miles, compos mentis meae, &c. Item lego corpus meum sepeliendum in cancello ecclesiae Fratrum Minorum Oxon juxta patrem meum si contigerit me mori infra terram Angliae. Item lego Philippae uxori meae, &c. Item lego dominae Elizabethae Golafre, x£. Item lego Aliciae Golafre, sorori meae, xx£. Item lego Willelmo Golafre, x£. Item lego Johanni Golafre consanguineo meo, x£, &c. ⟨fol. 179 a.⟩ Item lego Fratribus Minoribus Oxon si ita sit quod corpus meum sepultum fuerit cum eisdem juxta patrem meum, x£; et si contingat quod sepultum fuerat alibi tunc volo quod praedicti Fratres Minores non habeant idem summ[1]. Item lego Ricardo Wyghtham filio Roberti Wyghtham, 6£ 13*s* 4*d*, &c.'

At the end of the will it is said that wheras he willed his body to be buried in the Grey Friers at Oxon, yet the king disposed of it otherwise, viz. that it should be buried in the conventuall church at Westminster.

'Probatum fuit hoc testamentum per Ricardum ⟨Mitford⟩, episcopum sarum, 27 Nov. 1396.'

⟨Gardiani Fratrum Minorum Oxon.⟩

Agnellus, 1: as before; vide in epistola 2 Roberti Grostess Fratri Agnello in G. 8. 8.

William Essebye, as before: vide F (broken) p. 7 where 'tis said he was the first.

Adam de Marisco, as before: vide I. L. ⟨i.e. Twyne XVIII⟩ 404 (1253).

Herveius de Saham, occurres 1285; Twyne XXIV 158; vide in Catalogo Cancellariorum Oxon; vide Twyne III 282.

John, custos hic, tempore Adami de Marisco; vide Twyne XXII 296.

John de Codyngton, 1300, as before; vide an in Twyne II 23, 2.

John de Ochampton, 14 Edward III ⟨1340⟩, as before.

Dr. Edward Baskervile, D.D., the last gardian or warden (A.B. 180b) of the Grey Fryers in Oxon, ut in bibl. Cotton sub effigie Cleopatrae E. 4.

Whether Dr. Henry Standish were not gardian here, see Collect. ex registris, see Twyne XXIV. 343.

See another Catalogue[2].

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[1] ⟨! 'eandem summam.'⟩ [2] ⟨This I have not yet found among Wood's MSS.⟩

Benefactor[1] to these Fryers, V. 540.

Sepulti in ecclesia Minoritarum.

James Hedyam, principall of Hiron Hall, 1445, sched. 2 p. 1; he left them 7*s* ⟨Explicit fol. 179 a; **fol. 179 b** is blank.⟩

⟨3. The White Friars; First Sketch[2].⟩

⟨Incipit **fol. 180 a**⟩ This year (1253) presents us with the comming of the Carmelite or White Fryers to Oxford, of whose settlement there and flourishing, I shall anon tell yo, and in the meane time speak a word or two of their comming into England.

⟨First coming of the White Friars into England.⟩

In the raigne of Henry III, therefore, when the English warred against the Saracens in the Holy Land, Richard de Grey and John Vesey, knights (or 'noble barons,' as Balaeus[3] is pleased to call them), two commanders of the army, being desirous in their travells into those parts to see Mount Carmel, did with other company ascend the said mount, and finding divers of their countrymen associated with others that had retired to that place, meerly for the great holynesse reputed to be therein, did, upon their request to their[4] prior, bring a certaine number of them into England either in the year 1238 or two years after. And, having for their head or 'Provinciall[5] one Ralphe Fresburne, were, by the favour and procurement of the said knights, setled at Ailesford in Kent and Holney or Holyn neare Alnewyck in Northumberland; and in some yeares after, in the cheifest cities in England.

Concerning this their entrance into England, Leland as I remember speaketh in the life[6] of the said Ralph Fresburne, after this manner:—

'Rodolphus Frescoburnus, solitudinis amator certe maximus, Carmelum montem prope Ptolemaidem voti causa petiit; ibique inter heremitas carnis illecebras castigans, duriter et parce cum aliis Anglis quos loci sanctitas eodem pellexerat vixit. Circiter haec tempora, Anglorum exercitus dira bella contra Saracenos, Christiani nominis hostes, gerebat. Unde data fuit occasio bene oportuna Johanni Vescio et Grayo, non infimis Anglici exercitus capitaneis, invisendi montem Carmelum. Quo cum pervenissent, ac suae gentis homines praeter spem omnem reperissent, praesidem loci enixissime rogabant, ut liceret illos abducere; tandemque

[1] ⟨See the passage from V 540 quoted, *supra*, note 5 page 388.⟩

[2] ⟨This first sketch, fol. 180 a–187 a, appears in a Latin dress in the Historia et Antiquitates Univ. Oxon. (1674), Vol. I. pp. 98–104.⟩

[3] in cent. 4 num. 1.

[4] ⟨Here followed 'guardian or,' but the words are struck out.⟩

[5] ⟨'Provinciall' substituted for 'governour.'⟩

[6] in tomo 4 p. 223.

exorabant, sed non alio nomine quam ut fundamenta tam clarae religionis etiam in Anglia jacerent. Relicto igitur Carmelo, Frescoburnus cum suis capitaneos ad patrios usque lares secutus est. Ille vero, sancti promissi non immemores, de locis heremitis designandis statim agitabant. Vescius forte Alaunovici oppido Northumbriae ditionis erat, a quo non longe distabat Holmense nemus, locus solitudini aptissimus, tum praeterea situ Carmelo non omnino dissimilis. Hic, templum; hic, aedes convictui heremitarum necessarias[1], posuit. Venerat, una cum Rodolpho, Ivo quidam ex Britannia Armoricana oriundus. Huic Graius una cum heremitis aliquot sed Anglici nominis in Cantia fovebat, et conditos quanta potuit maxima celeritate Alauni vadum[2] coenobio donavit. Fuit haec origo Carmelitici in Britannia nostra Ordinis, anno domini 1240.'

Thus Leland.

⟨The White Friars frequent the Universities.⟩

So that now ⟨fol. 180 b⟩ having two seats in England and soone after more, 'twas now their only ambition, to procure for themselves a seat in [this[3] University and ⟨the⟩ schooles of Cambridge] to the end that the novices of their Order might be trained up in theologicall and philosophicall doctrine.

But before their settlement in Oxford or any promise to themselves of it, they frequented the schooles and took their degrees here, as other Orders did; for Leland (as I remember) speaking verie honourably of Peter Swannington and Simon Stoch, two of this Order, saith[4] that the former (who was contemporary with Humphrey Necton the first professor of Divinity of this Order at Cambridge) was the first Doctor or professor, and the other the first Bachelour of Divinity of their Order in this University also.

'Jam senex fuit Stochus' (inquit Lelandus[5]) 'nec puduit tamen colophonem literis quas non mediocriter juvenis hauserat, addere. Ergo Isidis vadum—achademiam, ut hac nostra aetate, ita et olim florentissimam—se contulit, nomenque decusque inter literatorum proceres meruit. Sed quo tempore Stochus apud Isiacos studebat nullus erat in urbe nec in suburbio locus Carmelitis designatus.'

Thus he. Which time of Stoch's studying and taking his degree in this University was, as I guess[6], about the year 1244.

⟨First house of the White Friars in Oxford.⟩

But to returne, that they therefore might advantage themselves in University learning, great endeavours were used to gaine a place of residence for them in Oxford, so much noted throughout all the learned

[1] ⟨'necessarios' in MS.⟩

[2] Ailesford.

[3] ⟨The words in square brackets are substituted for 'each University.'⟩

[4] in eodem tomo 4 p. 235.

[5] ibid. p. 224.

[6] Twyn's Collect. which I have in quarto p. 481 at a paper put in.

world for the entertainment of forraigne and domestick students. At length Henry de Hanna, Provinciall of this Order, interceeding with a certaine noble man called Nicholas de Meules or de Molis sometimes Keeper[1] ('Custos') of Oxford Castle and then (as is supposed) a baron of Somersetshire (his cheif seat being at North-Cadbury there) obtained of him an house in Stocwell Street in the suburbs of Oxford anno 1254.

Of which gift Balaeus (followed by Pitsaeus) in the life[2] of Henry de Hanna, doth make mention, but not so that the said Meules was the sole giver of it. For he (who stiles the said person there Noels, as he doth elsewhere[3]) saith thus:—

'quo tempore dum Cornubiae comes, Ricardus, Henrici regis frater ac Johannis filius, in Caesarem esset electus, favente illi quodam Nicolao Noelso, domum quam habebat Oxonii in vico de Stockwell, obtinuit ac praedictis Fratribus suis' (meaning the Carmelites) 'in aedem vertit.'

Thus he.

Nicholas Harpisfeld, speaking[4] somwhat also of this matter, maketh no mention of the said two noble persons, but that Henry de Hanna built the house.

For a reconcilement therefore of these authors and that the truth might the better be understood, I shall here lay before you the copie of a publique[5] instrument, wherin it appeares who gave the said place to these Brethren, with other matters ⟨**fol. 181 a**⟩ worthy of memory —

'Universis Christi fidelibus[6] praesentes literas inspecturis Frater W., dictus Prior omnium Fratrum B. Mariae de Carmelo in Anglia commorantium, salutem et tam debitum quam devotum cum orationum suffragiis famulatum. Cum nobilis vir, dominus N. de Meules, locum nobis Oxoniae ad inhabitandum pro se suorumque salute jam dudum duxerit contulisse, dilectum fratrem nostrum Johannem de Ropha sacerdotem, latorem praesentium, qui vice nostra locum eundem recipiat et inhabitet per obedientiam salutarem . . .[7]. Plenam etiam ei cum omnibus qui in eodem loco vel extra jus aliquot vendicaverint componendi et transigendi seu alias qualitercunque de eodem loco prout secundum Dominum expedire viderit disponendi tam in temporalibus quam in spiritualibus absque omni exceptione confero potestatem, ratum habiturus et gratum quicquid ratione ejusdem loci cum quibuscunque et coram quisbuscunque in forma et ad bonum Ordinis fecerit de praemissis.

[1] Patentes 20 Henr. III ⟨1236⟩ membr. 9.

[2] cent. 4 num. 19.

[3] inter Collectiones suas propria manu scriptas in bibl. Cotton, fol. 27.

[4] in Historia Eccles. Angl. saec. 13, cap. 25, p. 480.

[5] inter munimenta coenobii Osney in thesaurario Aedis Christi Oxon in pyxide S. Thomae Martyris.

[6] ⟨The rest of this deed is here cited from the printed text, Hist. et Antiq. Oxon. I p. 99. Wood's note in the MS. fol. 181 a is 'leave the space of 23 lines for the said instrument.'⟩

[7] ⟨Some word such as 'constituo' omitted.⟩

Venerandae insuper universitati vestrae supplico et devote[1] quatenus praedicto Fratri Johanni et socio suo quemcunque sibi associaverit circa praefata negotia euntibus et redeuntibus quiescentibus et laborantibus subvenire non minus efficaciter quam meritorie studeatis et eisdem Christi pauperibus propter eum et cum eo mendicantibus et omnino nihil proprium possidentibus necessaria viaticae sustentationis suffragria divinae pietatis intuitu porrigatis, quoniam merces vestra copiosa est in coelis cujus utinam efficiantur participes omnes benefici praesentium executores. Valeat universitas vestra semper in Domino. Dat. apud Cantabrigiam anno gratiae MCCLVI, xii Cal. Septembris' ⟨21 Aug. 1256⟩.

Thus the said instrument, written by W. the Provinciall of this Order, though such an one is not mentioned by Balaeus in his catalogue[2] of them.

But as for the place which was given by the said Meules, 'twas as I find situated [on[3] that part where the south side of Gloucester College was afterwards built].

⟨Enlargement of the first house of the White Friars.⟩

The said house and ground therefore (which was too little) being obtained, it was their next business to procure more tenements and land to enlarge it to the end that an oratory and convenient buildings for their reception might be erected.

For this purpose they sollicite one Nicholas de Stocwell, a sufficient burgess of Oxford, one that for his prudence and wealth had undergon the office of Maior of this corporation severall years. He (it seems) being a great admirer of their holiness and exemplary carriage, had before been verie beneficiall to them in severall respects; but now, they being reduced to some extremity of enlarging their territories, ⟨he⟩ did upon their sollicitation give them an area or plot of ground joyning to that of Meules. So that that being obtained, they were forthwith about to build an oratory; but because it could not be well done without leave from severall persons, they made sute to the diocesan (viz. the bishop of Lyncoln) for his leave. Which being obtained, their cheif care was to get that of the abbat and covent of Osney, being most of all needfull, because their new obtained site was in the parish of St. Georg (since in St. Thomas) the church of which did belong to them from their first foundation. For the obtaining of which leave, they employed their first founder Nicholas de Meules,

[1] ⟨Some word such as 'oro' omitted.⟩

[2] in cent. 11 num. 41 p. 59.

[3] ⟨The words in square brackets are substituted for:—'between the place whereon Gloucester College was afterwards built on the north side and the way leading to High Bridge on the south.' There is a marginal reference 'vide V. 498.'⟩

Richard earl of Cornwall, and Ela the good countess of Warwicke. At length by theirs and the supplication of others their leave being procured, followed this composition[1] between them (the said Fryers) and the abbat and covent of Osney.

'Anno domini 1256, die S. Agathae virginis[2] et martyris ⟨5 Feb. 125⁶⁄₇⟩, facta est haec conventio inter abbatem et conventum de Osney ex una parte et priorem et fratres de monte Carmeli ex altera, de assensu et voluntate domini H⟨enrici de Lexington⟩, dei gratia Lincolniensis episcopi, loci diocesani.

Videlicet, quod dicti abbas et conventus concesserunt pro se et suis successoribus quod quiete et pacifice possint habitare in area illa quam dominus Nicolaus de Molis dedit eis in suburbio Oxon juxta Hospitale in Stockwell Street in parochia S. Georgii in Castro Oxon (quam ecclesiam habent idem abbas et conventus in proprios usus) et in alia area proxima quae fuit Nicolai de Stockwell cum parva dilatatione ad ingressum suum laxiorem faciendum in fronte versus stratam publicam; et quod possint in illa area oratorium erigere et divina celebrare, aedificiis erectis et elevatis in fronte cum curtilagiis inter dictas areas et stratam rectam statu quo fuerunt tempore conventionis hujus quoad dominium semper remanentibus. Et si contingat dictos priorem et fratres de caetero terminos suos dilatare, satisfacient competenter praefatis abbati et conventui Osney pro rata portione, habito respectu bonitatis et magnitudinis quoad dictas areas.

Dicti vero prior et fratres pro se et pro suis successoribus inspectis sacrosanctis Evangeliis in verbo Dei promiserunt quod parochianos abbatis et conventus ad oblationes sepulturam nec ad aliqua sacramenta admittent, viz. ad baptismum, et confessionem, eucharistiam, extremam unctionem, et matrimonium celebrandum; nec ab eis recipient tritenalia, nec annualia, nec requesta, nec aliquid aliud clam vel palam quod in eorum praejudicium vergere possit aut gravamen, nisi de licentia dictorum abbatis et conventus petita et obtenta. Promiserunt etiam bona fide iidem Fratres quod ecclesias dictorum abbatis et conventus et vicinias omnes conservabunt indemnes, unde diebus festivis infrascriptis, viz. die Natalis Domini, die Purificationis B. Mariae Virginis, die Paschae, die S. Georgii martyris, duobus diebus festivis S. Thomae martyris scilicet translationis et passionis, die B. Mariae Magdalenae, die Assumptionis B. Mariae, die Omnium Sanctorum, ante majorem missam suam dicti Fratres facient denuntiare in oratorio suo quod nullus parochianus dictorum abbatis et conventus missam illam audiat in praejudicium et gravamen eorundem abbatis et conventus. Praeterea quoniam praefati abbas et conventus de dictis locis quasdam decimas et conventiones percipere consueverunt et quod dicta loca ab antiquo de jure communi fuerunt sibi ratione dictae ecclesiae S. Georgii decimalia, praenominati prior et fratres procuraverunt assignari praedictis abbati et conventui redditum annuum et perpetuum x solidorum in recompensationem praemissarum decimarum et obventionum. Convenit etiam inter dictas partes quod dictus prior et sui successores qui pro tempore fuerint ad intimationem abbatis Osney qui pro tempore fuerit, de quinquennio in quinquennium venient apud Osney et in praesentia abbatis et dictorum priorum recitabitur haec compositio et sub praestiti sacramenti forma ratificabitur ab eis.

Ad securitatem autem super his habendam, subjecerunt se dicti prior et fratres jurisdictioni domini Lincolniensis episcopi qui pro tempore fuerit quod possit illos

[1] registrum Osney in bibliotheca Cotton, fol. 32 a.

[2] ⟨The rest of the deed is taken from the printed text in Hist. et Antiq. Oxon. I pp. 99, 100. Wood in the MS. fol. 181 a directs 'here must be left void a whole column ⟨'column' substituted for 'page or side of a leafe'⟩ for the said composition to come in.' Wood also, in pencil, gives references to 'Twyne XXIII 112; V 359; Twyne XXII 290.'

compellere per censuram ecclesiasticam sine strepitu judiciali ad omnia praedicta fideliter observanda, renuntiantes omni exceptioni, cavillationi, appellationi, et omni privilegio impetrato vel impetrando, et omni juris remedio tam civilis quam canonici quod eis competere possit ad infirmandam seu impediendam conventionem istam.

In cujus rei testimonium praesenti scripto in modo chirographi confecto, sigillum domini Lincolniensis episcopi appensum est una cum sigillo partium, cujus una pars residet penes abbatem et conventum Osney et altera pars penes dictum priorem et fratres de monte Carmeli.'

Thus the said composition, which being drawne and ready to be sealed, W. the Provinciall Prior of the Carmelites in England did by his writing[1] dated on ⟨24 July⟩ the vigills of S. James the Apostle 1257, give power and authoritie to Brother John de Ropha, proctor of this place of the Carmelites,

'jurandi in animas fratrum[2] pro illis quae continentur ⟨fol. 181 b⟩ inter vos et nos' (as he saith) 'de loco memorato confecto fideliter observandis.'

So that the said John de Ropha being thus enabled, did, on the day of the Assumption of the blessed Virgin Mary ⟨15 Aug.⟩ the same yeare, goe to Osney[3] and there before Richard the abbat, H. the prior and certaine canons of the said place sweare in the name of the Brethren that they would observe all things contained in the same composition. The which that they did, and that also verie strictly, especially the renewing their oath every five yeares, record is not deficient to shew it. For, among severall testimonies for it, one[4] tells us that they swore 1278, Roger de Crostweyt being then prior of these Brethren; another[5] 1301, when Hugh de Riseburge was prior.

But notwithstanding all this, these Brethren ceased not to procure a farther enlargement of their site, to the end, that as they had procured ground for their covent, so for walks and places of pleasure. The first addition after the said composition was made, was a certaine peice of land[6] with buildings thereon from the abbat and convent of Osney, lying between the land of Nicholas de Stocwell on each side, it being sometimes the land of Nicholas le writer, and then extended it self from the land of the said Brethren to the king's way. The grant of which was made when Adam Feteplace was Maior, John de Coleshull and Richard the son of Nicholaus were bailives of Oxford, which was about the year 1266. After this, they procuring moneys from severall

[1] inter munimenta Osney, ut supra, in pixide S. Thomae.

[2] To sweare for him and his brethren.

[3] ibidem.

[4] ibidem.

[5] ibidem.

[6] registrum Osney, ut supra, fol. 214 a.

that were admirers of them, did in the yeare 1269 purchase[1] of the canons of Osney for the sum of 10 marks that yearly rent for tithes and obventions which they were wont to pay to them

'de illa area in qua constructum est eorum oratorium et de area proxima adjacente ex parte australi quae habet in latitudine' (loquor ex autographo) 'XL pedes et in longitudine se extendit usque Tamisiam.'

About the same time, if not before, they (the said Fryers) by insinuating themselves into the favour of ignorant people, did by gift and under pretence of purchase obtaine more tenements as is by record partly attested.—

'Item Nicholaus de Forsthull vendidit Fratribus de Carmelo quandam domum quae solebat reddere priorissae de Littlemore iiis. Item praedicti Fratres de Carmelo appropriaverunt sibi plura tenementa, nescitur quo modo aut quo warranto, &c.'

Thus the inquisition[2] mentioned before ⟨pp. 313, 357⟩ in my discours of the Dominicans and Franciscans. After this (viz., in the year 1282) the abbat and covent of Osney

'concesserunt[3] et quiete clamaverunt pro se et suis successoribus dictis priori et fratribus[4] et eorum successoribus quod quiete et pacifici possint tenere, aedificare, et in perpetuum quantum ad eos attinet possidere aream illam quam Ricardus dictus Maydeloc aliquando inhabitavit ubi porta eorundem est erecta, continens LX pedes in longitudine et XXX pedes in latitudine quae jacet inter terram quae fuit Willielmi de Eynesham ex una parte et terram quae fuit Richardi Lekam ex altera in suburbio Oxon in parochia S. Georgii in Castro Oxon juxta le Huxe, liberam et quietam in perpetuum ab omni exactione decimarum oblationum et proventuum quorumcunque ad dictam ecclesiam B. Georgii pertinentium quocunque nomine censeantur quam dicti abbas et conventus habent appropriatam etc, pro annuo redditu XVI solidorum, etc.'

⟨Removal of the White Friars to Beaumont Palace.⟩

⟨fol. 182 a⟩ So that now they having obtained a very fair and larg site they erected necessary and usefull buildings and planted gardens and walks. In which seat they continuing neare 60 yeares (there having been divers of this Order in that time that read and had been educated there, as I shall anon tell you) were at length translated to the king's pallace situated on the other side of Stocwell Street, wherein they continued till their dissolution.

[1] ibidem, fol. 31 b.

[2] rotuli generalis inquisitionis de comitatu et villa Oxon 6 et 7 Edwardi I ⟨1278⟩ in turri London.

[3] inter munimenta, ut supra etc, in pixide S. Thomae.

[4] ⟨The rest of this document is added from Hist. et Antiq. Univ. Oxon. I pp. 100, 101. Wood in the MS., fol. 181 b, directs 'leave here the space of 10 lines' and gives a pencil reference to 'Twyne XXIII 95.'⟩

⟨How the White Friars obtained Beaumont Palace.⟩

Concerning the procuring of which, and what art there was used to obtaine it, I shall breifly tell you and then proceed to deliver what I have observed of these brethren and their mansion.

When King Edward I, therefore, waged warr with the Scots, anno domini 1304, he took with him out of England a Carmelite Fryer named Robert Baston accounted in his time the most famous poet of this nation, purposely as it seems that he should write poetically of his victories that he should obtaine there. The which that he did in heroicks with great ingenuity is by divers confest, and thereupon obtained favour from his prince.

Againe, when King Edward II (accounted[1] a good poet in his time) maintained the same warr after the death of his father, ⟨he⟩ entertained the said Baston for that purpose, if at any time he should prove victorious there. At length, viz. in the yeare[2] 1313 the said king encountring[3] Robert Bruce, king of the Scots, and the army at Strivelin, was after a sharp bickering in which most of the English nobles were slaine, forced with his bishops to fly. In which flight Baston telling the king, that if ⟨he⟩ would call upon the Mother of God for mercy, he should find favour, ⟨he⟩ did so accordingly, with a promise then made to her that if he should get from the hands of his enimies and find safety, he would erect some house in England to receive the poore Carmelites. A little after these things were said Baston was taken prisoner and being discovered by the Scots what his office was, was by them compelled[4] to chang his fancy and write of the victory of the Scots king; the which he doing verie faintly, was afterwards sent home. Soon after, the king (who safely arrived into England but with great losse) being put in mind of his promise, Baston and others were not wanting to perswade him to give to the said Carmelites his pallace or mansion house in Oxford. At length the king by divers sollicitations and with fair promises of his soule's health did give them the said mansion under this forme[5] following.

[1] Radulphus Holinshed in Historia sua Angliae, edit. 15—, lib. . . . p. 342.

[2] ⟨The date of the battle of Bannockburn is 24 June 1314; 'Strivelin' is the old form of 'Stirling.'⟩

[3] vide Thomam de la More in vita Edwardi II, edit. Francofurt 1603, p. 594, etc.

[4] Johannes Major de gestis Scotorum edit. 1521, lib. 5 cap. 3. p. 87. Hector Boethius in Historia Scotorum, edit. Paris 1575, lib. 14 p. 302, etc. Buchananus in Historia Scotorum, edit. Edimburgi 1583, lib. 8 p. 79. Leslaeus de rebus gestis Scotorum, edit. Romae 1578, p. 246, etc.

[5] Patentes 11 Edwardi II ⟨1317⟩ membr. 3. Registrum Dalderby fol. 388, etc.

'Edwardus, Dei gracia, rex Angliae[1], dominus Hyberniae, et dux Aquitaniae, omnibus ad quos praesentes literae pervenerint salutem.

Sciatis quod, ob devotionem quam ad gloriosam virginem Mariam et affectionem quam ad dilectos nobis in Christro Fratres Ordinis B. Mariae de monte Carmeli gerimus et habemus et ut quoddam votum quod emisimus in quodam periculo constituti compleamus, in pleno Parliamento nostro apud Eboracum convocato, de assensu praelatorum comitum et baronum regni nostri ibidem existentium, dedimus et concessimus pro nobis et haeredibus nostris Fratribus dicti Ordinis B. Mariae mansum manerii nostri juxta portam aquilonarem Oxon extra muros cum clausuris et aedificiis et libero introitu et exitu ad dictum mansum pertinentibus, habendum, etc, divina ibidem pro salubri statu nostro et Isabellae reginae Angliae etc celebraturis, in puram eleemosynam in perpetuum.

In cujus rei testimonium has literas nostras fieri fecimus patentes, teste meipso apud Eboracum XXI Novembris anno regni nostri XI,'—id est, anno domini 1317.

⟨fol. 182 b⟩ Thus the king. At the same time also he appointed that in the said mansion should be the number of 24 brethren conversant in theologicall studies and that each of them should receive yearely 8 marks from the exchecquer; which payment being questioned[2] in the 4 Edward III, 1330, was then endeavoured to be, if not quite, taken away.

⟨Enlargement of the Palace for the White Friars.⟩

The same year (viz., 1317) or the yeare after, the said king at the intreaty of these Carmelites gave[3] to them for the enlargment of their new site two tenements in Stocwell Street almost opposite to Glocester College, lying between the said street on the west and the wall of the Carmelite Fryers (lately the king's) on the east, and between a tenement of the chantry of the Virgin Mary in St. Mary Magdalen's Church on the south and the land sometimes of Roger de Dreyere on the north, which tenements he had in exchang of Osney Abbey for a tenement in St. Peter's the East which he (the said king) had lately bought of John de Coleshull a burgess of Oxford.

⟨Reflections on the Palace, become the White Friary.⟩

Thus then wee see these Carmelites, who originally lived in deserts and solitary places, did by insinuating themselves into the affections of people and hearing confessions (forbidden with the Austen Fryers soe to do by the archbishop of Canterbury in his letter[4] written to

[1] ⟨The rest of this document is added from Hist. et Antiq. I p. 101. Wood on fol. 182 a directs 'leave he⟨re⟩ space for 16 lines' and refers, in pencil, to 'Twyne II 8 a; Twyne XXII 117.'⟩

[2] in fasciculo parliamentario de anno 4 Edwardi III ⟨1330⟩.

[3] inter munimenta Osney, ut supra, in pixide S. Mariae Magdalenae et in registro Osney, ut supra, fol. 48 b. V 532.

[4] registrum Peccam, fol. 166.

Nicholas de Heyham archdeacon of Oxford, 1279) procure riches and obtaine a seat in the most noted place (except one [1]) in the learned world. Those that some yeares before did professe poverty and great austerity of life, did now, contrary to divers constitutions of their Order, obtaine land and houses, such that were not onlie poore and low most fit for mendicants, but the stately hall or pallace of a king. Of this matter Leland as I remember making some words in the life [1] of Simon Stoch before mentioned, leaveth this remarke to us from the Historie of Joh. Rouse :—

'Cavendum igitur' (saith he) 'ne, quemadmodum reges aliquando palatiorum et antiquarum urbium usum monachis permiserint [2], ita rursus, vicissitudine quadam, pro palatiis et urbibus, ipsa petant coenobia.'

Thus he. Which vicissitude, if wee consult authors, hath not come ⟨to⟩ passe onlie in England but in other countreys neare to, and remote from, us. And indeed to say the truth the said benefaction being noted by understanding men to be verie unreasonable, or rather a weakness in the king to be so fooled, gave occasion to the monks and seculars to augment their matter that they had to preach and write against the Fryers; and in particular to Richard Armachanus in his severall sermons against them: but it seems he preached or wrot not soe bitterly against them for their obtaining stately and pleasant seats, as was answered by Will. Wydeford before mentioned, for in his ⟨**fol. 183 a**⟩ 'Defensorium [3]' I find among severall matters, relating to their obtaining this pallace, these words following :—

'Quinta veritas est haec [4]:—non repugnat statui Fratrum Minorum habitatione facti habere aedificia magna et in ipsis habitare: quia si rex conventum magnum Fratrum Minorum poneret in palatio suo solenni et concederet eis usum palatii, retinendo sibi, ipsi completum quod prius in isto habuit jus, tunc licite Fratres Minores in illo palatio remanerent durante regis voluntate: sic licite nunc Fratres Minores comedunt in Aula Regia, rege sic volente; et licite dormiunt in pulcherrima camera quam habet, rege volente; et licite celebrant in pulcherrima ecclesia vel capella quam rex habet, rege volente: et in casu illo haberent Fratres Minores habitatione facti aedificia magna satis licite—et ideo non repugnat statui Fratrum Minorum habitatione facti habere aedificia magna et in ipsis habitare, etc.'

Thus he.

[1] in tomo 4 p. 224 ex libello Johannis Rossi de Academiis Britanniae.

[2] ⟨'promiserint' in MS.⟩

[3] Defensorium Gulielmi Wydeford contra Armachanum in 8 libello de mendicitate Christi MS. cap. 2.

[4] ⟨The rest of this quotation is inserted from Hist. et Antiq. I pp. 101, 102. Wood on fol. 183 a directs 'leave here 16 lines' and, in pencil, refers to 'Twyne XXII 103 c.'⟩

⟨Grants to the White Friars in the Palace.⟩

But notwithstanding all this adoe, they as they had obtained it so they kept it and for the surer preservation thereof to them and their successors, did first of all procure of pope John in the second year of his pontificate a bull[1] whereby this their seat was confirmed to them and libertie given of translating themselves from their old to this their new mansion, or of selling the old or changing it for other land, notwithstanding the constitution of pope Boniface the VIII his predicessor made concerning such matters to the contrary.

In the next place they obtained, upon the king's request, leave[2] from the Osneyans, patrons of S. Mary Magdalen's church (in whose parish this their new place was situated),

'celebrandi divina in eadem domo vel aula Regis, et liberam sepulturam ibidem pro Fratribus suis, conversis, et famulis suis, ac aliis ibidem eligentibus sepulturam, ejusdemque sepulturae occasione provenientia sine diminutione habendi et percipiendi, ac omnia alia et singula ad eorum Ordinem spectantia secundum formam vim et effectum privilegiorum suorum absque eorum impedimento vel calumnia exercendi, &c.'

which grant was made to these Brethren, 3 Non. April. ⟨3 Apr.⟩ 1318. So that the like leave being obtained[3] about that time of Robert de Carsington, perpetuall vicar of St. Marie Magdalen's church, was with the former grants (viz. of the pope, king, and Osneians) confirmed[4] by way of 'inspeximus' by John Dalderby, bishop of Lyncolne, the diocesan, by his writing dated at Buckden 'prima Dominica quadragesimae anno domini 1318' ⟨25 Feb. 131$\frac{8}{9}$⟩. All which being done they got of their said diocesan leave[5] to dedicate and consecrate this their new place for an holy use; but he, it seems, dying before the said license came to their hands, they obtained[6] another of his successor Henry Burg sh in the first year of his pontificate ⟨1320⟩.

⟨The first house of the White Friars of Oxford.⟩

Of their mansions. All that I have to say of their two mansions (enough being already spoken of them) is that their old one stood where now Gloucester College or Hall is and on the scite of the little quadrangle at the south end of the refectorie there, which little quadrangle may happily be part of the building which ⟨**fol. 183 b**⟩

[1] registrum Dalderby, fol. 388.
[2] ibidem.
[3] ibidem.
[4] ibidem.
[5] ibidem, fol. 387.
[6] registrum Burgash, fol. 1.

the Carmelites erected, for it carryes with it the face of antiquity. John Rouse saith[1] that this their seat was 'juxta littus Thamesiae ex opposito abbatiae monachorum de Ruley.' But wheresoever it stood, sure I am that these Brethren after their departure hence let their said seat to the Black Monks of Glocester, and their close also on the south side therof (known then by the name of Cornwall) to others; which seat continuing so let till the dissolution of religious houses, king Henry VIII for divers considerations sold[2] it and Cornwall Close to Edmund Powell of Sandford in the county of Oxon, Gent., in the 33 year of his raigne ⟨1541⟩. But King Henry VIII taking their said seat into his hands againe soone after, employed it for another use as I shall elsewhere tell you.

⟨The second house of the White Friars of Oxford.⟩

As for their other mansion (situated between Brokenhayes on the south, Stocwell Street on the west, the parish of Saint Mary Magdalen on the east, and the feilds formerly called Beaumont on the north) was first of all (as I have before told you[3]) built by King Henry I, to which so long as he lived he often receeded. In the said mansion or pallace, in a chamber standing sometimes where these Brethren afterwards built their campanile, was King Richard I (son of King Henry II), commonly called for his high spirit and audacity 'Cor de Lyon,' borne[4]. Which place the said Brethren with no little pride[5] would shew to strangers at their comming to this place. And because the said mansion did belong successively to the kings of England, they therefore upon that account did (notwithstanding these Brethren had got it into their hands) often reside there when they came into these parts, especially King Henry VI, who (as Rouse tells[6] us) did lodg therein as his proper pallace. The truth is, 'twas not only the convenience of lodging that brought them here, but air; it being so admirably well situated in that respect, that it gave invitation to others also to retire here among these Brethren for health sake, where some of them yeilding up their last breath would enrich these brethren with plentifull legacyes.

[1] in Historia de Regibus, MS., fol. 236.

[2] Patentes 33 Henr. VIII ⟨1541⟩, parte 7, in officio rotulorum apud London in vico Cancellariae.

[3] ⟨i. 367.⟩

[4] Rouse, ut supra, de Regibus.

[5] 'with great renowne,' rather.

[6] ibidem, p. 236.

⟨Schools of the White Friars.⟩

Of their schooles. The first schoole they had was in their old mansion erected by the favour of Henry de Hanna, the which they leaving when they translated themselves to their new house, erected two there, distinguished by the names of 'theologicall' and ⟨**fol. 184 a**⟩ 'philosophicall.'

⟨Eminent teachers in the White Friars' Schools.⟩

In which and in their old schoole, divers having highly merited of learning by their readings and acute disputations, too numerous now to be recited, I shall onlie present you with some that have benefited the world with their writings. These names are as they follow.

1. *John Chelmeston*, an eminent professor of Divinity:

'qui insignem a literis famam est consecutus' (as Leland[1] tells us) 'cujusque quaestionum libri ab Isaicis leguntur.'

The books that he wrot you may see in Baleus[2].

2. *Gulielmus Hanabergus*, as eminent in schoole divinity[3] as the former, and one who while he was Provinciall obtained divers immunities for his Brethren from the pope. He died 1311.

3. *Gulielmus Pagham*

'qui Oxonii usus[4] est familiaritate ac docta consuetudine Roberti Walsingamii hominis ex suo Ordine eruditissimi. Ad cujus exemplum' (inquit Lelandus) 'ita se suaque formabat studia, ut gravis simul et eruditus ab optimo quovis inter suos Carmelitas judicatus est.' 'Tam magni enim fecit ejus ingenium' (idem Lelandus), 'ut divinum fuisse dixerit.' Claruit anno 1280.

4. *Gulielmus Lidlyngton*[5] eruditione, pietate, prudentia, omni denique virtutum laude celebris.

5. *Robertus Walsyngham*, 'tamdiu scholasticis exercitiis Oxonii dabat operam donec instructissimus pro papae regno' (loquor Baleo[6]) 'interpres evaserit, ac summus celeberrimusque earum facultatum professor haberetur. Auditorem habuit Joannem Baconthorpium, mirabilis tum ingenii juvenem, qui et hunc suum magistrum in scriptis non raro et plane qua par est reverentia citat.' Obiit Walsinghamus 1310.

6. *Robertus Baston* (Lelando[7], 'Bassodunus') 'vir' (ut dicit Pitseus[8]) 'integer vitae scelerisque purus, et in omni humaniori literatura tam politus, ut Oxonii non immerito tum rhetoricam tum poeticam acceperit lauream.'

[1] in tomo 4 p. 251.
[2] cent. 4 num. 57.
[3] Leland, tom. 4 p. 250. Balaeus cent. 4 num. 45.
[4] ibidem, cent. 4. num 52.
[5] Leland, ut supra, p. 251.
[6] in cent. 4 num. 83.
[7] in tomo 4 p. 249.
[8] in aet. 14 num. 452.

7. *Godfridus Cornubiensis*, Sanctae Theologiae Professor, pro cujus excellenti ingenio Baconthorpius illum commendat, '*Doctoremque solennem*' appellat in Dist. 29 quarti Sent.

8. *Johannes Goldeston*, Sanctae Theologiae Professor. 'Is' (inquit Lelandus[1] qui eum vocat Johannem Crysolithum) 'scholas Isiacas non parvo celebravit tempore, ut Aristotelicam sed praecipue Christianam philosophiam altius imbiberet.—Aristotelicum acumen, quemadmodum illa judicavit aetas, ita exacte consecutus est, ut pauci exactius. Solidae quoque eruditioni, potius quam picturatae eloquentiae studebat: ita tamen, ut sui seculi facundia non caruerit.' Claruit anno 1320.

9. *Johannes Walsingham*, of whome I have spoken before[2], sub anno 1231.

10. *Galfridus Alievantus*, 'theologus Isiacus' (sic enim Lelandus[3] habet) 'eximie per eam aetatem cognitus fuit' & claruit 1390.

11. *Johannes Polestede* (Lelando[4], 'Polastadius') 'tam diu is Isiacae praeceptis cum humanarum, tum divinarum rerum, informatus fuit, ut maturiores attingens annos universo suo Ordini magno fuerit ornamento.' Obiit 1341.

12. *Johannes Baconthorpe*[5], Averroistarum princeps; de quo Lelandus sic se habet[6]:—'quid ego nunc commemorem quot quibusque modis symmystas sui Ordinis toto quo postea longo vixit tempore auxerit, juverit, illustraverit? Quid ejus variam et reconditam eruditionem accurata oratione depingam, approbem, extollam? Virtutes hominis tam per se illustres erant, ut pigmentis aliunde adscitis jam non egeant.' ⟨fol. 184 b⟩ He wrote above 120 treatises cheifly theologicall as may be seen in Balaeus[7] and died about the year 1346.

13. *Hugo Virley* (Lelando[8], 'Verolegus') 'qui nomen theologi nobile, eruditionis praemium, Isiaci meruit et accepit.' Consecravit diversos libros posteritati, quorum titulos vide in Baleo. Fuit in pretio 1344, Oxoniique in scholis theologorum praelegebat, non sine magno auditorum applausu.

14. *Johannes Titleshale*, de quo sic Lelandus[9], qui eum vocat 'Titesaulus'—'Famae suae partem maximam Isiacae debet achademiae, ubi vernantissimos doctarum artium flores tanquam e copiacornu selegit. Selectos vero tantum abest ut marcere permiserit, ut ex illis pulcherrimi operis corollas synchroniis suis et posteritati dedicaverit.' Obiit Romae 1354.

15. *Johannes de S. Fide*, 'patria Nordovolgius, tantam sibi per literas famam peperit[10], quantum academici facile quidem adprobabant: ut recte apparuit quo tempore illum theologi insignibus exornaverunt.' Moritur 1359.

16. *Gualterus Kellaw* (vel 'Chellavus,' ut Lelandus[11] habet) inter theologos Isiacos nomen decusque suum retinebat.

17. *Nicholas Durham* inter philosophos ibidem, idemque theologus fuit[12] et primi nominis, legendo etiam et disputando magnas ab omnibus commeruit laudes. Claruit 1370.

18. *Johannes Tompson*, Nordovolgus, vir pius et sanctus: quaedam suo seculo, immo et nostro, ut Lelandus[13] inquit, monumenta non spernenda literarum dedicavit. Claruit 1380.

19. *Thomas Bromius*, 'per omnes literarum gradus Oxonii conscendebat[14] donec ad lauream theologici nominis pervenerit. Tum quoque ut honorem merito

[1] in tomo 4 p. 251.
[2] ⟨i. e. in Hist. et Antiq. Univ. Oxon. I p. 86.⟩
[3] ibidem, p. 269.
[4] ibidem, p. 262.
[5] ⟨See Brodrick's Memorials of Merton College, p. 173 n.⟩
[6] ibidem, p. 256.
[7] cent. 5 num. 1.
[8] in tom. 4 p. 252.
[9] ibidem, p. 264.
[10] ibidem.
[11] ibidem, p. 268.
[12] ibidem, p. 268.
[13] ibidem, p. 286.
[14] ibidem, p. 271.

accepisse videretur publice ibidem theologiam profitebatur idque cum auditorum, ut illa credidit aetas, non parvo fructu. Postea, orbe studiorum suorum non infeliciter circinato, Londinum petiit, ubi Carmelitarum collegio praefuit sed tam modeste, sapienter, recte ut tandem Praeses Provincialis sui Ordinis factus fuit.' Obiit 1380.

20. *Ricardus Lavingham*, patria Suffolciensis, ut auctor est Lelandus[1]. 'Causa vero prima fuit' (inquit) 'ut pietati operam daret: altera, ut doctis studiis libere vacaret. Laudabilis profecto utraque in quavis aetati, tum praecipue in juvenili. A pietate igitur auspicatus, tam illustris evasit ut omnes quotquot habuit convictores in sui admirationem facile quidem pertraxerit.' Haec ille. In hac Universitate denique, Sanctae Theologiae professor factus est. Tum demum qualis et quantus vir esset manifestius omnibus innotescere coepit. Erat enim subtili ingenio, fluente eloquio, acri judicio. Ad quas naturae dotes, cum jam accessisset multiplex scientia et doctoralis auctoritas, domi forisque celeberrimus effectus est. Claruit 1381.

21. *Thomas Lomb*, de quo sic idem Lelandus[2] 'id ipsa virtus hominis, id multiplex eruditio, id denique poscunt Isiaci qui omnibus illum suffragiis in doctorum theologorum gregem aliquando receperunt.' Titulos librorum quos scripsit habet Lelandus, et Balaeus; quorum prior dicit quod Lombeius fuit in pretio apud Isiacenses circa annum 1390. ⟨fol. 185 a⟩

22. Besides all which have been *William Beaufue*, *William Starnefeild*, *John Beverley*, *John Loney*, *Richard Kenett* or Cunetius (as Leland[3] calls him), *John Langton* and others of smaller account, that have not a little merited by their great parts in theologie, philosophie, & other matters.

23. *Richard Maydeston* (or 'Vaginiacensis,' as Leland[4] stiles him). Multarum scientiarum a juventute studiosus ac peritus, poeta per eos dies habebatur insignis, rhetor quoque, philosophus, mathematicus ac theologus. In hac Universitate non modo doctorum virorum consuetudine utebatur, verum etiam theologi insignia accepit. Moritur 1396.

24. *Johannes Kinyngham*, inter Magistros Oxonienses ob raram eruditionem praecipuum locum habuit, et gravis philosophus et sanctus theologus inter eos omnesque bonos evasit, ut Lelandus inquit[5]. Ex hac luce migravit, anno 1399.

25. *Peter Stokys*, a vehement oppugner of Wicliff and his doctrine. See of him in my History[6] following, 1382 and elswhere.

26. *John Marrey*, of whome our author Leland (who calls him Marzegus) saith thus[7]:—'Ad splendorem tamen ejus nominis multa quidem contulit achademia Oxoniensis, utpote quae illum non modo scientias humaniores, verum etiam philosophiam una cum theologia perdocuit. Sed inter caetera, et illud Marraei famam non parum extulisse videtur; quod Vicoclivianos ⟨the Wycliffites⟩ sacrosanctae ecclesiae et fidei mysteria absurde tractantes evangelica virtute compresserit. Extat autem liber tam clarae testis victoriae.' Diem clausit extremum, 18 Martii 1407 ⟨140⅞⟩.

27. *Robert Mascall* (the said author[8] calls him 'Marescallus'). So much did he profit in learning and other vertues among these Brethren, that he was greatly loved and admired of all men. King Henry IV made choice of him for his confessor, and after sent him embassador unto forraigne princes. He was sent also to the Councell of Constance, 1415; and died bishop of Hereford two years after.

[1] ibidem, p. 284.
[2] ibidem, p. 281.
[3] ibidem, p. 276.
[4] ibidem, p. 279.
[5] ibidem, p. 277.
[6] ⟨i. e. in Hist. et Antiq. Univ. Oxon. I 190.⟩
[7] ibidem, p. 292.
[8] ibidem, p. 306.

28. *Stephen Patryngton*, a verie learned person as Walsingham saith and an excellent preacher.—Leland[1] speaks verie honourably of him and so doth Balaeus[2] from him. He died bishop of Chicester, 1417.

29. *Thomas Peverell.* 'Isiacas scholas celebravit' (ut Lelandus[3] inquit, qui 'Piperellum' vocat); 'unde et theologici sacrum nomen adeptus est. Virtutem hominis et dignitas secuta est, videlicet episcopatus Lanotavensis, deinde et Bravoniensis.' He wrote divers things, as may be seen in Balaeus[4], who saith that he died 1418.

30. *Robertus Rose* vel Rossus de quo idem author[5] in collectaneis hic citatis—'Inter bonarum artium professores qui illo seculo in Isidis vado floruerunt non minimus fuit. Nulla etenim philosophiae penetralia erant ad quae ille, partim labore, partim ingenii felicitate, aditum non fecerit. Rursus, nulli in theologia recessus tam abditi quin, accepta boni spiritus face, curiose indagaverit.' Ex hac luce migravit 1420.

31. After all these have followed *John Tecesphale*, *Adam Hemlington* (or 'Hamelendunus,' as Leland[6] stiles him), *Bertramus Fitz-allen*, *John Geese* (bishop of Waterford in Ireland, who died 1425), *John Hainton*, *John Upton*, *John Cressye*, *Henry Wychingham*, *David Boys*, *John Sutton*, and *John Spine*, who have got to them selves considerable repute by their disputations here and writings abroad.

32. *Johannes Bate*[7] de quo Lelandus sic se habet[8]—'Non ille certe suorum opinioni de se conceptae male respondebat; nam, exacto in studiis justo temporis spatio, evasit non modo in clarum philosophum verum etiam theologum quo utroque nomine titulos erudito viro plane dignos non sine totius achademiae suffragio accepit.' Moritur 1429.

33. *Johannes Barningham*, quem (ut idem author[9] habet) 'achademia Oxoniensis eruditione non vulgari et insigni fama decoravit, quae ne violenta temporum injuria aliquando deperiret, modis omnibus curavit. Unus tamen prae caeteris et expeditior visus est et commodior, nempe si impigro calamo aliquid memoria dignum chartaceis tabulis commendaret.' Haec ille. Equidem fuit in arte deceptoria callidissimus et in torquendis et retorquendis adversariorum telis promptissimus, ut Bostius ac Tritennius in suis tradunt Catalogis. Obiit 1448.

34. *Johannes Kenynghale* (or 'Cuningalus,' as Leland[10] hath) suorum in Anglia Provincialis vicesimus-quartus. In his ⟨a⟩edibus tam sedulam dedit melioribus literis operam, ut gradatim ad suprema conscenderit, eosque honores illic acceperit, qui primae notae theologis deferri solent. Erat enim (ut Pitseus narrat) vir integerrimae vitae et singularis doctrinae. Quantum autem in ipso creverunt virtutes et scientiae, tantum (ut fieri communiter assolet) crevit apud alios nominis existimatio et dilata est longe lateque fama. Norwici mortuus est 1451.

35. *Gulielmus Stapylhart* 'inter Oxoniensis achademiae ornamenta, et merito quidem, numerabitur. Talis etenim erat' (Lelandi[11] sunt verba) 'qualem nec nostra aetas, quantumcunque aurea sit, inter doctos collocare dedignaretur. Nisi forte elegantulus aliquis parvum esse existimet, philosophiae et theologiae penetralia, vastissima quidem illa, perlustrasse. Et nisi sciolus aliquis humile quidpiam esse ducat, principem locum interpretandi sacras literas Oxonii habuisse.' Claruit 1456.

36. *Johannes Stanbury* 'omnium Carmelitarum' (inquit idem author[12]) 'qui sua

[1] ibidem, p. 309.
[2] cent. 7 num. 43.
[3] ibidem, ut supra, p. 310.
[4] cent. 7 num. 541.
[5] Leland, p. 310.
[6] in tomo 4, ut supra, p. 296.
[7] ⟨Here ends fol. 185 a. What follows is from a slip pasted on to it.⟩
[8] ibidem, p. 312.
[9] ibidem, p. 328.
[10] ibidem, p. 317 et 330.
[11] ibidem, p. 331.
[12] ibidem, p. 335.

aetate doctis artibus Isiaci incumbebant, facile primus fuit. Cujus eximiae laudis, hinc achademia, illinc Henricus ejus appellationis VI Anglorum rex, testem longe optimum se offert. Dedit etenim achademia illi tot honorificos titulos, quot unquam antea erudito alicui tribuit. Tum princeps ipse, praecognitis ejus virtutibus, illius consilio in rebus ad religionem pertinentibus maxime usus est. Variis nimirum naturae ac doctrinae dotibus eminebat: et praeter decentem ac pulchram staturae proceritatem, tam ingenii quam eloquentiae dexteritate praecellebat.' Moritur 1474.

37. *Gualterus Hunt* (alias 'Venantius') hujus Ordinis Frater, tam clari nominis suo seculo fuit ut nulli secundum omnes illum credebant. Vide plura in Balaeo cent. 8. nu. 29. ⟨Explicit the slip mentioned above; **fol. 185 b** is blank[1].⟩

⟨Library of the White Friars.⟩

⟨**fol. 186 a**⟩ The Library. The library which was neare the church, was noe other at their first comming to this their mansion, but a larg chamber in which setting up divers pewes ('foruli') or deskes, reposed in them their books which they before kept in chests. In the said library they had the works of divers eminent men of their Order, as of Walter Hunt, John Spine, Dr. Robert Walsingham, Dr. Richard Lavingham, Dr. John Baconthorpe, and others, as may be seen in Leland[2] who hath an imperfect catalogue of their books. They were carefully preserved and kept far more free from dust and wormes then those in the covent of the Dominicans or Franciscans. What became of them at the dissolution I know not, unless they were conveyed to some Colledge libraries.

⟨Church of the White Friars.⟩

The Church. As these Brethren had convenient lodging roomes for the reception of students; as also a cloister; walks; and a stately hall or refectory (wherein, as authors remember, divers Kings have kept with great solemnity the Nativity of Christ and the Passover); so likewise had they a larg and beautifull church with a fair steeple adjoyning containing bells, at first built as 'tis probable by King Henry I or else by some of his successours.

Which church they obtaining with all the furniture therin with the mansion it selfe, had severall additions made to it: and the honour to have many noble and worshipfull persons, as also learned clerks, to be buried therin.

[1] ⟨except for a note, given in its place with fol. 186 a.⟩

[2] in tomo 3 Collectaneorum p. 57.

⟨Eminent persons buried in the Church of the White Friars.⟩

Of the latter I find as yet only these,

Viz. *John Bloxham*, D.D., who died about the year 1334.

Robert Ormeskirck, author of the book containing the originall, progress, and increase of this Order; buried about the year 1382.

Walter Hunt, before-mentioned 1478.

[*Thomas Peverell*[1], bishop of Worcester and Carmelite died 23 August 1417 and was buried in the church here, as Mr. Habington saith from the prior's regester of Worcester sede vacante. Note that Godwin saith at Worcester.]

John Spyne, an eminent preacher, 1484; he proceeded[2] Master here, 1454.

Peter Kenninghale, another, 1494.

John Twynnynge, abbat of Winchcombe, buried here also, as I think, 1488; for comming to this place to obtaine[3] health (having been for some time deseased) died then among these Brethren.

Richard[4] *Ferys*, Provinciall Minister of these Brethren, buried here 1515.

With others, (now needless to recite)—as appeares by the often digging up of sepulchers which not unlikely did belong to the bodyes of great persons.

⟨Benefactors of the White Friars.⟩

⟨**fol. 186 b**⟩ Benefactors. As for the benefactors these Brethren have had besides those before mentioned, though I find few or none, yet the constant allowances they received (besides what King Edward II allowed them out of the exchecquer) I find severall, which without doubt were at first given by certaine benefactors. They had from Westmi⟨n⟩ster[5] Abbey 4£ yearly paid to them; from Einsham[6] Abbey, 3£; and from Durham[7] College in Oxford, 2£ 10*s*. One Thomas Heithfeild also, a mechanick of Oxford, gave to them in his last will[8], 1373, his tenement in the parish of Saint Peter's in the Baillive after the death of his wife, to the end that it should be sold

[1] ⟨The passage in square brackets occurs on fol. 185 b, and is marked for insertion here.⟩

[2] registrum A a fol. 79.

[3] Historia coenobii Wincheombe per Richardum Kederminster, MS.

[4] ⟨'Richard' substituted for 'John.'⟩

[5] liber vel record. primitiarum et decimarum 26 Henr. VIII ⟨1534⟩ ut supra.

[6] ibidem.

[7] ibidem.

[8] rotuli Hustengorum curiae Maioris Oxon 48 Edwardi III ⟨1373⟩.

and the money paid to these Brethren for his soule's health. Others also of smaller note occurre, but I omit them [1].

⟨Dissolution of the White Friars.⟩

Their dissolution. Thus having done with the originall, progress, and increase of this place and the Brethren therof, wee come to speak a word or two of their dissolution; which (as it appeares) being made 31 of Henry VIII ⟨1539⟩ they without any allowance were turned out to seek their fortunes and become the objects of charity.

Afterwards their house and its appurtenances were let to ferme for about 3£ 4*s*; which continuing so till the 33 year of the said King, anno Domini 1541, was then by him, in consideration of certaine land given to him in New Windsore, sold [2] to Edmund Powell of Sandford, aforesaid, gent., and Isabell his wife, for the sum of 388£ 5*s*.

As for the appurtenances besides the mansion it selfe were—(1) a tenement and garden joyning to the Priory Gate: (2) another tenement and garden within the precincts of the Priory: (3) a way called 'the Entrey' which led from Magdalen parish church to the Priory: (4) a [3] stable and a clause called 'the timber yard' containing one acre of land: (5) a clause containing three acres and an halfe commonly called 'Glocester College Close,' and another containing two acres neare it: (6) another containing two acres lying on the south side of the priory church.

All which, I say, being in the hands of the said Powell, most of the buildings of the said priory were by him and his children pulled downe and sold.

That part also which was left, which as they say was the great hall or refectory (afterwards a receptacle for the poore of S. Mary Magdalen parish), was in the year 1596 or thereabouts demolished, and the stones thereof conveyed to St. John's College (to the President and Fellowes of which the site of the said Priorie afterwards came) to make an enlargement to their library.

So [4] that whereas this place was formerly famous in **⟨fol. 187 a⟩** severall respects, viz. for the bringing forth and entertaining of

[1] Richard Duk, benefactor, V 535: vide p. 540, 613.

[2] Part. 2 orig. 33 Henr. VIII ⟨1541⟩ rot. 146 in officio rememberatoris; et in patentibus 33 Henr. VIII part. 7 in officio rotulorum, ut supra.

[3] ⟨In the MS. the enumeration is wrong, (3) being repeated here.⟩

[4] ⟨Wood has drawn a pencil line along this last paragraph, with the note, also in pencil, 'omitted.'⟩

princes, and in educating also of eminent scholars and the like, was within a few years become a desolate and rude place. There where many have highly merited in learning, doe now brute beasts feed; and there where hath stood a stately hall, are now ruinous hillocks remaining. However so it is that though it be exceedingly lessned and lodged in obscurity, yet have the ruins a reverent respect and doe instruct the pensive beholder with an exemplary frailty. ⟨Explicit[1] fol. 187 a; **fol. 187 b** is blank.⟩

⟨3. The White Friars: Second Sketch[2].⟩

⟨Legendary History of⟩ the Carmelite or White Fryers.

⟨Incipit **fol.**[3] **188 a**⟩ A certaine writer[4] tells us that in the raigne of Achab King of Israel there was a man of the city of Tesba of Gilead (and of the same tribe that the Virgin Mary was descended from) named Sabaca. This reverend father had the appearances oftentimes in his sleep of comly yong men, clothed in white garments, who told him that his son should be the Patron and Father of certaine poore and religious men (meaning of the Virgin Mary of Mount Carmel) clothed, as they were, in white, and that by his prayers and intercedings they should be succoured and comforted.

Sabaca acquainting his son named Elias with his visions, ⟨he⟩ was incited therby to procede according to his father's desire; wherfore he (succeeded by Heliseus) with the sons of the prophets went up to Mount Carmel[5] (called in Hebrew 'Chermel') in Syria and there continuing for some time in the fervency of the Spirit, were in after ages imitated by religious people therby neighbouring.

To whome the Virgin Mary appearing, were by her advised to build a chappel on the same mount; which they immediatly performed and dedicated it to the memory of her. And soe from thence increasing continually, came to be a select Order intituling themselves 'Fratres Ordinis beatae Mariae Virginis de monte Carmeli,' that is, 'Fryers of the Order of the blessed Virgin Mary of Mount Carmel.'

[1] ⟨Except for these two notes:—⟩ (*a*) 'Richard Cheyfe, prior of the Carmes in Oxon, occurrit, October, 24 Henry VIII' ⟨1532⟩. (*b*) 'John Bokeland, abbot of Osney, 3 Henry IV' ⟨1402⟩.

[2] ⟨Wood dates this section 'Oct. 8, 1661.'⟩

[3] ⟨fol. 188 is put out of place between fol. 179 and fol. 180; and the last figure has by some one been wrongly changed from '8' to '0'.⟩

[4] liber MS. bibl. Laudiana de origine et vita Fratrum Ordinis beatae Mariae de Carmelo p. 113, p. 115 b.

[5] Sands in his travells hath something of this Order, p. 203 lib. 3.

⟨Early history of the White Friars.⟩

Which title, togeather with larg liberties, were confirmed to them by pope John XXII and his successor Clement VI.

These brethren continued without any discipline till the time of Innocens IV; and then one Albertus, patriarch of Jerusalem, gave them certaine rules wherby to order their lives and conversations. Amongst which he appointed them to weare a garment of divers colours made in the fashion of a mantle, edged about with red.

But ⟨this⟩ being disliked by pope Honorius the IIIrd, ⟨he⟩ changed that habite and enjoyned them to weare a long black habit with a coule of the same and over that a white cloake as a badg of chastity and purity[1].

⟨The White Friars come into England.⟩

To wave the increas of this Order in other nations, we'le come nearer to our owne, and speak concerning their first arrivall; which wee find[2] in this manner.

In King Henry III his raign when the English warred against the Saracens in the Holy Land, Richard de Grey and John Veisey, knights, two commanders of the army, being desirous, in their travells into those parts, to see mount Carmel did with other company ascend the said mount; and finding many of their countrymen (associated with others) that had retired there meerly for the great holyness reputed to be in that place, did (upon the earnest request of their cheif master or gardian) bring a certaine number of them to their owne country[3], anno 1238. Who, having to their cheif Provinciall Ralpe Fresbourne, were by the procurement of the said knights setled at Ailesford in Kent and at Holyn or Holney neare Alnwick in Northumberland and in few years after by their owne industry in the cheifest cities of England[4].

⟨The White Friars frequent Oxford.⟩

And though they had noe particular habitation in Oxon till almost 20 years after their first arrivall[5], yet they did frequent it and took

[1] Fratres Carmelitae depingunt S. Johannem Baptistam in veste Carmelitarum; vide Twyne XXI 178.

[2] ibidem; et in ....

[3] See I. L. ⟨i. e. Twyne XVIII⟩ from pag. 411 ad pag. 416, of the Carmelites comming to England and Oxon; Balaeus, p. 284.

[4] Of this Leland speaks thus, I. L. 411 'Radulphus Fresburne.' ⟨See the quotation, supra, p. 413.⟩

[5] vide Historia 1253.

their degrees therin as other Orders did; as witnesseth Leland[1], in the lives of Peter Swannington[2] and Simon Stochus; the first of whome (as he saith) being coo-temporary with Humfrey Necton (the first Doctor of Divinity in Cambridg of this Order) was the first Doctor also and Simon Stochus the first Bachelour of Divinity of the same in Oxon; and **⟨fol. 188 b⟩** further-more addeth that 'quo tempore Stochus apud Isiacos studebat' (which was about the year 1244) 'nullus erat in urbe nec in suburbio locus Carmelitis designatus.' Thus he.

⟨First house of the White Friars in Oxford.⟩

To advantage themselves then in University learning, great endeavours were used to gaine a place of residence here, so much noted throughout all Christendome for entertainment of students that were forreigners. At last Henry de Hanna, Provinciall of their Order, interceding with a certaine noble man called Nicolas de Meules[3] or Moels (a baron, as I suppose) of Summersetshire and whose cheif seat was at North Cadbury, obtained of him a hous in Stockwell Street in the suburbs of Oxon, anno 1254.

Of this Baleus[4] followed by Pitseus[5] in the life of Henry de Hanna, stiling the said person Noelsus[6], reports that they had the house of Richard, earl of Cornwall.

'Quo tempore' (saith he) 'dum Cornubiae comes Ricardus, Henrici regis frater ac Johannis filius, in Caesarem esset electus, favente illi quodam Nicolao Noelso domum quam habebat Oxonii in vico de Stockwell, obtinuit; ac praedictis Fratribus suis' (meaning the Carmelites) 'in aedem vertit.'

Thus he.

Harpsfeildius[7] also speaking somwhat of this matter mentions nothing of the two noblemen here spoken off, but only that Henry de Hanna himself built the house[8].

To reconcile these authours therfore and understand the truth, wee

[1] tom. 4 Collectaneorum MS. bibl. Bodl. p. 224 et 234. Vide I. L. 413 et 414.

[2] ⟨Marginal notes :—⟩ (*a*) 'Bale saith that Peter Swannington was the first Doctor anno 1270, Twyne XXI 258: et progressus Carmelitarum apud Londinium (?), Twyne XXI 760.' (*b*) 'Videtur tamen quod Stochus fuit tantum baccalaureus, vide I. L. 416.' (*c*) 'Vide Fuller in Historia Cantab. about the beginning.' (*d*) 'Bale, cent. 4 num. 7, saith that he was Bachelor of Divinity.'

[3] Nicolas de Molis, custos castri Oxon, vide Twyne II p. 48 b.

[4] cent. 4 p. 307.

[5] Aetat. 13 p. 385, anno 1299.

[6] So he doth in C (with a stroke) p. 33.

[7] Historia Eccles. Angl., saec. 13 cap. 25 p. 480.

[8] Of this see also Twyne XXI 290.

must recurr to the ancient charters themselves: the cheifest of which concerning this matter is a publick[1] instrument dated at Cambridge the 12 of the calends of September ⟨21 Aug.⟩ anno 1256, and written by W. the Provinciall of this Order (though such an one not mentioned by Balaeus[2] in his catalogue of them). Wherin (speaking of Nicolas de Meules who for the health of his and his parents' soules had given them an habitation in Oxon) intituled John de Ropha one of the same fraternity in his turne to goe to Oxon and take possession of the same with full power to compound and conclude both in matters spirituall and temporall concerning the scite of the said place, which (as I have said before) was in Stockwell Streete in the parish of St. Georg[3] and (as I suppose) in that place anciently and lately called by the name of Cornwell lying between Glocester Colledg and the way going from Thames Street to High Bridge, part of which (as I guess[4]) was demised by these Fryers after there translation from thence to the King's Pallace (as I shall presently shew) to the monks of Glocester College, and is the same old building (without doubt) that stands at this day at the south end of the common hall there. But to procede.

In the same year of the date of the before-mentioned instrument we find a composition[5] to be drawen between the abbat and covent of Ousney (to whome the church of St. Georg did belong) and these brethren, wherin the said abbat gave them and their successors a free enjoyment of the house and ground given to them by the said Meules togeather with another area which was somtimes Nicolas de Stocwell's intended by them as an enlargment for their entrance towards the same house, as alsoe leave to erect an oratory there to celebrat divine service, followed with thes provisos, that they the said Fryers should act nothing praejudiciall to the parish church in receiving oblations, giving sepulture to the parishioners, admitting any of[6] the sacraments, or receive anything whatsoever that should be due to the said church and the like, and lastly that they should pay in recompence of tithes due from the scite of the said house or pryory 10*s* yearly to them

[1] inter veteres chartas coenobii Ousney in thesaurario Aedis Christi; V. 498.

[2] cent. 10 p. 59. See whether Reyner hath him in his catalogue, vide tract. 1 p. 163.

[3] Land there granted to them by Oseney, V. 397.

[4] To take off this supposition and confirme this, vide Twyne XXI 238. Built by the Hospitall in Stockwell Street, vide Twyne XXII 290.

[5] ibidem ⟨Osney papers⟩ in thesaurario Aedis Christi et in regestro Ousney bibl. Cotton fol. 42. Vide Twyne XXIII p. 112 et Twyne XXII 290; vide V 359, 498, 562.

[6] ⟨! in error for 'to.'⟩

(Ousney) and their successors for ever. All which articles being sworn to by these Fryers[1] on our Lady day ⟨25 Mar.⟩, anno 1257, they proceeded in their building and enlargment. ⟨Explicit fol. 188 b⟩

⟨fol. 189 a⟩ Not long after the said composition, viz. 1269, they purchased that annuall rent of 10*s* due from the scite of their oratory[2] and the ground on the south side therof (containing in bredth 40 feet; and in length, to the Thames running under it) for the summ of 10 marcks. Which being cleere and free, and they continually enriching themselves and replenishing their baggs by insinuating into the favour of ignorant people, did, partly by purchase, and partly by gift enlarg their limitts.

⟨Enlargement of the first house of the White Friars.⟩

'Nicolaus de Forsthull vendidit Fratribus de Carmelo quandam domum quae solebat reddere priorissae de Littlemore 3*s*. Item praedicti Fratres de Carmelo appropriaverunt sibi plura tenementa, nescitur quo modo aut quo warranto.'

Thus, in a generall inquisition[3] of lands in Oxon in the 6 and 7 of Edward I ⟨1278⟩.

And againe they increased their bounds with a plott of ground that was one Richard de Maydlock's, containing 60 feet in length and 30 in bredth opposite to a place called the Huxe; for which compounding[4] with Ousney, anno 1282, for all tithes due from thence, they built theron a fair gate[5].

This is all that I can now relate concerning this their first habitation.

⟨The White Friars obtain Beaumont Palace.⟩

The next matter to be spoken off is their translation from hence to the King's Pallace, given to them by the king himself[6] and by them possest till the fatall overthrow of religious houses.

Wee read[7] that when King Edward I waged warre with the Scots,

[1] ibidem, ut supra, in thesaurario Aedis Christi.

[2] regestrum Ousney fol. 41, ut supra: vide V 359.

[3] rotuli inquisitionis comitatus et villae Oxon per hundreda in Turri London.

[4] inter chartas Ousney, ut supra; Twyne XXIII 95.

[5] Here might be brought in their strict living, and how they injoyed themselves in a contented way, and how that severall of their Order here flourished.

[6] At their first removall to which that bold impostor would have thrust them out againe, ut in Twyne XXII 87. Vide indicem pro anno 1318.

[7] Lelandus, tom. Collect. 4 in vita Roberti Baston; potius Thomas de la More, ut infra, p. 594.

anno 1304, he took with him out of England one Robert de Baston, a Carmelite Fryer, and an excellent poet, purposely to write of his victoryes there. Which he performed in heroicks with great excellency and ingenuity, and therby obtained favour from his prince.

Wee read againe[1] that when King Edward II[2] after the death of his father (maintaining the same quarrel and warr) encountred Robert Bruse, king of Scots, at Strivelin, anno 1313[3], the said Baston was appointed to write of the famouse acts performed by the king. But the victory turning to the Scots, his fancy was changed (as their authours[4] tell us) and by compulsion (being taken prisoner by the Scotch king) wrote to the contrary.

Now by some 'tis supposed that this Carmelite Fryer, who had bin an eminent man and priour of his Order at Scarburg, did soe scrue himself into those two kings' favoures, especially the last, Edward II, that for the most part by his perswasions the Carmelite Fryers in Oxon obtained of him his pallace in Magdalen parish to become an habitation both for them and a generall nursery for their Order throughout England; though this occasion being not recited by any publick author, I dare not averr it for truth.

Nevertheless wee are not ignorant that in the aforesaid battaile the English nobles were overthrowne, and the king himselfe with his bishops put in flight and soe eagerly were they pursued that the king calling upon the Virgin Mary the Mother of God for assistance, promised that if she would help him in that extremity, he would erect a house for the poore Carmelite Fryers in memory both of her and her son Jesus Christ. Which being effected and the king arriving safly into England, did according to promise (as my author[5] says) give them his mansion-house in Oxon, appointing therin 24 brethren to be alwaies conversant in theologicall studyes.

Which relation upon veiw of the king's patents[6] dated apud Westminster 1 Feb. anno regni 11 ⟨$131\frac{7}{8}$⟩ we find agreable with each other, the king there mentioning his vote that he made to the said Virgin, as also the free gift of his said mannor-house with all inclosures and aedifices therunto belonging, allowing each Fryer 5 marks for an annuall stipend to be paid out of the exchecquer.

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[1] Thomas de la More in vita Edwardi II, edit. Francfort, 1603, p. 594.

[2] Edward II a poet, vide Twyne XXI 605 at the beginning.

[3] ⟨See note 2 page 420.⟩

[4] ⟨See note 4 page 420.⟩

[5] Thomas de la More, ut supra.

[6] Patentes Edwardi II de anno 11 ⟨1318⟩ membr. 3; Twyne XXII 117. And perhaps he gave them those two tenements expressed in V 359, 532.

Thus wee see these Carmelites who originally lived in deserts and solitary places, did by pressing on men's conscienses and hearing confessions (though formerly forbidden so to doe by the archbishop[1]), procured riches and obtained seats in publick places. Those that a little before professed poverty and great austerity of life, did now (contrary to divers ⟨**fol. 189 b**⟩ constitutions for their Order) obtaine land and houses, and those not only poore and low and therby most fit for mendicants, but stately halls and pallaces for princes.

Lelandus (as I remember) speaking of this in the life[2] of Simon Stochus before mentioned hath these remarkable words from Rossus:—

'Cavendum (igitur)' saith he 'quemadmodum reges, etc.:' 'wee[3] must have a care least that as kings have somtimes promised[4] to monks the use of antient cityes and pallaces, soe againe on the other side wee must beware lest by a revolution they themselves leave[5] their cityes and pallaces and take upon them the habit of monks.'

Thus he. Which indeed, according to severall writers, wee know hath anciently and often proved soe.

⟨Grants to the White Friars in the Palace.⟩

Well then, to goe on; after the king had given them his pallace (of which I have spoken elswhere ⟨i. 366⟩ in the North Suburbs) situated not far from Magdalen parish church on the west side of the street toward Glocester College and of which I find William de Montecute to be the then steward, issued forth a confirmation[6] of the said gift with an union of both houses by pope John the XXII[7] in the second yeare of his popedome ⟨1317⟩; and alsoe leave to translate themselves from their old mansion before spoken off to this place; and, as I understand from the inspection of severall patents[8], ⟨there⟩ followed the publick instruments of the covent of Ousney and the vicar of Magdalen parish,—in the first of which, dated 3 April 1318, the abbat

[1] registrum Peccham fol. 166, anno 1279. See also A. 151 how the Mendicants heard confessions without authority.

[2] tom. 4 p. 224; vide I. L. ⟨Twyne XVIII⟩ 414.

[3] ⟨See the Latin original, *supra*, p. 422.⟩

[4] ⟨This ought probably to be 'granted'; 'promiserint' in the Latin being probably an error for 'permiserint.'⟩

[5] ⟨Does not Leland rather mean 'lest they take to themselves the convents to be their palaces?' They have given; they may take away.⟩

[6] regestrum Johannis Dalderby, episcopi Lyncoln, fol. 380.

[7] ⟨'XXIII' in MS.⟩

[8] ibidem. Licentia dedicandi locum Fratrum de Carmelo, Twyne II p. 28 b bis.

therof, to whome the said perochiall church belonged, gave them full leave to celebrat divine service, and use free sepulture in their private church here, both peculiar for themselves, their converts, servants, or any that willed his body to be there buried, as also to performe those customes and duties that the statutes or priviledges of their Order required,—in the other, viz. of Robert, the vicar of Magdalen parish church, dated the same year, are allowed them word for word the same libertyes.

⟨Benefactions to the White Friars.⟩

To pass over a perticular relation of this their royall mansion, situated beyond compare for a wholsome aire and delightfull prospect, we shall proceed to speak of the setled maintenance that was allowed them.

And the first that I find was the 5 marks apeice before mentioned, constituted by the founder King Edward II to be paid yearly to each Fryer out of the exchecquer. Which sum not long after in the 4 of Edward III ⟨1330⟩ we find[1] to be detained. But whether it continued soe ⟨i.e. detained⟩ long or ⟨was⟩ quite substracted, I am yet to seeke.

Besides this they had other pensions allowed them annually from severall religious houses[2]; that is to say, from Westminster Abbey, 4£; from Einsham Abbey, 3£; and from Durham College in Oxon, 2£ 10*s*.

As also other small summs of money that wer volantarily given them by charitable people at the times of their decease.

The cheifest of whome, as I have yet meet with, was one Thomas Heithfeild[3], a freman of Oxon, who in his last testament, anno 1373, leaves them his tenement situat in the Great Bayly and in the parish of St. Peter's in the Bayly after the death of his wife, to be sold by his executors and the money therof to be given to them, conditionally that they would have his soule alwaies in remembrance.

The next is Nicolas de West[4], who died, 1271, left them half a mark.

[1] fasciculus parliament. petitionum de anno 4 Edwardi III ⟨1330⟩.

[2] record. primitiarum et decimarum concernent. valores domorum religiosarum de anno 26 Henrici VIII ⟨1534⟩.

[3] rotuli curiae Maioris Oxon de anno 48 Edwardi III ⟨1374⟩.

[4] inter veteres chartas coenobii Osney.

Richard de Garaford[1], 1395, 5*s*.
Henry Malmesbury[2], anno 1261, left them 40*s*.
And John de Bereford, the same yeare[3], 13*s* 4*d*.
With others[4], which I shall now forbeare to recite.

⟨Outbuildings of the White Friary.⟩

Divers tenements also they had adjoyning to their habitation: [which[5] sometimes belonged to the king's servants and came to them with his pallace] which they demised to severall persons by long leases.

As also other necessary outhouses behind their mansion and opposite to Glocester College being in number six and more, for which they paid (as I find[6] in a certaine extent of North-Gate Hundred, the 20 Edward III ⟨1346⟩) a certaine quitt-rent to the baylives of that hundred[7].

⟨Priors of the White Friars of Oxford.⟩

⟨fol. 190 a⟩ Priores Carmelitarum.

Willelmus Ropha, before spoken off, the first prior, anno 1256.

Roger de Crostweyt, 1278.

Frater Johannes, prior, Henry III; rotuli curiae Maioris Oxon, 29 Edward I ⟨1301⟩.

Frater Willielmus, prior, Edward I; ibidem.

Frater Hugo de Riseberge, anno 1301; (veteres chartae Ousney: V. 562).

Frater Willelmus de Geyton, anno 12 Edward III ⟨1338⟩ (⟨rotuli⟩ Husteng. Oxon., de eodem anno).

Johannes Manning, prior, 12 Henry VI ⟨1434⟩; Aaa p. 1.

Johannes Milverton, prior, vide in Pitseo.

Dr. . . . Stapleherst.

Petrus Keninghale, 1466.

Richard Tertney[8], 1499.

[1] liber MS. continens diversas Collectiones Nicolai Bishop in chartophylacio Oxon fol. 246.

[2] veteres chartae Ousney.

[3] munimenta Collegii Merton, B. 7. 13.

[4] V 540, 534, 323, 11, 59, 61. Vide Collect. ex computis Collegii Merton, p. 19.

[5] ⟨The words in square brackets are an interlinear addition, scored out.⟩

[6] MS. ut supra Nicolai Bishop, fol. 204.

[7] ⟨changed from 'out of certaine rentalls called "rentalia de Byset" a certaine quitt rent to the chamberlaines of Oxon.'⟩

[8] Mr. Twyne in B. T. p. 76 puts downe Richard Tertney, prior, as taken out of the register which begins anno 1498.

Petrus Nicolas, 1510, 1505.

Richard Feris, prior, 1511; A. B. 167 bis. Provinciall of the Carmes, 1513.

Frater Robertus Lawe (perhaps Low ut in G. p. . . .), Sanctae Theologiae professor, anno 1521; (Regestrum H. p. 59; vide sched. C p. 8).

Richardus Cheyfe, occurs prior in October 24 Henry VIII anno domini 1532.

⟨The White Friars as an educational seminary.⟩

As for the learned men this place hath nourished, and have taught and read in their scooles here with great applaus[1], I need not stricktly now to recount. Leland and Baleus saves me a labor[2]. They tell us many of this Order (though of other covents afterwards) that had their cheif breding (meaning, without doubt, in this house) and took their degrees in this University. For, as I have partly said before ⟨p. 437⟩, it was not built as a covent to containe 24 monks and noe more, but also as a nursery for the cheif houses of this Order throughout England; and not only professed monasticks, but also saeculars who (for advancment of themselves in literature) did with the other Carmelites live as commoners here and performed exercises with them.

Among whome towards the dessolution of this house wee find[3] *Reginald Pole*, cardinall of St. Mary in Cosmedin and (as 'tis reported) twice elected to the popedome, have had his first breding here. From whence he was chosen scholler of C.C.C., as I have there already expressed.

⟨Church of the White Friars.⟩

And as they had great conveniency of lodging-roomes for the reception of students, as also cloisters, walks, and a statly hall (wherin, as authours remember, divers kings have kept with great solemnity the Nativity of Christ) which these Fryers afterwards made their common refectory—soe likwise had they a larg and beautifull church, with a faire steple[4] adjoyning containing an indifferent ring of bells.

[1] vide Twyne III 345.

[2] Johannes Baconthorpius apud Carmelitas praelegeret, vide Baleum cent. 14 p. 145. William Staplehert here; vide sched. B p. 1. John Milverton, p. 2. Johannes Legrocastrensis remembers the Catalogue of famous Carmelites, tom. 4 p. 209.

[3] Collectiones cujusdam scholaris Oxon tempore reginae Mariae. Reginaldus Poole admissus in bibliothecam Universitatis, 1515, vide sched. C p. 3: determined 1516, C p. 3.

[4] standing sometimes on the place of the chamber where Richard I was borne; Twyne XXI 238.

To which church the king, the founder, not only gave severall utinsells and vestments necessary for divine service, but also appointed therin a perpetuall chantrey [1] wherein (as I find it exprest) they were alwaies to pray for the said King's health and Isabell his Queene togeather with their children soe long as they lived, and also after their decease, joyning thertoo the health of their auncestors' and successors' soules.

Other chantryes and obits they had and did usually performe here, but, being [2] I am not fully satisfied concerning their founders, I shall not adventure to insert in this place.

⟨Eminent persons buried in the White Friars' Church.⟩

What other matters worthy the taking notice off in this church, were the not only splended monuments and sepultures of great, but also of learned, persons.

That is to say, *John Bloxham*, who wrot many tracts and died 1334.

Robertus Ormskircus (Ormskirk), who wrote of the originall, progress, and increas of this Order, was buried here about the year 1382.

Walter Hunt, an eminent theologist, a confuter of the Graecian and Arminian errors, had also his sepulture here, anno 1478.

Johannes Spinaeus, a sound preacher [3], 1484.

Peter Keninghale [4], another, 1494.

And, lastly, *John Ferys*, who was Provinciall of this Order in England, was also buried here, 1515.

With many more [5], as Lelandus [6] saith; and as it hath manifestly ⟨fol. 190 b⟩ appeared from the often discovering and digging up of leaden and stone coffins over which (as I have formerly heard it reported) were inscriptions denoting the persons there deposited.

But time and men (especially the last, for hopes of a little lucre) have proved soe sordid and wicked that wee have not the least of their memories remaining.

I have read in the privat observations of an ancient and indus-

[1] patentes de anno 11 Edwardi II ⟨1318⟩ pars 1 membr. 3. William de Hampton, burgess of Oxon, buried here, 1336: V 11.

[2] ⟨*sic* in MS.⟩

[3] vide Twyne XXII 394.

[4] Peter Keninghall, an individuall of T. Walden, I. L. ⟨i. e. Twyne XVIII⟩ 439.

[5] John Twynning, abbas coenobii Winchcomb, died here; but whether buried or not, vide Twyne XXIV 551.

[6] tom. 4 Collectaneorum.

trious[1] antiquary[2], that was a student in this University in the raignes of Queen Mary and Queen Elizabeth, that in his time, in levelling and digging up some of this church, their was found a larg pyramide (composed of a kind of a fat clay or slime, mingled with rosin pitch and wax) which being opened did ascend up such a sweet odour and make such a great noise (resembling the report of a gun some way distant) that it caused affrightment and admiration to the neighbouring inhabitants. It was credibly supposed that there had bin the hart or bowells of some noble (if not royall) person formerly buried there, though nothing of inscription or armes therabout to be found.

⟨Library of the White Friars.⟩

Near to the church was their library, divided into severall pewes ('foruli') after the mode of our colledges; and well replenished with choise manuscripts (as they were then accounted), especially the works of severall of their owne Order,—viz., most of the manuscript books of Walter Hunt before mentioned, the sermons of Johannes Spinaeus, and Peter Keninghale; and, as Leland[3] saith, some of the works of Dr. Robert Walsingham who flourished in the raigne of Edward II (his books intituled 'Quodlibeta Majora et Minora,' his 'Quaestiones ordinariae' and another 'super Sententias').

The tract of William de Sancto Amando called 'Tractatus venenosus contra Fratres Mendicantes.'

William Widford or Wodford, a Franciscan in the time of Richard II, his book 'contra 18 conclusiones Wiclevi' as also his 'conclusiones contra Trialogum Wiclevi.'

Dr. Richard Lavingham, a Carmelite here (and 'bonarum artium fons,' as Bale[4]), 'super 8 libros Physicorum'—principio: '*ne sit taediosum legentibus.*'

Dr. Greystone, a monk at Durham, 'liber super Sententias Candidi Arreani ad Victorinum.'

Dr. John Baconthorp 'super libros Augustini de Civitate Dei'—principio: '*Intentio Augustini.*'

Walensis 'Moniloquium.'

Hyrenaei episcopi Lugdunensis 'libri 5 contra omnes Haereses.'

[1] ⟨'honest' written over 'industrious,' as an alternative.⟩

[2] Mr. Milo Windsore, C. C. C.; sed vide Collectiones inde, p. 31 ad imum.

[3] tom. 3 Collectaneorum p. 57.

[4] vide Twyne XXI 259.

'Doctrinale Antiquitatum Ecclesiae,' Thomae Vulden, duo magna volumina. These, with many other MSS., besides printed books, were used in common among them and chained to desks as wee see in other libraryes.

At the dissolution of religious houses were some stolen, and others conveyed to Colledg libraryes, &c.

⟨Dissolution of the White Friars of Oxford.⟩

Thus have wee spoken of the originall and progress of this Fryery, come wee now to say somwhat of its dessolution which wee find to be at the same time of others, viz. . . .

And then it was for some time let out to farme[1], yeilding yearly 3£ 4*s*.

Which continued soe till the 33 of Henry VIII ⟨1541⟩, in which yeare the king being minded to shift his hands of it as he had of others, did[2], (in consideration of 5 acres of land in Dachet-mede and a certaine gardin both lying in New Windsore given to him by Edmund Powell of Sandford, com. Oxon, gent.) for the sum of 338£ 5*s* grant and make over to the said Powell the house, scite, with other ⟨**fol. 191 a**⟩ tenements adjoyning that were belonging to the said priory to him and his heires for ever; that is to say, besides their mansion-house it self, a tenement and a garden adjoyning to the gate; as also another tenement and garden within the praecincts of the priory; and a way called 'the Entry[3];' togeather with a stable; and a close called 'the timber-yard,' containing by aestimation one acre; and 3 acres and an halfe of land more wheron Glocester College was situated which did belong also to this Fryery and where as I have already exprest part of their ancient habitation did formerly

[1] curia augmentationis sub titulo custumar. tenent. ad voluntatem.

[2] Scaccar. ex parte 2 origin. de anno 33 Henrici VIII ⟨1541⟩, rot. 148.

[3] which entry, as 'tis here exprest, was their common way from their habitation on the est side therof to the church in Magdalen parish over against the west end of the church and was called 'Fryers' Entry:' but after this [illegible] therof it was included and the passage through it stopped up. Soe [illegible] passage or entry adjoyning [illegible] side therof which lead into [illegible] and Glocester College, remaining open, as now it doth, beareth the same name though improperly of Fryers Entry to this day.

Nota: that this here spoken of Fryers Entre may better come in in my discours of the North Suburbs after Oxford In or Hall; see there ⟨i. 360⟩.

Porta Carmelitarum illic; vide Twyne XXIII 531; vide in Fryers Entry quid illic.

Magna porta Fratrum Carmelitarum, V 300 ⟨where it is said to be 'in the high ⟨i. e. main⟩ street, neare Magdalen parish church.'⟩

stand; as also another close containing 2 acres adjoyning to the said College; and another close of 2 acres more lying on the south side of this church; with ⟨all⟩ other lands and tenements whatsoever belonging therto.

All which I say being conveyed to the before mentioned Edmund Powell and Isabell his wife were by them and their children for the most part pulled downe and sold, especially the lead, iron, bells and a great part of the stones and timber; and what besides was left remaining (viz., the great hall which was a receptacle for poore people), was in the year 1596 cheifly demolished and conveyed to St. John's College (to whome the scite afterward came) to make an enlargment for their library.

So that by degrees being almost wasted, is nothing as I can say remaining but a small part of their church (as I think) which is converted into a stable or a cow-house.

⟨*Notes about the White Friars of Oxford.*⟩

Look more of this place in that which I have spoken in Beaumont amongst the streets, lanes, alleys, and places in Oxon.

Twyne XXII 117; iste ordo Oxon introductus ad extirpandum Judaismum; vide in margine, et vide de Judaeis p. 39 b in Twyne II.

Twyne XXII 117, de aula regia, vide in margine libri Apol. Antiq. Oxon p. 222 et Twyne II 43 bis, a et b, et in indice pro Carmelitis et pro Castro, Twyne II p 48 a et b.

Twyne XXII 290, in margine, vide in appendice Apol. Antiq. p. 24 pro Nicolao Noelso praedicto. Look Meules' armes (or Moels') in the book of Heraldry in Laud's Library viz. B. 167 fol., J. 64 fol., J. 65 fol., the biggest of these three with the black cover I think hath it.

Twyne XXIII 175, 239; Twyne XXI 238; the king used to lodge here.

Twyne XXII 103 c; regum palatia hic ex Wodeford in Defensorio.

Twyne XXII 175; Henricus I Oxonii studuit et fecit parcum apud Woodstock, 180, 239, Twyne II 43.

Twyne II 40; reparatio domus regis, Twyne IV 563 b, 565 b, 581 b.

Twyne IV 568 b; ferae apud Woodstock, anno 2 Johannis ⟨1200⟩.

Ricardus I natus hic, Twyne XXI 238, 535, 536; Twyne XXIV 241.

Registrum D (reversed) 169 b; a Carmelite Fryer imprisoned by the proctor for incontinence, 1502. ⟨Explicit fol. 191 a; **fol. 191 b** is blank.⟩

⟨4. The Austin Friars: First Sketch[1].⟩

⟨Incipit **fol. 192 a**⟩ The Augustin Fryers, or Fryers Eremite of St. Augustine somtimes bishop of Hippo, being now (1270) setled in the Universitie, I shall, with what brevity I can, tell you of their arrivall

[1] ⟨This first sketch, fol. 192 a–195, appears in a Latin dress in the Historia et Antiquitates Univ. Oxon. (1674), lib. I. pp. 115–119.⟩

into England; which being done, speake of their comming to Oxford, of their procuring a mansion there, flourishing estate, and dissolution.

⟨Arrival of the Austin Friars in England.⟩

Pope Innocent the IV therefore giving[1] these Brethren larg power, anno 1251, to disperse themselves into what country they pleased to goe, and there to build monasteries to celebrate divine service, ⟨they⟩ did, the verie next yeare (as 'tis said[2]) come into England; and the year following that, had a house founded[3] for them at London by Humphrey Bohun earl of Hereford and Essex.

Howbeit, contrary to that, it appeares by an antient note[4] that I have seen, that their Order was founded in England by Richard de Clare son of Gilbert de Clare earl of Gloucester, 1248.

But howsoever it is, sure I am (if antient authors[5] say true) that at their comming into England, 1252, hapned such a grevious pestilence, that the like was never knowne before.

⟨Arrival and first settlement in Oxford.⟩

Not long after their arrivall and settlement in London, they entertained thoughts of getting an house in this Universitie, which before had been so kind as to receive into her bosome the other three Mendicant Orders as I have before told you.

In pursuance of these their thoughts, a party of them came to Oxford and hired for themselves an obscure house neare the Publique Schooles, to the end that they, who were esteemed profound in theologicall and philosophicall literature, might the better and with more advantage shew their parts and gifts to the Academians, who were alwaies admirers of strangers and new doctrine.

⟨Acquisition of a site for a new house for them.⟩

In the said house they had not lived long but they became favourable in the eyes of a very wealthy knight, called Sir John Handlow; who though he had severall mannours in this county of Oxford, yet his cheif seat was at Borstall near Brill in Bucks. He, I say, being

[1] Josephus Pamphilus in chronico hujus Ordinis, edit. Romae, 1581, p. 1.

[2] Balaeus, cent. 4 num. 17 in appendice.

[3] John Stow, in lustratione sua civitatis London, edit. 1633, p. 185.

[4] in epistola dedicatoria Humfredo duci Gloverniae quae praefigitur postillae super Genesim per Johannem Capgrave MS. in bibliotheca Collegii Orielensis.

[5] Chronic. Londinensis; vide in Balaeo ut supra.

a great admirer and lover of these Brethren, did bring his designes about so far for the good of them that what land he had purchased to build them an house theron, ⟨he⟩ obtained of King Henry III ⟨licence⟩ to give and confirme it to them, 1268. The charter[1] for which, you shall for the most part have as it followes:—

'Rex archiepiscopis, etc., salutem. Sciatis[2] nos pro salute animae nostrae etc dedisse concessisse etc dilectis nobis in Christo Fratribus S. Augustini Oxon. commorantibus totam terram illam cum pertinentiis in suburbio Oxon in parochia S. Crucis quam habuimus de dono Rogeri le clerc de Cumenore, habendam et tenendam praedictis Fratribus et eorum successoribus de nobis et haeredibus nostris in perpetuum, reddendo inde annuatim praedicto Rogero unum obolum argenti ad festum S. Johannis Baptistae et capitali domino feodi illius servitium inde debitum et consuetum.

Dedimus etiam et concessimus, etc, eisdem Fratribus totam terram illam cum pertinentiis in praedicto suburbio et parochia quam habuimus de dono magistri Martini de Bruton, habendam et tenendam, etc, una cum praedicta terra quae fuit Rogeri supradicti, ad quoddam oratorium in quo divina celebrare possint sibi construendum ibidem, reddendo annuatim pro terra quae fuit praedicti Martini eidem Martino et haeredibus suis unum obolum argenti ad festum S. Johannis Baptistae et capitali domino feodi illius xii denarios et haeredibus Petri de Brideporte vi denarios pro omnibus servitiis consuetudinibus et demandis,' etc.

So that the said land being given, which was not sufficient to build an house and oratory thereon, the king, at the instance of the said Handlow, commanded his tenant Bogo de Clare rector of St. Peter's church in the East (to which church the mannour of St. Crosse of Halywell did then belong) to give them a certaine peice of land, joyning to the former; which he ⟨**fol. 192 b**⟩ accordingly did; and because the said land did yearly yeild to him (as rector of the said church) a certaine revenewe, John de Coleshull, a sufficient burgess and Maior of Oxford, a lover and nourisher of these Brethren, did in leiw thereof give to the said Bogo a revenew of his issuing from a certaine tenement in St. Aldate's parish. All which perticulars are attested by this charter[3] following:—

'Sciant praesentes et futuri[4] quod ego Bogo de Clare rector ecclesiae S. Petri Orientalis Oxon ad instantiam et praeceptum excellentissimi domini et patroni mei, domini Henrici, Dei gratia regis Angliae, concessi et dimisi priori et Fratribus de Ordine B. Augustini Oxoniae commorantibus et eorum successoribus quandam partem terrae meae in suburbio Oxon in parochia mea S. Crucis Oxon quae jacet

[1] Patentes 52 Henrici III ⟨1268⟩ membr. 7.

[2] ⟨The rest of this deed is inserted from Hist. et Antiq. I p. 115. In the MS. on fol. 192 a Wood directs 'leave 12 lines' for inserting the quotation and adds, in pencil, a reference to 'A. 46 a.'⟩

[3] rotuli chartarum de anno 54 Henrici III ⟨1269⟩.

[4] ⟨The rest of this document is inserted from Hist. et Antiq. I p. 116. Wood on fol. 192 b directs 'leave 14 lines' and gives, in pencil, a reference to 'A 46 a.'⟩

inter viam regiam quae se extendit versus Beaumund et terram magistri Walteri Byllingdon—quae dicta terra iii solidos et ii denarios ac unam libram piperis praedecessoribus meis et mihi reddere consuevit—ad construendam in ea capellam in qua divina possint celebrare et domos suae habitationi necessarias et utiles pro eorum voluntate et dimissione; habendam et tenendam etc absque omni servitio exactione et demanda in perpetuum.

Pro hac autem concessione et dimissione dedit Johannes de Coleshull, burgensis Oxon, Deo et mihi et successoribus meis ac ecclesiae meae S. Crucis praenominatae Oxon. iv solidos annui redditus percipiendos de quodam messuagio quod tenet Lumbardus de Grekelade, Judaeus, quod quidem messuagium est in Judaismo Oxon in parochia S. Aldati inter messuagium abbatis de Abendon ex parte una et messuagium, abbatis de Osney ex parte altera, in liberam puram et perpetuam eleemosynam, absque omni servitio, etc.

In cujus rei testimonium huic praesenti chartae sigillum nostrum apposui. His testibus, domino Richardo de Mapham archidiacono Oxon, magistro Henrico de Stanton vicario ecclesiae S. Petri orientalis Oxon, etc.

Thus the said charter. Which being given, the said King did, for the greater security of the said land to these Brethren, confirme by way of 'inspeximus' in the 54th year of his raigne, which was anno domini 1269.

But all this sufficing not, Handlow proceeded to gaine more roome, sparing in his progress neither cost or labour to attaine to the end of his charity towards these Brethren. And among other tenements which he procured, were some of the Canons Regulars of the Priory of St. Frideswyde, of which all the mention that I find in their register[1] is this, in a certaine rubrick ('rubrica') there:—

'Notandum quod ecclesia S. Frideswidae[2] habuit in parochia S. Crucis in suburbio Oxon certa tenementa (viz. domum Alexandri piscatoris, domum Stapleston, domum scriptoris, domum Thomae cementarii, et domum Johannis de Yeftele) quae dimittuntur Fratribus S. Augustini Oxon tempore Johannis Lewkenore quondam prioris, cujus dimissionis charta penes nos non reperitur; de quibus quidem tenementis eadem nihil nobis reddunt,' etc.

Thus the said note. The evidences of which tenements though I have not yet seen in Christ Church treasury (they being embesiled and lost), yet the copie of one I have seen elswhere[3]: which to this effect speaketh, viz., that John de Lewknore prior and the covent of St. Frideswyde did, in consideration of an 100 shillings in silver, let to these Brethren a certaine peice of land in the suburbs of Oxon in the parish of St. Crosse lying between the land of the said Brethren (which was sometimes belonging to Walter le Noreys) on the south part, and the land of Richard de Cantuaria on the north part,

[1] In registro majore p. 393.

[2] (The rest of this citation is inserted [illegible] Antiq. I p. 116. Wood [illegible] 'leave 6 lines' and gives, in pencil, references to 'A 91; Twyne XXIII 571.')

[3] in thesaurario Collegii Merton in pixide Oxon., A. 3. 12; A. 5. 11.

Beaumond Street on the west, and the land of the said Brethren on the east.

⟨Their new house built.⟩

All which lands and tenements, being procured and afterwards confirmed and ratified to these Brethren (especially those given by the king and Handlow) by pope Gregory the X ⟨circ. 1274⟩, Handlow built them a fair mansion and church with stones out of a quarry near Oxford belonging to him, and timber out of the forest of Shotover (of which he by the favour of the king was, if I mistake not, keeper). But he dying before they were quite finished, his heir and others compleated them.

⟨The House of the Austin Friars.⟩

Their Mansion. As for their said mansion, 'twas situated without Smyth Gate, having had Halywell Street on the south side of it, and the cheif part of the ground on which Wadham College now standeth on the north. Which mansion and the limitts about it being too narrow, these Brethren enlarged with land **⟨fol. 193 a⟩** and tenements adjoyning that were given by benefactors, as I shall anon tell you. Their building were fair and larg and not only situated in an wholsome air as the Carmelites' House was, but convenient for the Academians as being neare School Street to performe their exercises, as I am now about to tell you.

⟨Schools of the Austin Friars.⟩

Their Schooles. Their schooles were divided, as those of the Carmelites ⟨p. 425⟩, Franciscans ⟨p. 364⟩, and Dominicans ⟨p. 317⟩, were, viz. into 'Theologicall' and 'Philosophicall.' The former were at first in their Church, afterwards in the Chapter House; the other (as I think) in their refectory.

⟨Use of their Schools by the University.⟩

Which schooles lying conveniently for the University, it was so brought to passe by these Brethren for the sake of profit that the exercises of theologists and artists were cheifly performed here.

It hath been by many, and is now by some, supposed, that the Academians did not make use of this place as a conveniency to read and dispute in (they having cheifly before done those exercises in upper

and lower chambers in School Street which were too narrow for auditors), but that they might be advantaged by the doctrine of these Brethren, they being alwaies accounted excellent for school divinity and sophistry[1]. But whether it was so, or no, I find not: the truth is that of all the Mendicant Orders in the University, I find this, as to learning, the weakest. So imperfect, it seems, they were at their first plantation here, that many of them did (as also the Benedictines and Carthusians) for perfection' sake translate themselves to the Minorites. The which, though it was common with the Monks and Fryers of France and Italy so to doe, yet it was not allowed here; for upon the hearing of it by the archbishop of Canterbury, an expresse order[2] dated at Nutle 5 Id. Nov. ⟨9 Nov.⟩ 1284 was by him sent to the chancellour of the University to forbid and hinder it, he being excited so to doe also in another respect, viz., because there were then dangerous controversies between those two Orders, the Augustians (who were at variance also among themselves) taking allwaies an occasion to preach against the Minorites in their sermons.

⟨Later history of the Schools.⟩

As for the exercises of the theologists, they continuing here till the Divinity Scoole was finished ⟨1480⟩, were then translated for the most part to that place.

But those of the artists remained allwaies here, and were constantly frequented.

Their originall began without doubt with this house, as from severall writings it partly appears. One statute[3] concerning the disputations of Bachelaurs of Arts, speaks thus:—

'Ordinatum est[4] in congregatione Regentium ad utilitatem et ad prosperitatem scholarium in facultate artium studentium quod quilibet Baccalaureus facultatis ejusdem singulis annis ad Augustinenses semel disputare et semel respondere ⟨teneatur⟩, dummodo per collatores ad hujusmodi disputationes assignandos per quindenam ante diem qua disputare aut respondere debet ad disputandum vel respondendum fuerit legitime monitus. Quod si sic requisitus disputare vel respondere recusaverit, si per medietatem anni praecedentem non disputaverit nec responderit, eo ipso nec lectura nec auditio aliqua in eadem facultate pro anno illo sibi cedat pro forma; et quod ad istam ordinationem observandam quilibet ad quaestionem responsurus antequam ad quaestionem respondeat, coram altero procuratore juramentum praestet corporale.

[1] ⟨'philosophy' written in the margin as an alternative for 'sophistry.'⟩

[2] registrum Peccam, fol. 211.

[3] D fol. 56 b.

[4] ⟨The rest of this citation is inserted here from Hist. et Antiq. I. p. 117. Wood in fol. 193 a directs 'leave here 10 lines.'⟩

Thus the said statute. But how old it is I know not. Without doubt it is antient, because a certaine writing which followeth this statute in the same booke (quoted in the margent) is dated 1267.

For the due performance of which exercises this method was appointed[1] **⟨fol. 193 b⟩**, viz. that every Bachelaur that was to proceede was to dispute on certaine dayes 'in logica veteri, ordine primo; in nova, ordine secundo; et in philosophia, ordine tertio.'

Which exercises flourishing in great repute till 1529, in which year this convent being infected with the plague (by the concours of people to hear the said disputations or probably the artists' Vespers, which were kept[2] here somtimes); a dispensation[3] was granted that the Bachelours might performe the said exercises in St. Marie's church, where they continuing for some time, were, after the pestilence was gone, translated to the same place againe.

After the dissolution, which was within few years following, the Bachelours came to St. Marie's againe, where disputing divers years, their disputations were commonly called[4] '*Disputationes Marianae.*'

At length, after the Schooles now standing were built, these exercises were translated to the Naturall Philosophie Schoole where they are by the corrupt name of '*Disputations in Austens*' duly observed (though much altered) to this day, viz., on every Wednesday and Saturday in terme-time beginning at the hour of one and continuing till three in the afternoone, the Master of the Schooles (who in the raigne of Henry VII and before had from the University[5] but 13*s* 4*d* per annum for his labour) according to his duty moderating.

⟨Eminent men among the Austin Friars.⟩

From these schooles have sprung severall eminent men of this Order, which being too many now to recite I shall only leave with you some of them.

Viz., 1. *John Wilton*, S.T.P., and publick reader of that facultie in these schooles, one verie eminent for his great abilities in school divinity and philosophy, and much commended by John Baconthorpe in 1° et 2° Sententiarum. He was living in the year 1314, at what time he with other Doctors and Masters were appointed[6] by the Universitie to make an inspection into and condemne certaine pernitious articles.

[1] vide in ⟨registro⟩ I fol. 2.
[2] ⟨registrum⟩ B fol. 52 a, etc.
[3] registrum H fol. 213 b, etc.
[4] vide registrum I fol. 113 b, etc.
[5] computi procuratorum in pixide PP.
[6] A fol. 9 a.

2. *Robert Eliphate*, whome though Henry Willot[1] would have to be a Franciscan, yet Joseph Pamphilus[2] saith that he was of this Order and further addeth that he was sometimes the auditor of Gregorius Ariminensis. Howsoever it is, it appears that in the raigne of Edward III he became famous at Parys and Oxford for his scholasticall disputations which he acutely performed at those places.

3. *Galfridus Hardbie*; of whom thus Leland[3] speaks:—

'quae ad philosophiam et sacras literas pertinent Oxonii didicit magnamque ibidem ex magno labore famam sibi comparuit. Eo etenim loci in sublimi illa divinae theologiae cognitione pervenerat, ut utriusque instrumenti libros publice interpretaretur. Ob quam rem in supremam eruditorum classem ab Isiacis receptus est,' &c.

Thus he. What I find else of him is that he had severall controversies with Armachanus de Mendicitate, and that he died about the same time that he did, viz. circa annum 1360 ⟨**fol. 194 a**⟩.

4. *Bankinus Londinensis*, a great enimy[4] to Wicliff and his followers, and who in this Universitie 'in theologicis concertationibus et in divini verbi praedicatione celebris admodum evasit.' Claruit 1382.

5. *John Godwyck*; of whome one[5] saith thus:—

'Oxonium discendi ardore flagrans petiit, ubi infra pauculos annos tantum in scientiis illi seculo charis profecit, ut protinus esset magnorum theologiae magistrorum adscriptus numero. Unde post concertationes aliquot atque praelectiones illic publicas, per patriam usque quaque celebratus, ac Provincialis demum sui Ordinis Praeses effectus coram rege atque aliis regni proceribus, non sine magna sui nominis fama, solennes edidit conciones.'

6. *Thomas Ashbourne*, a zealous enimy against Wicliff and his followers in his writings.

7. *Peter Pateshulle*, a stout defender of Wicliff and his doctrine in his writings and no lesse an enimy to the Brethren of his Order. Leland[6] takes Petrus Anglicus (somtimes called Payne), mentioned by Aeneas Sylvius[7], to be the same with this Peter Pateshull, which is a great errour; and if Balaeus followes him altogeather (partly I am sure he doth) then he with his follower Pitsaeus erreth also. I doubt he was not so great a favourer of Wicliff as by these authors he is reported to be, but rather Peter Anglicus as may be seen in my History[8] following.

[1] in Athenis sodalitii Franciscani, edit. Leodii 1598, p. 317.

[2] in chronico Ordinis Fratrum Eremitarum S. Augustini, edit. Romae, 1581, fol. 59 a.

[3] in tomo 4 p. 272.

[4] registrum Courtney, fol. 25, etc.

[5] Balaeus, cent. 5 num. 91.

[6] in tomo 4 p. 276.

[7] in Historia Bohemica, cap. 49.

[8] ⟨i.e. Historia et Antiquitates Univ. Oxon.⟩

8. *Thomas Winterton*, a philosopher and theologist of no vulgar note, as Leland[1] tells us. He was contemporary with Wickliff, and a great familiar of his in their first years of learning. Afterwards he became a great oppugner of him in his writings, as by divers is confest.

9. *Thomas Edwardston*, honored[2] by the Universitie with the title of Professor of Divinity for his pietie and eminence in preaching.

10. *John Waldeby*,

'literati viri' (ex Lelando[3] loquor) 'titulos omnes merito oblatos solennitate quadam apud Isiacos est adeptus, sui Ordinis etiam Provincialis Praeses postea designatus. Erat profecto vir admodum pius et doctus, ut ex opusculis claret; singulari linguae facundia, ingeniique promptitudine praeditus; et propterea multis per ea tempora gratus.'

He had a brother of this Order also, called Robert Waldeby, that died archbishop of York, 1397.

11. *John Lowe*, Professor of Divinity of this University, as one[4] hath, and Provinciall of his Order. He wrote divers good works verie well worth reading and was a carefull searcher (as Leland[5] tells us) after choice books. He died bishop of Rochester, 1467; and was there buried in the Cathedrall Church.

12. *John Banard* vel Bannard,

'hujus coenobii Frater, postea Sanctae Theologiae professor et Cancellarius Universitatis. Quasdam ejus eruditas questiones in M⟨agistrum⟩ Sententiarum legi eo tempore editas quo scholastica theologia apud nostros in pretio erat; in quarum tamen refutatione quosdam alios illius temporis theologos in solennibus suis incaeptionibus Oxoniae se ipsos exercuisse video. Haec ex quibusdam fragmentis[6] MS. in bibliotheca Collegii Corporis Christi Oxoniae intellexi.' Claruit, 1412.

13. *John Capgrave*, the most learned scholar of all the Augustinians, as Leland[7] attests. The titles of the books he wrot you may see in Balaeus, who with Pitsaeus speaks honorably of him.

14. *Thomas Penketh*; de quo sic Lelandus[8]:—

'homo tantus erat in acumine disputandi, quantus suo tempore nemo fere alius—ad cujus exemplum' (viz., Johannis Scoti) 'ita se suaque omnia formavit studia ut non ovum ovo nec lac lacti similius,' &c.

With such an incredible memorie also was he endowed, that he retained the prodigious writings of Scotus so exactly, that if all his

[1] in tomo 4, ut supra, p. 287.
[2] Balaeus, cent. 7 num. 7, et alii.
[3] in tomo 4 p. 282.
[4] Pitsaeus, aetat. 15 num. 808.
[5] in tomo 4 p. 339; vide Balaeum, cent. 7 num. 91.
[6] quondam fuerant in bibliotheca ecclesiae cathedralis Exoniae.
[7] in tomo 4, ut supra, p. 327.
[8] ibidem, p. 340.

[illegible]

[illegible]

Library of the Austin Friars

[illegible]

Church of the Austin Friars

[illegible] Sir John Hardlow [illegible]

[illegible]

[illegible] Johannes [illegible] Johannes Hardlow [illegible]

[1] [illegible]

[2] [illegible] p. 64.

[3] [illegible] tempore [illegible] terrae et tenementorum [illegible] maneriis [illegible] pertinentibus, [illegible] folio 156 a.

[illegible] (The rest of this document is inserted here from Hist. et Antiq. I, 118. On fol. 194 b Wood directs 'leave here 35 lines.')

perquisivit quasdam parcellas terrae de diversis personis in suburbio Oxon ex opposito portae quae vulgariter dicitur Smithys Gate sicut patet in charta diversorum plenius inde confecta, quas parcellas terrae dedit idem dominus rex ad instantiam dicti militis Fratribus Eremitis Ordinis S. Augustini in perpetuum et eorum successoribus ad construendum ibidem ecclesiam et caeteras domos et officinas ad utilitatem dictorum Fratrum; hanc autem voluntatem domini nostri regis ad instantiam dicti militis dominus papa Gregorius decimus suis bullis gratiosis confirmavit et ratificavit.

Post mortem vero supradicti domini nostri regis idem Johannes Handlow ad constructionem dictae ecclesiae et domorum plura bona contulit, et sicut ex antiquis annalibus intelleximus morte praeventus est antequam dicta ecclesia (et domus) ad plenum aedificaretur. Volens tamen ostendere ad quem locum anima sua magis effectuose inclinabatur dum in corpore teneretur, corpus suum illic sepeliri jussit ubi anima tanto studio tenebatur.

Hunc igitur inclytum militem post dominum regem in primum et praecipuum fundatorem semper suscipimus et suscipiendum aestimamus, maxime cum in omnibus fundationibus conventuum hoc semper cautum sit ut nullus patronus audeat animo temerario aliquid donare Fratribus sine licentia domini regis.

Nunc autem quoniam quaestio vertitur de successione hujus praenobilis militis, quidam reverendus armiger, Edmundus Rede, partim evidentiis nostris partim suis eruditus, pia calumnia sibi vendicat jus dicti militis tanquam jure haereditario ex ipso descendens.

Ex dicto enim milite descendit unus filius dominus Richardus Handlow, miles: ex quo descendit linealiter una filia, dicta Elizabetha de la Pole: et ex dicta Elizabetha descendit altera generosa femina, vocata Katherina James: ex Katherina James descendit Christiana Rede, mater dicti Edmundi.

Hoc jure descensus possedit dictus Edmundus multas terras et possessiones supradicti domini Johannis Handlow, militis, et non solum terras sed libertates regias jure haereditario domino Johanni concessas.

Et hoc jure dictus prior et conventus considerantes veram propaginem successionis, libero et maturo animo ipsum venerabilem armigerum Edmundum et haeredes suos in fundatorem dictae domus suscipimus ac admisimus ex jure sibi acquisito ex praefato lineali descensu.

Et ad preces eorum venerabilis magister Johannes Capgrave, prior provincialis, summo studio incitatus est ut huic receptioni et recognitioni dicti fundatoris nostri praesens esset et ad perpetuam rei memoriam suis literis testificaret, ne filii sine patris consensu aliquid novum conderent nec labor filiorum sine patris consensu citius frustraretur.

Acta sunt haec in ecclesia nostra Oxon xxi Aprilis anno Domini MCCCCLVI, quo die praesentialiter et cum solenni processione dictus Edmundus in fundatorem receptus est, praesentibus cleri et populi multis et venerabilibus personis, Roberto, priore S. Frideswydae Oxon; Richardo, magistro Hospitalis S. Johannis extra portam orientalem; magistro Thoma Chaundler, gardiano Novi Collegii; magistro Johannes Brether, magistro Roberto Abdy, procuratoribus Universitatis Oxon; Roberto Attewode, majore villae Oxon; Richardo Spragott, Johanne Clerke, Johanne Lowe, etc.'

Thus the said charter, which being publiquely read, the aforesaid prior of this house and his Brethren, did the same day and year with consent of their Provinciall confirm[1] to the said Edmund Rede and William his son and heir certaine of their chambers in their house

[1] ibidem, fol. 136 b.

lying in length between their church on the south part and their refectory on the north, together with a garden adjoyning, for terme of life.

⟨Persons buried in the Church.⟩

Besides severall of the said family that were buried here, were many also of this Order, as their tombes formerly did shew. And among others also that were buried here was Walter Curson of Waterperry in this county, esquire, and Isabell his wife. Which Walter, dying 7 April 1527, had a fair monument with inscription and armes therof laid over his grave; which continuing till the dissolution of this house, was by his son removed to Waterperry aforesaid, where it continueth to this day.

Benefactors ⟨to the Austin Friars.⟩

Besides the benefactors before mentioned, have been first one Elias le Quilter, a burgess of Oxford, who (after ⟨fol. 195 a⟩ an inquisition[1] was made by the oaths of 12 men, 23 Edward I anno Domini 1295, whether it would be prejudiciall to the king or any person else, if the said Elyas should bestow land upon these Brethren, which was returned in the negative) did give them an antient messuage or hall in the parish of S. Crosse belonging to Merton College, which was then and alwaies before (as in the inquisition is exprest) possest by clerks, and worth in severall rents (besides the rent due to the said College) xls per annum.

After the benefaction of Quilter followed that of one John de Chastleton of Oxford, luminour ('illuminator'), who in his will[2], 1317, ordered that his executors should sell his tenement in Cat Street and the moneys for it to be given to these Brethren for his soule's health.

The next benefactor was one William le Taylour of Heyham-Ferrers, chaplaine; who, being minded to assure to these Brethren certaine lands, gave[3] to King Edward III in the 11th year of his raigne ⟨1337⟩ two messuages and one acre of land contiguous to their habitation, to the end that, comming to these Brethren from him, they might be the firmer to them. But that evasion being perceived by the Mertonians who were lords of the mannor of St.

[1] in Turri London ex fasciculo inquisitionum 23 Edward I ⟨1295⟩ num. 98.

[2] rotuli Hustengorum curiae Maioris Oxon de 15 Edwardi II ⟨1317⟩ in chartophylacio, ut supra.

[3] in thesaurario Collegii Merton in pixide Oxon A. 5. 29 et A. 3. 13.

Crosse (and alwaies much against these Fryers their incroaching upon them in that respect for fear an exemption from their leet for their site should follow), fell[1] out great controversies between them. At length the Fryers obtained the said messuages and land, and paid[2] for it or else some part of their site to Merton College, 21*s* 6*d* per annum.

Richard de Gareford of Oxon gave[3] them moneys that they owed to him, and goods, 1395.

King Edward IV granted[4] to them a fair to be kept before their common gate every year for the space of 5 dayes, anno 1474.

With other benefactors which I shall omitt. To these may be added the constant sum of 50*s* per annum that they had paid to them by the guardian and monks of Durham College, which sum with others that the said College paid to the rest of the begging Orders, was acknowledged to the King's commissioners a little before that college was dissolved[5].

Dissolution ⟨of the Austin Friars.⟩

Of the dissolution of this place I can say noe more now then what I shall say in Wadham College, viz., that it being dissolved, 32 Henry VIII ⟨1540⟩, was the year following let to Thomas Carwarden esquire, who after he had made the best advantage of it, by selling stones, timber, trees, &c., was sold by King Edward VI to Henry ⟨Grey⟩, duke of Suffolke and Thomas Duport, gentleman. From whome comming, through other hands, to the foundress of Wadham College in King Jameses raigne, a verie fair and well contrived colledge, bearing the name of her husband, was on the scite of the said priory erected by her. Of which more in its place[6]. ⟨Explicit fol. 195 a; **fol. 195 b** is blank.⟩

[1] ut in fasciculo de placitis coronae friscae fortiae, novae disseis., intrusionis, etc., in chartophylacio civitatis Oxon et in fasciculo petitionum parliament. de 10 et 11 Edwardi III ⟨1337⟩ in Turre London.

[2] registrum quoddam Collegii Merton scriptum in pergamena, fol. 20 a.

[3] Collectiones Nicholai Byshop in eodem chartophylacio MS., fol. 246.

[4] Patentes 14 Edwardi IV ⟨1474⟩ pars 1 num. 23.

[5] vide V 540, 613.

[6] ⟨Gutch's Wood's Colleges and Halls, p. 591.⟩

⟨4. The Austin Friars: Second Sketch.⟩

The house of the Augustine Eremite Fryers[1].

⟨**fol. 196 a.**⟩ On the north side of the City, without Smith Gate, where Wadham College now standeth, was once the fair structure of the Augustine Fryers, concerning which and its inhabitans I shall presently treat off, and in the mean time give you a word or two concerning the originall and founder of their Order.

⟨Foundation of the Order of Austin Friars.⟩

Who as authors (especially of themselves[2]) report to be St. Augustine somtimes bishop of Hippo, born at Tagasta in Africa not far from Carthag, A. D. 354. Who being from a youth very religious and mortified did with other companions frequent solitary and desert places most apt for their devotion; and from thence propagating their sect did distinguish and call themselves 'Augustiniani Eremitani' or 'Hermite Augustin Fryers' as if they had bin instituted by St. Augustine himselfe.

[And[3] furthermore for the proofe of him to be their first patron and founder doe alledge his booke intituled '*ad fratres in eremo degentes.*' But this carrieth little or noe credit in it, for the said book is censured by divers learned men to be spurious and misbegotten; and Erasmus, by name, is bold to censure it with these peremptory words:—'nihil habet Augustini,' 'it hath nothing of St. Augustine in it, neither phrase, nor composition, nor any thing else worthy the name of soe judicious and learned a man.' Besides] M. Ant. Coc. Sabellicus[4], Raphael Volateranus[5], and Polydorus Virgilius[6] doe by noe means allow of it.

I could much enlarge my selfe concerning the progress, increas, and confirmation (by severall popes) of this Order; but, being soe frequently handled by other writers, I shall draw nearer home.

[1] ⟨Wood dates this section 'Sept. 24, 1661' and has a note 'inter codices Digby extat liber bene magnus disquisitionum de Ordine Fratrum Heremitarum de Ordine S. Augustini, A 70. 113. quaere'.⟩

[2] Josephus Pamphilus in chronico hujus Ordinis, edit. Romae, 1581, p. 1.

[3] ⟨The passage in square brackets is on a slip inserted between fol. 195 b and 196 and marked for insertion here in place of the words 'But this is disproved by many authours and.'⟩

[4] tom. 2 Ennead. 7 p. 411.

[5] Opera, edit. Lugduni, 1599, lib. 21, p. 634.

[6] de Inventorio rerum, edit. Basiliae, 1545, p. 452.

⟨Arrival of the Austin Friars in England.⟩

Pope Innocens the IV giving them larg power[1], anno 1251, to disperse themselves into what country, they pleased and there to build monasteryes to celebrate divine service; ⟨they⟩ did, amongst other regions, the very next year, visit England[2]. And the year following that, viz. 1253[3], they had a house founded for them at London[4] by Humphrey Bohun, earl of Hereford and Essex; at which time, as 'tis reported, their hapned so greviious a pestilence all over England that the like was never knowne before[5]. Not long after, they, being willing to propagate their sect, did in the year 1268 come to Oxon (as I shall speak off forthwith) and in the year 1289 to Cambridge[6];

⟨Dress of the Austin Friars.⟩

using still one and the same habit;—that is to say, a long white coat of cours cloth[7] which they weare loose downe to their heeles, with a cowle or hood of the same, when they are at home in their covent: but when they goe abroad to hear confessions or other business (which employment either for their abuse or unlawfulness of it as it was at Oxon, was prohibited by the archbishop of Canterbury[8]) they wear another cours black coat over the other with another cowle; and then both their coates are girt close to their bodies with a broad leather girdle, which girdle they account a very holy thing[9] for they call it '*St. Augustine's girdle*' and many lay-folke ⟨**fol. 196 b**⟩ doe wear it for pure devotion sake, because (as they say) it hath some singular great vertue in it.

⟨Original benefactors to the Austin Friars in Oxford.⟩

Come wee now to speak of their habitation (somtimes situated in Beaumont Street in the north suburbs of the city), which wee find to be first founded by that royall and allwaies-running fountaine of bounty and charity King Henry the III.

[1] Pamphilus, ut supra, p. 29.

[2] Balaeus, cent. 4 p. 303.

[3] ⟨Note on the slip mentioned above:—⟩ in MS. in bibliotheca Collegii Oryall viz. postilla super Genesim per Johannem Capgrave in epistola dedicatoria Humfrido duci Gloverniae:— thus, 'anno 1248 fundatus fuerat Ordo Heremitarum S. Augustini in Anglia per Ricardum de Clara filio Gilberti de Clara comitem Gloverniae,' etc, sic in G. L⟨angbaine⟩ vol. 7 p. 457.

[4] Stow, Survey of London, edit. 1633, p. 185.

[5] Balaeus, ut supra.

[6] ex registro monumentorum Cantabrigiae per Robertum Hare in Catalogo Cancellariorum.

[7] Sabellicus, ut supra, p. 412: et Villegas in vitis Sanctorum parte tertia p. 465 Anglice.

[8] registrum Peccham, fol. 166.

[9] Owen in genealogia monachorum p. 34.

For he, as I find[1], at the instance of Sir John Handlo of Borstall in the county of Bucks, knight, procured divers parcells of ground in Oxon of severall people for their foundation:—that is to say, all the land with its appurtenances lying in the parish of St. Crosse *alias* Halywell that he had of the gift of Roger le Clerc of Cumenor paying yearly to him for the same a half-penny; all the land that he had of Master Martin de Bruton in the same parish, paying also to him a halfpenny, to the cheif lord of that fee 1*s*, and to the heires of Peter of Brideport 6*d* per annum; with other small portions of land which the said king, by his letters patents[2], May 24, anno regni 52°, which is the year of our Lord 1268, gave to these Brethren of St. Augustine to build them an habitation and an oratory wherin they were alwaies to pray devoutly for his and all their benefactors' soules.

Thus the said king became their first though not their cheifest and greatest founder. For after his donation and decease wee find that the said Sir John Handlo, a great admirer and lover of this Order, to extend his liberality in noe small measure towards them[3]; for he not only procured the king (as is before mentioned) to give and pope Gregory the X to confirme what was therto given, but alsoe proceeded farther towards their enlargment in bestowing upon them other tenements adjoyning to their building—which were (as I suppose) the same mentioned (though the donor's name not there particularized) in St. Frideswide's regester[4] agreing punctually with the time of the said knight;—that is to say, the houses of Alexander 'piscator,' Thomas 'cementarius' and John de Jeftle, the houses called 'domus Staplesdon' and 'domus scriptoris,' which were by John de Leuknore priour and the covent of the said monastery demised to these Brethren rendring yearly for the same neither service or acknowledgment. Furthermore the said worthy knight went onward in building them a faire church and bestowing other goods necessary for their covent, and would to his great expence have finisht it[5], but being praevented by death, the designe failed.

Thus farr concerning the two founders of this Fryery.

⟨Subsequent benefactors to the Austin Friars.⟩

Proceed wee now to speak of other additions of lands, houses,

[1] ex quodam codice MS. apud dominam Penelopen Dynham de Borstall com. Bucks, fol. 136 a.

[2] rotuli chartarum de anno 52 Henrici III ⟨1268⟩ membr. 7.

[3] praefatus MS.

[4] regestrum magnum p. 393; Twyne XXII p. . . . et A. W. p. 6.

[5] praefatus codex MS. in eodem folio; A. 91; M. p. 13; Twyne III p. 595.

and moneys that they had from the munificence of other beneactors.

And the auntientest, that craveth the cheifest place are John de Coleshull, a sufficient burgesse of Oxon; and Bogo de Clare, parson of St. Peter's parish in the East. Which Bogo, at the instance ⟨**fol. 197 a**⟩ of King Henry III his patron, and about the time of the foundation of this place, gave and granted[1] to them and their successors a certaine portion of land in the suburbs of Oxon and in his parish of St. Crosse, which yeilded alwaies to him and his praedicessors per annum 3*s* 2*d* and a pound of peper, for an enlargment to build their church theron as also severall houses necessary for their use. In leiu of which concession the said John de Coleshull gave to his church of St. Crosse 4*s* yearly rent to be paid out of a messuage lying in the Jewry in Oxon then held by Lumbard de Cricklade, a Jew[2].

The next that is offered to our veiw is one Elyas le Coylter[3] who (after an inquisition[4] made by the sacrament of 12 men anno 23 Edward I ⟨1295) whether it would be prejudiciall to the king or any person if the said Elyas should bestow land upon these Brethren: which was returned in the negative) did give them an antient messuage or hall belonging to Merton College and in the parish of St. Crosse, which was then and alwaies before (as 'tis in the inquisition exprest) possest by clerks which was worth in severall rents besides its annuall payment to the College 40*s* per annum.

Againe, one William le Taylour of Hegham-Ferrers, chaplaine, and an allie (as 'tis supposed) of Henry Chichlie the founder of All Soules College, gave I know not upon what account two messuages[5] and an acre of land contiguous to their habitation to King Edward the III and he to these Fryers to enlarg their bounds. Concerning which I find afterward great controversies to have fallen out between them and Merton College who were lords of the said lands and houses; for, for defect of mortmaine, the College who claimed separate pasture and

[1] rotuli chartarum de anno 54 Henrici III ⟨1270⟩ per viam 'inspeximus' in Turri London.

[2] They encreased their scite by land from S. Frideswyde's; Twyne III 565, ex archivis collegii Merton in pixide A 5 numero 11.

[3] potius 'le Quilter'; vide Twyne IV 6, a burgess of Oxon.

[4] in Turre London ex fasciculo inquisitionum de anno 23 Edwardi I ⟨1295⟩: vide gren book fol. 145.

[5] ex fasciculo petitionum de anno 11 Edwardi III ⟨1337⟩ in Turri London et ex fasciculo de placitis coronae, frisc. fort., nov. disseis., etc., sub Edwardo III in chartophylacio civitatis Oxon; vide Twyne XXIII p. 446; M. p. 15; et vide Collect. ex archivis Collegii Merton, M. p. 15.

other profits from the said land, did eject them; but the Friers with an evasion affirming that the land and houses was yet in the king's hands, it could upon that account not only be included but also the king might exclude the College from their right and other services therin. Wherupon the College instituted against the king the plea called 'friscafortia' i. e. 'fresh disseisin[1].' But to what event it was brought, I have not as yet seen. Notwithstanding I beleive the right fell to Merton College, because that in severall rentalls there[2] I find that these Brethren paid them 21*s* 6*d* yearly for some part of their mansion, which probably may be this that wee are discoursing off.

The next benefactor that is to be accounted was John de Chastleton of Oxon, luminour, who at the time of his death, anno 1317, left[3] a tenement[4] situated in Catte Streete to be sold according to the discretion of his executors and the money therof to be given to these Brethren that they might have his soule allwaies in remembrance and insert his name in their martyriloge.

To these may be added the constant summe of 50*s* per annum that was paid them by the gardian and monks of Durham College in Oxon[5]: which, with other summes paid by them to the other Orders in Oxon, was reckoned to the Visitors at the dissolution of that College.

Besides a faire (of which I have spoken in the market ⟨i. 503⟩) granted to them by Edward IV[6], anno 1474, to be kept before their owne ⟨**fol. 197 b**⟩ doores for the space of 5 dayes every yeare.

Neither did these Fryers enjoy only lands from the hands of severall benefactors, (contrary to many constitutions) but also moneys that were often given them by divers rich burgesses of this place at the times of their decease, the cheif of which I shall with brevity insert.

That is to say, Nicolas de Weston, who died 1271 and who in his will[7] remembers all the Orders of the Mendicants in Oxon, left these 5*s*.

John de Bereford, another burgess spoken off in All Saints

[1] ⟨'force' is written over 'disseisin' as a correction, with the note, 'vide Terms de la ley.'⟩

[2] in quodam regestro parvo p. 20, 1.

[3] ⟨'gave' is written over 'left,' as a correction.⟩

[4] rotuli curiae Majoris Oxon de anno 15 Edwardi II ⟨1317⟩ in chartario civitatis Oxon.

[5] e recordis primitiarum et decimarum collegiorum Oxon, de anno 26 Henrici VIII ⟨1534⟩.

[6] patentes de anno 14 Edwardi IV ⟨1474⟩ pars 1 membr. 23.

[7] inter cartas Osney in thesaurario Aedis Christi.

Church and oftentimes Maior of Oxon, did anno 1361 leave[1] them 13*s* 4*d*.

Henry Malmsbury, another, did also that same year give[2] them 20*s*.

And, lastly, Richard de Garaford, anno 1395, did[3] not only release to them the debt which they owed to him but also left them tapestry or clothes wrought with pictures necessary either for their refectory or to be used in their church.

John Low, rector of Suningwell[4], 6*s* 8*d*, 1443. With others[5].

Thus much may be said concerning their founders, and benefactors; though many more they had which have not come to my knowledg.

⟨Number of Friars in the Austin Friary.⟩

Proceed wee now to speak of the usuall number of Friers that inhabited here; which, though I have not seen in any of the founders' charters, yet in the plea of fresh disseisen before mentioned[6] in the 11 Edward III ⟨1337⟩ I find the number with the names of the said priour and Brethren inserted. Which being to me a rarity, becaus I would not loos anything relating to their memory, I shall, as they are there extant, put downe; that is to say, John de Saltford (the priour), Fryer William de Circestre, Fryer Walter de Chaleston, Fryer William de Chedeworth, Fryer Nicholas de Abyndon, Fryer John de la Chapele, Fryer John de Ykesworth, Fryer William de Durham, Fryer Nicholas de Longevylle, Fryer John de Bristowe, Fryer Guido de Cantebrugge, Fryer John de Coleby, Fryer John filius Thomae le Bedell de Oxon, Fryer John de Stodeham, and Fryer John filius Ricardi le Cooke dictus Mek de Oxon;—being 14 besides the priour, other students of the same Order, and servants belonging to the house. Whether or noe this was the usuall number toward the suppression in King Henry VIII time, I am yet to learne, though I am not ignorant that as their number at first was few so like wise their learning small.

[1] inter munimenta Collegii Merton B. 7. 13.

[2] iterum ex autographis Ousney.

[3] e libro MS. diversarum chartarum Nicolai Bishopi in scriniis civitatis Oxon., fol. 246.

[4] vide sched. 1 ex registris.

[5] vide V 59, 61: vide Collect. ex computis Collegii Merton, p. 19: V 323, 540.

[6] in quodam fasciculo de placitis novae disseis. sub Edwardo III, ut supra.

⟨As regards their learning.⟩

For, for the first 20 years after their foundation a certaine number of the quickest witts of this covent, did to benefit and perfect themselves in humane literature especially in philosophy translate themselves to the learned Minorites on the other side of the city[1]. Which at last (though an usuall thing with the Fryers in France and Italy soe to doe) yet, upon complaint of the cancellour of the University to the archbishop of Canterbury, were by his letters[2] dated apud Nutle 5 Idus Nov. ⟨9 Nov.⟩ A.D. 1284, prohibited in their progress: for by that meanes they did not only remove themselves for perfection' sake but totally changed their habit and soe bred a confusion and an enmity between the said Orders.

Yet for all that (notwithstanding the prohibition) by degrees ⟨fol. 198 a⟩ they came to be mickle sophisters, and not only propagated their learning to their successors, but also purchased admiration from the Academicks. For by their subtile disputations that they had frequently within their covent did as well draw auditors afterwards from severall colleges and halls as emulation to themselves from other Orders within our University.

⟨Philosophical controversies between the Austin Friars and others.⟩

Which at last amounted to such height (I meane, betweene these and the Dominicans and Franciscans) that, upon severall complaints, they were threatned excomunication if they did not desist their quarrelling with each other.

Here I could relate the severall bickerings that the Dominicans had with these Augustines in their owne covent concerning severall points in philosophy; as also how the Augustines did meet with the Dominicans on the other side who performed their exercises within their walls, as I have there ⟨p. 334⟩ demonstrated; and how both Dominicans and Augustines were confuted by Dumbleton, Bradwardin, Duns Scotus, and Occham, those Mertonian champions, especially the last (surnamed by the pope '*Invincibilis*'[3]) who much

[1] but how can this be seeing that in A. p. 170 that the Augustine Fryers preached openly at this time at Oxon against the Minorites.

[2] regestrum Peccham, fol. 211 et 212; 160 in Twyne XXIV; hindered from hearing confessions, ibidem 158. See a note of this in Twyne III 241; vide A 188 et 170.

[3] Catalogus sociorum Collegii Merton MS. bibl. Merton. Difference between reals and nominals, Twyne XXI 262.

puzled them with his new opinion of universalls to be not 'res' but 'nomina' and thence from him[1] called 'nominalls.' But this would be too taedious here to be inserted.

⟨University exercises performed in the schools of the Austin Friars.⟩

Nevertheless though these Fryers, who for the most part carried the bell away, were bafled by the Mertonians; yet, notwithstanding, by their methodicall exercises continuall industry and discovery of severall notions in philosophy, were esteemed off by the grandees and generallity of the University. And, because the schollers did frequent their exercises and would venture to take their questions and dispute with them, it came to be a custome, then an injunction, and at last a statute made by the cancellour of the University, that noe Bachelour of Arts should take his Master's degree unlesse he was thought worthy or could answer these Augustin Fryers[2]; which continueth soe to this day and called 'disputationes Augustinensium' or 'disputationes ad Augustinenses,' i. e. 'Augustin disputations' or, corruptly, 'disputations in Austins.'

For the antiquity of that statute, I find[3] it was made not long after the foundation of this place (which was, as I have before said, anno 1268). At the first enacting[4] therof, it was appointed that every one soe long as he continued Bachelour of Arts was every year once to oppose and once to answer these Fryers, being warned therto by the 'collators' (then soe called) 15 dayes before the time, and in case he did or had omitted the said exercises for half a year before or after such warning, then neither lecture or hearing in the faculty of arts for a whole year was to be granted to him 'pro forma'; and moreover if at any time he was to answer these Fryers, was bound[5] to appear before either of the Proctors and performe his corporall oath; nay, and not only that, but as I remember I have read in some of the old regesters it was not lawfull for a scholler of the faculty of Arts to read any book of his owne ⟨**fol. 198 b**⟩ profession unless

[1] ⟨'those opinionists' followed but are scored out.⟩

[2] 'item pro factura descorum et formularum in domo capitulari Augustinensium pro doctoribus in S. Theologia, 6*s* 8*d*;' ita in quodam computo procuratorum anno 1478; vide Twyne I p. 128; et vide sched. A p. 2.

[3] liber MS. veterum statutorum Academiae Oxon in archivis bibliothecae Bodleianae fol. 56 b.

[4] Statute concerning these disputations, vide Twyne XX p. 61, 75, 199; the University paid them for the use of their chapel or hall w⟨h⟩ere their disputations were.

[5] ib dem ⟨as in note 3.⟩

with this proviso and condition that he would either oppose, answer or reply ⟨to⟩ these Augustines. Which disputations, as I understand, were according to this method performed[1]:—the first order in the old logick, the second in the new, and the third in philosophy. By which means according to those times they outwent the other Orders of this University, flourishing soe in great repute till the year 1529; in which (by the continuall concours of people and strangers therunto to hear these disputations, or probably the artists' Vespers which were antiently and somtimes then used to be celebrated here[2]) their house was infected with the plague and then a dispensation was granted to the Bachelours[3] to performe these exercises in St. Marie's church. But the year following being free of the pestilence were againe transferred to their covent, which soe continued till the dissolution of religious houses and then they were for altogeather translated to St. Marie's church[4]; continuing likewise there till the new schooles now standing were erected, where, these disputations being allotted to be performed in the Naturall Philosophy Schole, are to this day in terme time strictly observed, that is to say, every Wednesday and Saturday beginning at the hour of one and continuing till three in the afternoone, the Master of the Schooles according to his office moderating[5].

⟨Priors of the Austin Friars in Oxford.⟩

Priores aliquot; set them in below[6].

Johannes de Saltford, prior, anno 13 Edwardi III. i.e. 1339, ut supra ⟨p. 463.⟩

Johannes, prior, anno 1357 (in pixide I. in archivis Academiae).

Willelmus Muselwyche, prior, anno 1435; vide Twyne Apol. p. 321, et in Hist. ⟨et Antiq. Univ. Oxon. sub anno⟩ 1435.

Johannes Gudewyn, prior, anno 1447; registrum Aaa p. 57; sched. 3 p. 3.

Johannes Stockton, prior, anno 1456 (ex MS. praefato ⟨p. 460⟩ apud dominam Dynhame).

Thomas Thwayts, prior, anno 1490 (regestrum F, p. 163, 1 et 2: vide Twyne p. 323.)

[1] regestrum I p. 2; Twyne XXIV 369.

[2] liber MS. senioris procuratoris, fol. 52.

[3] regestrum H p. 225, 2: sed vide sched. C pag. ult.

[4] where being performed severall years, were stiled 'disputationes Marianae,' vide in sched. D p. 9; Twyne XXI 204.

[5] 13*s* 4*d* paid to the Master of the Austens Scooles for his labor, 1494: vide Twyne I 129.

[6] ⟨See note 1 page 468.⟩

Willelmus Wetherall, prior, anno 1515 (Inceptor in Theologia, regestrum G, p. 279, 2) (B.D. Cantab. incorp. 1515; D.D. eodem anno).

Radulphus Wedett, Sanctae Theologiae Doctor, prior, anno 1518. (Regestrum H, p. 22, 2: vide Fasti 1518.)

⟨Eminent writers of the Austin Friars of Oxford.⟩

This house being alwaies accounted famous for good disputants, hath without doubt produced many worthy writers, who though I have not as yet absolutely meet with, yet by severall circumstances in tumbling over our University regesters, I find these following to have had their residence here.

That is to say, *Johannes Willonus*[1], Doctor of Divinity, who accumulated much honor and repute by his excellent **⟨fol. 199 a⟩** parts in preaching and subtile disputations. He flourished about the yeare 1314, in which I find[2] him to be present at the condemnation of some articles at Oxon.

Thomas Ashbourne, a great enimy in his writings aganst Wiclif. From hence he became a monk at Stafford, and lived in King Richard II raigne.

Petrus Pateshullus, Doctor of Divinity, a great disputant and preacher about the year 1393. He favoured the Wicklivists much in his writings and at last wrote a book against the Brethren of his Order intituled[3] 'Liber de flagitiis Augustinianorum.'

John Waldbeius, a great pillar of credit to this Order. He wrote many books as they are mentioned by Lelandus[4] and Balaeus[5]; and at last became archbishop of Dublin. Some of his workes I have seene in Merton College Library.

Johannes Erghomus, one of a quick witt and good reading, accounted an indifferent astrologer; and died at York about the year 1490, where before he became a Fryer of this Order[6].

John Bannard, Dr. of Divinity who wrot on the Questions of the Master of the Sentences and published it at the time when scholastic divinity was in great renowne in England, but refuted by some other of his co-temporarys in severall exercises performed at Oxon. Some fragments of his workes were not long since in the library belonging

[1] 'Fuit publicus praelector Oxon,' sic Baleus, cent. 4 p. 366.

[2] liber Vicecancellarii MS., fol. 9a.

[3] Hospinianus de origine monachorum, p. 212.

[4] tom. 4 p. 281, MS. archiv. bibl. Bodl.

[5] cent. . . .

[6] Pitseus p. 679.

to the Cathedrall of Exeter; from which as I understand, he flourished about the year 1400.

With divers other writers here bred up; which, till I receive better satisfaction, I dare not insert them in this place[1].

⟨Patronage of the Austin Friary.⟩

At the first foundation of their covent they had but a small oratory, but by the benevolence of the aforementioned Sir John Handlo was much increased with divers additions. Wherin (as I have learned) his body was buried[2] under a fair monument. Who being accounted a founder, caused his heires to challenge the patronage of this place, and more especially one Edmund Rede of Borstall com. Bucks, esquire[3], who being desirous to be a benefactor to this place, did lay claime to the patronag also therof. Which was after this manner:—first, he alledged that the said Sir John Handlo[4], had a son named Sir Richard Handlo, knight; from whome descended lineally a daughter called Elizabeth de la Pole; and from her another heiress named Katherine James; from her also came Christina Rede, mother to this Edmund Rede father to William Rede his first begotten son. Which being proved, ⟨he⟩ did (with licence from the king) become a benefactor and the cheif patron of this place. Upon which account also the priour and the covent, with license from John Cap-grave their Provinciall, did in the year 1456 confirme to him[5] and his son William Rede severall chambers between their church and refectory with a garden plott lying before it toward the street, to have free entrance and lodge or inhabite there when they pleas at their coming to Oxon.

⟨Kindred (?) of the Founder.⟩

Now as concerning the name and issue of these Handloes, I find to be in our county since the time of the aforementioned Sir John Handlo:—that is to say, John Handlo[6] who owned the mannours

[1] ⟨Wood adds in the margin:— 'to passe by divers others, learned in severall faculties, I shall take only notice of Frier Whitehead. He it seems, etc. — vide cetera at the end of this paper' i. e. p. 471 *infra*. He adds also, between the paragraphs, 'Let the priors come in here' referring to the note 'set them in below' on p. 466 *supra*.⟩

[2] ex praefato MS. apud dominam Dynhame, fol. 136 b.

[3] ibidem.

[4] ⟨Marginal note here:—⟩ Sir John Handloe, heyre to bishop Burnell, occurres 9 Edward III ⟨1335⟩: soe a note in Mr. Sanderson's book of bishops by Godwyn, p. 180.

[5] ibidem ⟨i. e. praefat. MS.⟩

[6] ex fasciculo brevium in chartario civitatis Oxon.

⟨**fol. 199 b**⟩ of Pydenton, Musewell, Berkele (Beccley), Hedingdon, Chadelynton, Swereford, and Rollendrycht, the 17 of Edward I ⟨1289⟩. With whose son or grandson John Handlo, did the prior and covent of St. Frideswide's[1] contend in divers law-sutes concerning the right of the mannour of Pedynton about the 4th year of Edward the III ⟨1330⟩. And another John Handlo[2] (probably the same) who was, in the 5 Edward III ⟨1331⟩, keeper of the forest of Shotover[3] and who by the said king in the 8th year of his raigne ⟨1334⟩ was appointed one of the commissioners[4] to enquire and enforme him concerning the malefactors and perturbers of the peace in a certaine conflict at Oxon.

Which persons I suppose might be descended from the aforesaid Sir John Hand⟨l⟩o the founder of this place; and therfore more proper to crave the patronage therof. But this Edmund Rede being willing to become a benefactor, ⟨they⟩ admitted him notwithstanding, for their owne ends.

⟨Persons buried in the Church of the Austin Friars.⟩

To proceede, some other of this family lye buried here, whome I cannot as yet call to memory.

As also one Walter Curson and Isabell his wife of Waterperry in this county. Which Walter (as I understand from an inscription in a wyndow in that church where his, his wife, and his children's portrajtures are with much curiosity depicted) died the 7 of Aprill anno 1527. On their monument that layd over their bodies in this church of the Augustin Fryers, which was of grey marble, was the effigies of a man and woman with eight boyes under them, and at the four corners of the said stone these armes.

⟨a.⟩ ⟨On the first corner:—⟩ Quarterly: (1), on a bend, 3 pigeons[5] (Curson); (2), on a fess, 3 horse heads couped; (3), paly of 6, on a chevron, 3 cross-croslets; (4), parted per chevron, 3 peacocks heads erased.

⟨b.⟩ On the second corner of the said stone:—⟨1⟩ Curson, with his quarterings as is before expressed, impaling, ⟨2⟩ parted per chevron, 3 elephants heads erased, by the name of Sanders.

[1] liber magnus S. Frideswydae, p. 117.

[2] ⟨See note 4 page 468.⟩

[3] rotuli clausi 5 Edwardi III ⟨1331⟩ membr. 7.

[4] Memorabilia Roberti Hari in Edwardo III MS. in archivis Academiae.

[5] ⟨Interlinear correction:— 'falcons, or rather parrets.'⟩

⟨c.⟩ On the third corner:—Curson, with quartering as before expressed.

⟨d.⟩ On the fourth and last corner:—Saunders, alone, as before.

The inscription which was on brass and in the middle of the said stone was defaced, but that round the verg which hath a death's head betweene each word runns imperfectly thus: 'Scimus enim quod redemptor noster vivit, et in novissimo die de terra surrecturi sumus, et rursum circumdabimur pelle[1]. . . . . sunt et non alii[2]. Reposita est[3] haec spes nostra in sinu nostro W. C.[4]'

But this monument with many others that were in this church, belonging to severall benefactors, were in that lamentable overthrow of religious houses most sacrilegiously defaced, and the church and cloister let and sold to severall ordinary people, who (minding their owne profit rather then the publick good) plucked downe, pulled up, and sold whatsoever could increas their worldly pelf. Amongst which, this monument of ⟨**fol. 200 a**⟩ Walter Curson, which was deposited by the love of Richard Curson his son and heire, was not many years after when this place was dissolved, bought by him and transported to his owne church of Waterperry, where it yet laieth and from whence those armes and inscription before spoken off were excerpted.

⟨Dissolution of the Austin Friars of Oxford.⟩

Having now concluded what I have to say concerning the origin and progress of this (somtimes soe famous) house, I shall speak but one word concerning its decay after the surrender in the king's hands.

Which wee find from the collector's accounts for the 31 of Henry VIII ⟨1539⟩ to be yearly farmed out with its tenements adjoyning for 60*s* (ut in Twyne IV p. 598). And then by an indenture dated the 12th of December anno 33 Henry VIII ⟨1541⟩ to be demised with all its appurtenances for the terme of 21 yeares as a parcell of Clatercote Priory to Thomas Carden, esquire[5], (excepting the great

[1] ⟨The missing words can easily be supplied from the Vulgate, Job xix 25–27 (pelle) 'nostra et in carne nostra videbimus Deum nostrum. Quem visuri sumus nos ipsi et oculi nostri conspecturi' (sunt): these words being used in the old burial office as they are in the existing English service. For this monument see no. 210 in the Oxford Architectural Society's Manual for the Study of Ornamental Brasses.⟩

[2] ⟨'sint' and 'allii' in MS.⟩

[3] ⟨'et' in MS.⟩

[4] ⟨The initials of Walter Curson.⟩

[5] ex quodam fasciculo sive rotulo in curia Augmentationis viz. in computo de anno 6 Edwardi VI ⟨1552⟩. See in libro mercatus, p. 128.

trees growing theron which were sold to another) as also a tenement adjoyning to the said Fryery lying in Long Rew, paying yearly for both 3£ that is, 46*s* 8*d* for the scite of the house and 13*s* 4*d* for the tenement.

Afterwards in the 6 of Edward the VI ⟨1552⟩ (Carden's lease being but about half expired) it was sold by Henry ⟨Grey⟩ duke of Suffolk and Thomas Duport to Henry Bayly[1]: who not long after sold it againe to William Fryer of Oxon: and he (with another tenement) the 28 Elizabeth ⟨1586⟩ to the city[2] of Oxon for the sum of 430£[3], as also a grove and other grounds belonging to the said Augustines the year following for 180£.

All which were by the city conveyed to Nicholas Wadham, esquire, to erect his new college theron called by his owne name Wadham College; of which more in its place.

Inquirenda.

Enquire for the pedigrees of the Handloes: look in Bucks visitation book or the pedigre of Mr. Dynhame of Borstall.

Twyne II 192 in margine, vide Hare's Memorabilia in 8 Edward III ⟨1334⟩ for John Handlo, appointed one of the commissioners as is before exprest.

⟨*Notes on the Austin Friars.*⟩

Twyne XXII 122; Augustinianorum primus adventus in Anglia, vide librum magnum Annotationum p. 193, 191.

Frater Jordanus de Saxonia scripsit vitam et regulam Fratrum Eremitarum S. Augustini: extat Romae anno . . . . : vide bibl. Bodl. T. 3. 10. Th.

Thomas Etkyns de Oxon sepultus hic, 1449; sched. 3 p. 5.

⟨*Whitehead, a mathematician, of the Austin Friars.*⟩

⟨**fol. 200 b.**⟩ Frier Whitehead, an Austin Frier in Oxon, at the demolition of religious houses in England, when his house was dissolved and all the Friers turned out to seeke their fortunes, being a very learned man and a great mathematician, departed from Oxon to London, where he sojourned at alderman Henry Billingslye's house. Wherupon the said alderman applied himselfe to the study of geometry wherin he was altogeather instructed by the said Frier Whitehead; who also imparted unto him all his papers and notes concerning that matter, and namely his notes upon Euclide's elements, which the said

[1] ex magno rubro libro in scriniis civitatis Oxon.

[2] but that the city had it in their hands, 13 Elizabeth ⟨1571⟩, see 592, 593 in Twyne XXIII: see what I have said in the Austen Fair ⟨i. 504⟩.

[3] ex libro senatus Maioris Oxon., fol. 291, 292.

Billingesly after Whitehead's death, having well digested and ordered them, published them in his owne name. And this was told Mr. Twyne many a time by Mr. Allen of Gloster Hall, who was soe informed by old Dr. Barnes, of Merton College, living at that time, to whome these parties were well knowne, and the matter also.

The said Henry Billingesly translated into English Euclide's Elements of Geometry, in folio, published at London, Mr. Grenwood hath it.

One William Billingsley; Bale, cent. . . .

⟨*Notes.*⟩

1268; King Henry III at the instance of Sir John Handlo gave land to them which he had for ⟨? from⟩ Roger de Clere of Coventry 52 Henry III ⟨1268⟩, Twyne XXII 122, better in A. 46 a.

Oratorium.

King Henry III had of Mortim. Winton (?), Twyne XXII 122; better in A 46 a ⟨Explicit fol. 200 b.⟩

⟨*Tower of the Austin Friars.*⟩

⟨The paper which is now marked 'MS. Bodl. Rolls 8' has a black-letter scroll describing the inthronisation of William Warham, archbishop of Canterbury, on 'the ix day of Marche, beyng on Passion Sunday, in the yere of our Lord MDiiii[1], the xx yere of the reigne of King Henry the seventh, in fourme folowyng.

'The first course at my Lorde's table in the great hall—First, a warner conveyed upon a rounde boorde of viii panes with viii towres, embatteled and made with flowres, standyng on every towre a bedil in his habite with his staffe: and in the same boorde first the kyng syttyng in his parliament with his lordes about hym in their robes and saint Wylliam lyke an archbishop syttyng on the ryght hande of the kyng: then the Chanceler of Oxforde, with other doctors about hym, presented the said Lord Wylliam, kneelyng in a doctor's habite, unto the kyng.'

Wood (Gutch's Wood's Hist. Univ. Oxon. I p. 662) assumes that these eight towers are connected with Oxford, and represent the striking 'coronal of towers' which then went round the city[2]: 'the eight embattled towers,' he says, 'were (I suppose) New College, Magdalen, Merton, Osney, Rewley, Black Fryers, Austen, and Grey:' the eight bedells he identifies with the 'six bedells, the vergerer, and crucifer' of Oxford University.

It may be noted that the towers of Osney Abbey and Rewley Abbey (as is evident from Agas) were square embattled towers (capable of having a bedell standing on the top), like the three college towers; but we have no evidence that I know of about the shape of the towers of the three Friaries.

But the identification of these towers with Oxford seems a very hazardous guess, since other similar dishes at this feast have towers in the same way.⟩

[1] ⟨i.e. 1504.⟩

[2] ⟨The description of them as 'the eight towers of the University' in Oxoniana i. 16 is, of course, a blunder.⟩

⟨Division V: Lesser Orders of Friars and their Houses in Oxford.⟩

⟨1. The Penitentiarian Friars: First Sketch[1].⟩

Fratres de Poenitentia Jesu ⟨arrive in Oxford.⟩

⟨Incipit **fol. 75 a.**⟩ 1262; the same year the Brethren of the repentance of Jesus (who first came into England, 1257) were come to Oxford and in a fair way of setling themselves there. The manner of which, and of their decay, you shall breifly have as it followes.

These Brethren (who were knowne also by the name of 'Fratres saccati,' because their habit was made of course cloth called sack-cloth) being desirous to obtain a place in this Universitie—so much noted as I have told you throughout the learned univers for the reception of such that professed religion or doctrine—, went the same way as the Dominicans and Franciscans had done before, viz. to apply themselves to King Henry III and to beg of him (whom they knew to be a great lover of religionists) a peice of ground wheron they might build for themselves an house and oratory.

⟨They obtain a site for their house.⟩

And having with great humility prostrated themselves before him and uttered their desires, he forthwith granted[2] to them a peice of ground without West Gate on the left hand or on the south side of that street that leadeth from the said gate to the Castle Mills (on which land did then lately stand the parish church of S. Benedict and a cemitery belonging thereunto)—but it seems with this condition that the said cemitery 'tanquam coemiterium Benedictionum[3]' (ita est in charta) 'in suo statu remaneret.'

⟨They enlarge their site.⟩

About the same time also the said Brethren purchased, with certaine moneys that they had of Ela the good countess of Warwyke,

[1] ⟨This first sketch, fol. 75 a–75 b, appears in a Latin dress in the Historia et Antiquitates Univ. Oxon. (1674) vol. I p. 111.⟩

[2] patentes 3 Edward II ⟨1309⟩ membr. 33; in quibus recitatur donum Henrici III factum his Fratribus.

[3] ⟨? for 'Benedictinorum,' i. e., 'of the parishioners of S. Bennet's parish,' the clause being intended to retain to them the right of burying there.⟩

a plot of ground adjoyning of Walter aurifaber,—as is partly attested (together with the King's benefaction), in the inquisition[1] before remembred, after this manner:—

'item Fratres de Poenitentia habent unam ecclesiam cum coemiterio ex dono domini Regis et aliam placeam quam emerunt a Waltero aurifabro et reddunt inde priori de Stiwenton 2*s*—quantum valet nescitur.'

⟨They obtain ecclesiastical sanction.⟩

So that now these Brethren having obtained the said lands, nothing was remaining to be done but to obtaine leave from the abbat and covent of Osney, patrons of the church of St. Georg in the Castle (in which parish the said land then laid) to proceed towards the work of building. For the procuring of which they humbly desired the said countess Ela, a great lover and cherisher of them, to be instrumentall. The which shee soone after effecting, they (the said abbat and covent) did give and grant[2] to these Brethren all their right and claime

'in illa area quae dictis Fratribus collata est' (loquor ex autographo) 'in parochia S. Georgii ita scilicet quod dicti Fratres in dicta area possint cohabitare et ad divina celebranda capellam construere et omnia alia ad Ordinis eorum promotionem spectantia, etc, ea conditione quod ⟨ad⟩ ⟨fol. 75 b⟩ sacramenta ecclesiastica non admittunt parochianos S. Georgii,' etc.

The said grant is dated 1262, and witnessed by Thomas de Cantilupo, chancellor of Oxford; Andrew, constable ('constabularius') of Oxford Castle; Nicholas de Kingston, maior of Oxford; Adam Feteplace, John Pady, etc, burgesses ('burgenses') of the same place.

⟨Their house in the West Suburbs.⟩

After this was done, they forthwith by the benefaction of the said countess Ela built an house and chapple out of the ruins of the church of St. Benedict (somtimes also called[3] S. Budoc's, as in severall places it appeares).

⟨Their subsequent history.⟩

Which being done, severall of them, under the government of a prior, inhabited together; celebrated dayly service for the soules of King Henry III and countess Ela; and received instructions as auditors in the Franciscan Schooles adjoyning.

[1] rotuli generalis inquisitionis comitatus et villae Oxon per Hundreda 6 et 7 Edwardi I ⟨1278⟩ in Turri London.

[2] Registrum Osney in bibliotheca Cotton, fol. 224 b; et in quodam registro parvo pertinente Collegio Merton., fol. 11 a.

[3] in rubro libro Civitatis Oxon C; et in quodam registro parvo in pergamena pertinente Collegio Merton fol. 11 a.

Many of them became good scholars and continued flourishing in Oxford till about the year 1307.

⟨Their suppression.⟩

And then they and their Order in England being prohibited[1] and put downe, this their house and chappell came into the King's hands.

⟨Destruction of their house.⟩

Who retaining them for two years, gave[2] them (with the land adjoyning) to the Franciscan Fryers; who, taking downe the buildings, added the scite to their owne, as I have partly expressed before under the year 1224[3].

⟨Their benefactors; and different names.⟩

All that I shall observe further of these Brethren is—that they had the charity of divers wealthy people living in Oxford, who in their wills also did give to them plentifully;—and that in divers writings which I have seen they are written 'Fratres Saccati,' 'Fratres de Saccis,' 'Fratres de Poenitentia Jesu Xti,' 'Fratres de Poenitentia Dei,' and 'Prior et Fratres de Poenitentia.' ⟨Explicit fol. 75 b.⟩

⟨1. THE PENITENTIARIAN FRIARS: Second Sketch.⟩

The house of the Penitentiarian Fryers.

⟨Incipit **fol. 205 a line 26.**⟩ Having now concluded our discourse concerning the four houses of the Mendicant Fryers, wee must proceede to speake of other sort of Fryers and of their severall habitations within the praecincts of this city. That is to say, the Poenitentiarians[4], Trinitarians, and the Crossed Fryers.

⟨Origin of the Penitentiarian Friars.⟩

The antientest of whome in this place wee find to be the Penitentiarians or 'Friers of the repentance of Jesus,' a branch of the Franciscan Fryers, instituted[5] by St. Francis himselfe anno 1221, and

[1] vide in Balaeo, cent. 4 num. 82 in appendice.

[2] patentes 3 Edwardi II ⟨1309⟩, ut supra, membr. 33.

[3] ⟨i.e. in the 'Historia et Antiquitates Univ. Oxon.' vol. I p. 71; cp. *supra* p. 361.⟩

[4] 'Poenetentiarii,' i.e. hearers of confessions.

[5] Hospinian de origine monachorum, p. 239 a.

called 'Fratres de poenitentia Jesu' ('Friers of the repentance of Jesus') because they pretended not only to doe pennance for themselves but for their benefactors and such as were married folke.

⟨Arrival in England: their dress.⟩

Their first appearance in England was[1] anno 1257 (or as Bale hath[2] ⟨12⟩58). And then, because they appeared in a habit of very course cloth called sack-cloth, were knowne by the name of 'Fratres Saccati,' though elswhere I have seene them written (as I shall shew anon) 'Fratres de Saccis,' that is, (as I suppose) Fryers that carry baggs or pouches girt about their middle.

The manner[3] how they wore their sackcloth habit was, close before, reaching ⟨fol. 205 b⟩ downe to their heeles, with a cowle close to their head made of the same, and a gray rope composed of haire full of knotts for a girdle. They wore noe linnen; neither doublet breches or hose, but only a little paire of linnen drawers to save their privy members from their course habit; and instead of shoes they wore woodden clogges under their feet bound over with leather strapps.

⟨Settlement in Oxford.⟩

Their first comming to Oxon was about the year 1263, wherin they obtaine King Henry the III to be their founder, who gave[4] them a plott of ground without West Gate on the south side of the street where now Paradise Garden is, and where the parish church of St. Benedict stood togeather with the churchyard adjoyning. Which church being then ruinous and almost quite demolished, they built with the remainder therof a little chappell and an habitation contiguous therto.

Which being obtained, they purchased[5] another plott of ground of Walter 'aurifaber' or 'goldsmith' of Oxon paying yearly for the same to the prior of Stiwenton 2*s*.

Besides this, the said king gave[6] them the parish church of St.

[1] Matthew Paris in cronico edit. Wats p. 946, 24.

[2] in libro de scriptoribus Angliae cent. 4 p. 315.

[3] Genealogia monachorum per Ludovicum Owenum, p. 71.

[4] litterae patentes de anno 3 Edwardi II ⟨1309⟩ membr. 33. See more in V 404.

[5] ex rotulis generalis inquisitionis comitatus et villae Oxon per hundred. captae anno 6 et 7 Edwardi I ⟨1278⟩ in rotulo ibidem de 4 aldermanniis in burgo Oxon: Twyne XXII 278.

[6] liber MS. in chartophylacio civitatis Oxon, continens placita coronae de anno 13 Edwardi I ⟨1285⟩ fol. 3 et 4; and in a certaine register in parchment belonging to Merton College, fol. 11 a.

Bodock's of his owne donation, without West Gate and neare the Castle. Which church (as also that of St. Bennett's before spoken off) being ruinous and defaced by those continuall broiles that hapned in and without the Castle between King Stephen and Empress Maud, as alsoe betweene others in the raignes of succeding kings, were in processe of time quite wasted away and their parishes united to St. Ebbes, St. Thomas, and St. Georg in the Castle.

⟨Decay of the Order in Oxford.⟩

These Fryers[1] I find continued flourishing in Oxon till about the year 1307; in which year (according to Balaeus[2]) they were generally prohibited. And then not long after, anno 1309, being somewhat dispersed, King Edward the II gave[3] to the Franciscan Fryers, who lived neare adjoyning on the east side of this their habitation, all their ground before spoken off; that is to say, St. Benedict's Church and the other plott of ground they had of Walter 'aurifaber' both containing then by estimation 20 perches and an halfe in length, 6 perches in bredth at the south end, 2 perches and 4 feet in bredth at the north end and in the middle betwixt both ends 4 perches and 7 feet.

All which (togeather with their habitation) being intire in their possession, ⟨they⟩ did permitt the remainder of these Fryers originally of the same Order of St. Francis to inhabite neare them in one of their tenements. Who living there for some years were (though againe revived and in a chapter at London highly commended[4]) at last woren out.

⟨Their Benefactors.⟩

While they abode in Oxon they had the charity of good people in some measure; and for the most part when any of the wealthiest of them deceased, would oft remember them in their wills. Some of which as they occurre, I shall enumerate. That is to say, Nicolas de Weston, a burgesse of Oxon, who died anno 1271, left ten shillings, in whose testament[5] they are called 'Fratres de saccis': Julian Wyth[6] (zans date) (who names them 'Fratres de poenitentia Jesu

[1] Severall of them were scholars and were auditors in the Franciscan schools.

[2] cent. 4 p. 364 append. 2: et vide Wever p. 146.

[3] praefatae litterae patentes Edwardi II.

[4] Balaeus, ut supra, cent. 4 p. 364.

[5] inter chartas diversas coenobii Ousney in thesaurario Aedis Christi.

[6] ibidem.

Christi'), 2*s*: Richard de Garaford[1] (who willed his body to be buried in the churchyard of the Dominican Fryers) did in the year 1395 (stiling them 'de poenitentia Jesu') give them 2*s* more: with other smaller gifts which for brevity sake I omitt.

⟨Their different names.⟩

In the meane time the reader may observe that though they were called by severall names, as 'Fratres Saccati,' 'Fratres de Saccis,' 'Fratres de poenitentia Jesu Christi,' 'Fratres de poenitentia Dei' and in another place as I have seene 'Prior et Fratres de poenitentia,' &c., yet they were one and the same Order derived from St. Francis, and had for their Generall one Lucius[2]. ⟨Explicit fol. 205 b.⟩

⟨2. Trinitarian Friars: First Sketch[3].⟩

⟨Their settlement in Oxford.⟩

⟨Incipit **fol. 202 b.**⟩ The Brethren of the Holy Trinity or 'Fratres S. Trinitatis de redemptione captivorum,' having been comming and going to and from the Universitie to obtaine literature divers yeares, were this year (1291) setled in an house of their owne. Concerning which I shall now breifly tell you.

⟨Gift of a house and lands to them.⟩

Edmund Plantagenit, earl of Cornwall, a great lover of religious people and a nourisher of the poore, being sollicited by these Brethren and their freinds to give and build for them a mansion, did at length conceed to their desires.

In order to which, he obtained of the prior and brethren of the Hospitall of St. John without the East Gate of Oxford, certaine tenements[4] lying between the said gate on the west and St. Frideswyde's Gate or the way leading from East Bridge to the feild behind Merton Colledge on the east. Which being done, ⟨he⟩ built in the room of the said tenements a house and chappell and gave them to the said Brethren. A memorie of which benefaction is repeated in a certaine writing[5] of King Richard the II directed to his eschaetor

[1] In libro MS. continente diversas collectiones Nicolai Bishopi in chartophylacio Oxon, fol. 246.

[2] Hospinian, ut supra, p. 239 a.

[3] ⟨Marginal note:—⟩ 'certainly I have a larger copie in English of this discourse.' ⟨This sketch is found in a Latin form in the Historia et Antiquitates Univ. Oxon., I. 133–136: where several of the documents are cited verbatim.⟩

[4] vide A. V. p. 14.

[5] rotuli clausi 15 Ricardi II ⟨1391⟩ membr. 1.

in the 15th year of his raigne ⟨1391⟩, wherin 'tis said that the said earl founded the chappell to the end chiefly that certaine Brethren of the said Order should pray every day in the said chappell for the soules of the said earl and his ancestors.

Which pious work being finished, King Edward I did upon the said earle's desire confirme and appropriate them to these Brethren and their successors for ever.

About the same time also the Warden and Scholars of Merton Colledge with the Vicar of St. Peter's in the East (in which parish this house and chappell were situated) did grant[1] to the said Brethren leave to have a free oratory for their use and a chantry and a churchyard to bury the Brethren of the said Order there in. Which being done, also the bishop of Lyncolne (the diocesan) approved[2] and confirmed it.

⟨They rent more land from the City.⟩

Afterwards these Brethren being minded to enlarge their territories, did obtaine a plot of ground with buildings thereon (lying among or neare the said tenements), of the Maior and commonalty of Oxford by yeilding yearlie for the same 13*s* 4*d*. And having enjoyed it some yeares without paying any rent, William de Parys, Minister of their house, with Henry de Ledes, the Provinciall Minister, did upon the desire of the said Maior and commonalty grant[3] and ratifie for them and their successors, 8 Edward II, anno domini 1314, that if the said rent either in whole or part should remaine behind unpaid for certaine weeks or dayes, then the said Maior and commonalty should enter upon all their tenements in Oxford and distraine.

Hitherto wee find all things well and these Brethren to flourish and be beloved of the people.

⟨They obtain Trinity Chapel.⟩

Now it must be knowne, that within the East Gate of the City on

[1] ⟨Marginal note:—⟩ 'Registrum quoddam Collegii Merton cum rubro tegmine repositum in scaccario ibidem, fol. 16 a.' ⟨Note on a slip inserted between fol. 202 b and 203 a:—⟩ 'Out of a thin register with a red cover in Merton College excheaquer, fol. 16, 1:—"conventio facta inter domum scholarium de Merton et vicarium ecclesiae beati Petri ex parte una et Fratres S. Trinitatis ex altera super eo quod praedicta domus et praedictus vicarius concedunt praedictis Fratribus habere liberum oratorium ad opus suum et cantariam et cimeterium ad corpora Fratrum sui Ordinis libere sepelienda ibidem." The said register was written anno 1288 and this license was circa annum 1290.'

[2] registrum Dalderby, fol. 308.

[3] in fasciculo variarum libertatum in chartophylacio civitatis Oxon.

the north side was standing a verie antient chappell, dedicated to the memorie of the Holy Trinity, commonly called Trinity Chappell. This chappell, it seems, for the honour these Brethren bore to it, ⟨they⟩ had formerly endeavoured to procure as also land about it, to the end that they might translate themselves from their other seat, which was too narrow for them, to this old chappell. But the prior and canons of St. Frideswyde's, to whom it did belong, being at first avers from it, did at length not onlie grant[1] and demise it to them, but also a shop and two void plots neare it, confirmed as it seems by King Edward II in the second year of his raigne ⟨1309⟩ after an inquisition[2] had been taken to know if any dammage would accrue to him, if he should doe it.

⟨They rent more land from the City.⟩

Soon after (viz., 4 Edward II, anno domini 1311) they obtained[3] three void plots of ground lying under and within the wall of Oxford of the Maior and commonalty, by yeilding yearly for the same 13*s* 4*d*; most of which land joyning to the said chappell, the Brethren had a desire to translate themselves to them to the end that they might live on them and celebrate in the said chappell. But because it could not be done without the King's leave, a command[4] issued ⟨explicit fol. 202 b; incipit **fol. 202 a**⟩ out from him to the sherriff of the county to know what dammage it would be to him if he should grant the said Brethren their request. Now whether the inquisition was returned in the negative, or the king granted these Brethren leave to translate themselves, I know not.

⟨They obtain leave to build within the wall.⟩

However I find[5] that King Edward III, grandfather to King Richard II, did give them that leave with libertie to build and abide there.

⟨They sell part of their land.⟩

So that therefore they being setled (as wee may without scruple suppose), and they little or noe use for one of the said plotts, did demise it, 1 Edward III ⟨1327⟩, to the Warden and Scholars of Merton Colledge.

[1] registrum magnum S. Frideswydae, p. 453.

[2] in fasciculo variarum chartarum in chartophylacio civitatis Oxon.

[3] registrum primum Collegii Novi p. 5, carta 25.

[4] inter inquisitiones 6 Edwardi II ⟨1312⟩ in turri London.

[5] claus. 15 Ricardi II ⟨1391⟩ membr. 1, ut supra.

⟨Their house is forfeited to the King.⟩

After this these Brethren did live and flourish well, even till the year 1351 and therabouts; and then they by an epidemicall pest being all swept away, their old house and chappell without East Gate came by escheat to King Edward III: all whose raigne and after, the Minister of Houndeslowe (whose house stood there in the west part of the towne) sent but one Brother to performe divine service here, as in the inquisition before mentioned is expressed.

⟨They sell more of their land.⟩

Afterwards William of Wykam bishop of Wincester, founding a colledge at Oxford, purchased[1] of these Brethren, 3 Richard II ⟨1379⟩ the two other plots remaining that they had of the commonalty of Oxford.

⟨They are replaced in their house.⟩

The which being procured, and part of one returned back upon some consideration to the said commonalty, the said Brethren (who had onlie a naked chappell left) did, with leave from the king, retire to their old house and chappell without the said gate againe. Which house and chappell continuing as an eschaet[2] to the king for 40 yeares (viz., from about the year 1331 to 1391) great complaints were made to King Richard II by the Maior and commonalty of Oxford concerning the withholding the rent due thence to them (viz., 13*s* 4*d* per annum) which had not been paid many yeares.

⟨Their house seized by the City.⟩

At length the king that he might do them right (as he thought) commanded[3] Thomas Barenton his eschaetor in the 15th year of his raigne ⟨1391⟩ to take of his hand from the said house and chappell, and suffer them to be suborned as a distraint to the said Maior and commonalty. Which he accordingly doing, they alwaies after kept them in their hands, they having before (viz., upon the purchasing of the aforesaid plots within the wall by the founder of New Colledg) released[4] to these Brethren the payment of 13*s* 4*d* due from them.

[1] registrum Collegii Novi, ut supra, p. 7, cartae 17 et 23.

[2] claus. 15 Ricardi II ⟨1391⟩, ut supra.

[3] ibidem.

[4] registrum Collegii Novi, ut supra, p. 31 carta 1.

Now by what meanes the said Maior and commonalty did get the said house and chappell without the gate into their hands, besides those used to the king, wee have the particulars expressed in a letter[1] written from Parys, 1486, by Robert Gagwin, the Generall Minister of this Order; but being now too larg I shall omitt them. And as the letter was written to the Chancellour and Masters of the Universitie, to the end that they might do them right, so were they not wanting in answering such a just and honest pe⟨ti⟩tion. But the Maior and commonalty having got the said house and chappell into their possession, did keep it allwaies after, suffering few or none to live there, but one poore preist to celebrate service.

⟨Their house converted into a hall.⟩

As for the rest that inhabited there, were secular scholars of the University under the government of a principall, who studying and making proficiency therin by leave from the said Maior, came to be called Trinity Hall; and by that name did the said Maior and commonalty receive from the principall and scholars their rent due thence, as from divers rentrolls it appeares.

⟨Its subsequent history.⟩

All that I find else of this place, is, that at the dissolution thereof tempore Henry VIII Mr. John Amery, a Trinitarian, was[2] principall; that divers poor scholars lived there by almes from Colledges as they had done divers yeares before; and that an old preist and an anchorite lived then there and afterwards died at the same place.

At length Mr. Robert Parret Bachelar of Musick, being principall therof towards the latter end of King Henry VIII ⟨circ. 1546⟩ at which time (if I mistake not) he had a lease thereof from the Maior and commonalty, pulled downe the chappell and house, and built in the place of them a barne, stable, and a pigstie. ⟨Explicit fol. 202 a.⟩

⟨2. Trinitarian Friars: Second Sketch[3].⟩

The House of the Holy Trinity.

⟨Incipit **fol. 201 a.**⟩ This house was inhabited by monks called Trinitarians, being situated in the suburbs of the city without East

[1] in F, fol. 150 a, epistola 331.

[2] ⟨registrum⟩ B (reversed), 377 a.

[3] ⟨Wood dates this section 'Sept. 2, 1661.' There are these marginal notes: —⟩ (*a*) 'See ex Collect. evidentiarum Hospitalis S. Johannis Baptistae.' (*b*) 'Before you revise this discourse of the Trinityes see Index pro Trinityes; see

Gate, on the south side of the street from the very gate it selfe[1] unto the backgate leading into the feilds towards St. Frideswide's, now Christ Church College. It was called 'domus Trinitatis' and 'aula Trinitatis,' being inhabited by secular as well as religious schollers as I shall presently shew.

⟨History and dress of the Trinitarian Friars.⟩

Their Order, according to authours[2], began anno 1211 by John de Mata and Felix an anchorite, both Frenchmen, who leading solytary life at a place called Cerfroy in the diocesse of Meaux (or rather Feux, as Hospinian hath) not farre from Paris, were at last warned in a dreame to repaire to Rome to the pope who was then Innocent the III, and to seeke of him a convenient place to erect them a cloister. The pope in the meane time being admonished in a vision to receive them, did at their comming accordingly performe, commending much their procedings, and gave them a white habit to weare with a red and sky-coloured cross to be put theron: their white habit denoting innocence, the Father Almighty, the skye-coloured or blew part of their cross, Christ the son in his agony, and the red part, the love of the Holy Ghost. Which was afterward by Honorius the III in the 4th yeare of his popedom ⟨1219⟩ in a solemn manner confirmed[3]. And ⟨they⟩ were intituled 'Fratres vel Monachi Trinitarii de redemptione captivorum,' 'Trinitarian Monks or Friers for the redemption of captives,' because that the third part of whatsoever they obtained either by gifts or charity from good men were to be bestowed toward the redemption of Christians that were captives under the tyranny of Turks and infidels.

⟨First house of the Trinitarians in Oxford.⟩

Concerning their first and most ancientest habitation that these Friers[4] had in Oxon [which[5] was within East Gate], and by whome

also Mr. Twyne's discours of it; see Twyne XXIII 237.' (*c*) 'In libro parvo S. Frideswydae p. 271 carta 216, 'tis there said that King Henry I confirmed to St. Frideswyde's "capellam extra portam orientalem" but see whether that charter was not writ after the chappell was translated from within the wall.'

[1] ⟨Interlinear note:—⟩ 'Mote without East Gate stopped up tempore Henrici IV; vide Twyne XXIII 614.'

[2] Hector Boetius, Historia Scotorum, edit. Paris, anno 1575, lib. 13 p. 279; Rodolphus Hospinian de origine monachorum, p. 267 b; liber 1 epistolarum decretalium Innocentis III.

[3] Alf. Ciaconius de gestis pontificum, edit. Romae, 1601, p. 526.

[4] Brethren, quaere.

[5] ⟨The words in square brackets are an interlinear insertion. Wood is not at all clear about these two chapels. Can any distinct evidence be brought to show that there was ever a chapel within the gate?⟩

founded, whether by any perticular men or by themselves, I am as yet to learne.

⟨They secure a site outside East Gate and a new House there.⟩

But (as I have in North East Ward delivered) at their [translation[1] from within the wall] (which was about the year 1274[2]), King Edward I the same year caused an inquisition[3] to be made whether it would be prejudiciall to any person if he granted leave to the Minister and Brethren of this Order who were then obtaining[4] two void plotts of ground without East Gate of the prior and covent of St. Frideswide's in whose fee it lay, to retaine safly to them and their successors for ever. The breve being returned in the negative, the said plotts [with[5] that ancient chappell of which I have spoken among the perochial churches] were demised to them[6].

Not long after ⟨**fol. 201 b**⟩ this, Edmund Plantagenet, earl of Cornwall, bearing a speciall respect to this Order, as he before[7] had done to those of Rewley, did a little before his death (which was anno 1300[8]) purchase other aedifices[9] (adjoyning to the former[10]) of the Priour and Brethren of St. John's Hospitall, paying yearly to them for it one pound of incense[11] for all service. After he had got it in his owne possession, did pull downe the said aedifices and erected a faire house, constituting withall a chantry[12] in Trinity Chappell

[1] ⟨The words in square brackets are substituted for 'first comming to this city.'⟩

[2] though Bale, cent. 4 p. 364 followed by Hospinian de origine monachorum p. 268 et Lewis Owen Genealogy of Monks p. 25 saith that they did not come into England till anno 1357.

[3] in fasciculo variarum libertatum in chartophylacio civitatis Oxon.

[4] ⟨Here followed, but now scored out, the words, 'the chappell of St. Trinity with.' A marginal note says 'Compare this with what I have said in North East Ward and correct it.'⟩

[5] ⟨The words in square brackets are marked, probably for deletion. Compare note 5, p. 483. Wood has not treated of Trinity Chapel in Chap. XXX.

[6] liber magnus S. Frideswidae p. 453. ⟨Marginal notes:—⟩ (*a*) 'who gave part of the said land to S. Frideswyde's vide cartam 19 illic.' (*b*) 'domus Alexandri Shaftesbury, V. 193.' (*c*) 'whether or noe also they had not the house of Alexander de Shaftesbury vide Collect. ex libro S. Frideswydae p. 175, which stood I think where Dr. Crosses is, then "terra Nigelli decani," vide Contenta libri S. Frideswydae p. 77.'

[7] ⟨MS. 'as,' in error for 'had': 'before' is underlined, perhaps for correction.⟩

[8] Vincent, Catalogus Nobilitatis p. 137 et Leland Collections first sheet.

[9] rotuli clausi de anno 15 Richard II ⟨1391⟩ membr. 1 per inquisitionem.

[10] ⟨The words followed, but now scored out, 'which those monks before had obtained.'⟩

[11] libra thuris pro domibus S. Johannis, V. 230.'

[12] approbatio cantariae ultra portam orientalem, Twyne II fol. 28 b.

neare adjoyning. Both which, as well as his other land that laid betweene the said backgate and East Gate, he gave to these Brethren, conditionally that they and their successors should alwaies find and procure severall Brethren of the same Order to celebrate divine service every day in the said chappell for the soules of him and all his auncestors.

Afterwards William de Parys, 'Minister' and the rest of the Brethren of this house, minding to enlarge their habitation, did (craving leave of Henry de Ledes their Provinciall Minister) in the 8 of Edward II ⟨1314⟩ purchase a tenement[1] with a plott of ground laying in the middle of these their aedifices of the Maior and cominalty of Oxon paying 13*s* 4*d* yearly rent for the same; but if they failed that payment at that appointed time then they ⟨the city⟩ were to enter and take possession.

Having therfore now got all the same place entire to themselves (that is to say, from[2] East Gate to Christ Church backgate before mentioned), did much enlarg their habitation, and gave occasion of invitation to most of the novices of their Order to retire here and gaine academicall learning.

⟨Decay of the Trinitarians in Oxford.⟩

They being then fairly seated and flourishing in a good condition were at last by an epidemicall contagion[3] that hapned about the year 1351, the 26 of Edward III, taken away by death, and then their chappell and chantry came by escaet into the King's hands which soe continued 40 years togeather; there being all that while, after the death of the said Brethren, but one preist that celebrated masse and he appointed by the Minister of this Order at Houndslowe (whose house stood their, in the west part of the towne) because as it seemed the king in all that time determined nothing concerning it.

In the meane season the burgesses of Oxon, as they pretended, being detained of their annuall rent of 13*s* 4*d* before mentioned, made their complaint to the then king, Richard the II, who therupon in the 15th year of his raigne ⟨1391⟩ did by his breve[4] command Thomas Darenton[5] the escaetor of this county that he should remove his hand from the said chapel and tenement and suborn it to the distress of the burgesses. Which being performed, the whole right

[1] in fasciculo variarum libertatum in chartophilacio civitatis Oxon.

[2] ⟨Marginal note:—⟩'from the trench under East Gate.'

[3] ex eodem rotulo clauso.

[4] ibidem.

[5] ⟨Interlinear note:—⟩ perhaps, Berentine.

and jurisdiction therof came then into their hands; but upon what account whether by ⟨explicit fol. 201 b; incipit **fol. 203 a**⟩ right or injury, a certaine epistle[1] writt to the Commissary and Regents of the University of Oxon concerning this buisness, anno 1486, will testify. Which if not too taedious, I shall here insert:—

Cum ad vestram sapientiam pro nostro officio scribere suscipimus (viri doctrinae et sapientiae amatores), aestimavimus ea nos a vestra liberalitate facile posse impetrare quae et vestrae dignitati et nostro Ordini conducere possunt. Sapientia enim, cui schola vestra dicata est, adjunctam sibi justitiam ita habet ut religionem non excludat, sed eos in suo jure tueatur qui rem sui Ordinis non segniter curant.

Est itaque in surburbano Oxoniae ad portam urbis quae orientem respicit, capella divinae Trinitatis vocabulo constructa; quam loci ordinator cum nostro Ordini donasset, longo illam tempore possessam, nostri Fratres incoluerunt: donec quidam Johannes Wodell qui ecclesiae nostrae quae est apud Hundeslowe praefectus olim Minister, eam ad magistratum Oxoniensem nobis inconsultis improbe traduxit; et, velut alienationem nostrae possessionis iniquus venditor optimo jure transegisset, capellam ipsam magistratus Oxoniensis obtinet, exclusis inde justissimis possessoribus.

Nunc ergo quae nostra sunt repetentes, capellam nostram ab iniquis possessoribus vindicare conamur. Ad quos conatus nostros si vestra manus atque authoritas accesserit, neque arduum neque difficile erit praedia nostra recuperare. Oramus propterea vestram sapientiam atque aequitatem, ferre opem Provinciali nostro quem recuperandae possessionis actorem statuimus. Nam si in capellae possessionem restituti erimus, ponentur in ea viri religiosi et literarum sectatores, a quibus Universitas vestri studii obsequium habere possit, qui et vestro honori studere et nostro Ordini consulere non negligant. Facietis profecto rem nostrae religioni perpetuo memorabilem si vestris auxiliis Fratres nostri in vestra academia locum obtineant, ubi doctrinae fluenta suaviter bibant, unde queant in plurimos spargere rorem coelestem. Valete viri optimorum studiorum cultores. Parisiis, die 6° Novembris, A.D. 1486.

Vestrae sapientiae observantissimus amator
Robertus Gaguinus, S. Trinitatis de redemptione captivorum Maior Minister.

Thus Gaguinus.

But what success it tooke it doth not to me (as yet) appeare. Notwithstanding 'tis very likely the University was not wanting in the performing such a just and honest petition; and therfore 'tis probable the buisness did succeede well, though as yet I find but little proof for it.

⟨The House of the Trinitarians becomes Trinity Hall.⟩

For after the losse of their right to this chappell, they did not in such measure as formerly frequent this place, but their habitation by degrees came afterwards (with leave and a grant from the Provinciall of this Order) to be inhabited by academick or secular as well as

[1] in F., libro MS. epistolarum Academiae Oxon. in archivis Academiae fol. 150, 1; epistola 331.

religious schollers (as our regesters testifye, having the names of severall principalls therof) and then called for the most part Trinity Hall. Who, making use of the said chappell (which joyned close to the backgate going into the feilds behind Merton College) for divine service and hearing of confessions, paid yearly to the city[1] for it 13*s* 4*d*.

⟨Trinity Chapel and the Mayor's procession.⟩

In which as I have ⟨**fol. 203 b**⟩ observed when the Mayor[2] came from London[3] at the taking of his oath, used to retire there for some while and hear mass till the cominalty were ready to receive and conduct him through the street to his house.

⟨The House of the Trinitarians at the Dissolution.⟩

Toward the dissolution of this[4], with the rest of religious houses, (John Gregory[5], Bachelor of Canon Law, being the last Praefect or Minister herof), 'twas only inhabited by a preist, an anchorite, and other poore schollers[6] who lived by almes from colledges; and then about the year 1546 it came into the hands of Mr. Robert Perrot of Magdalen College, who in Queen Marie's raign (it being till then occupied by the secular schollers) converted part of it into a barne and stable, and the other ⟨part⟩ with the chapel into severall tenements,

⟨The Trinity (alms)men.⟩

paying rent to the city (for the portion of land they ⟨the city⟩ had there) towards the releif of the four poore men called '*Trinitie men*[7]' who had their originall in this place, but from whome (whether being a remnant of the poore schollers before mentioned) I am yet unsatisfied. But certaine it is that, in superstitious times, they did weare a long whitish coat resembling the habit of the Trinitarians with a cross of blew and red theron, and went begging about the city, dispersing[8] their blessings, and saying at each man's doore a 'pater-

[1] e diversis rentalibus in scriniis civitatis Oxon.

[2] ⟨See note 6, i. 633.⟩

[3] ex rubro libro minore in scriniis civitatis Oxon., designato per litteram C, in principio ibidem.

[4] donum his, Twyne XXIII 68 et Twyne III p. 18 b.

[5] regestrum Academiae Oxon H p. 152, 2 et p. 165, 2: sched C p. 12.

[6] e collectionibus cujusdam scholaris Oxon tempore Edwardi VI.

[7] or rather 'beadsmen,' that is, according to the old English, 'men of prayer'; vide Verstegan, edit. 1653 p. 163.

[8] ⟨'scattering' written over, as an alternative.⟩

noster[1]' and an 'ave,' for somthing for the sake of St. Trinitie. But this in the 5th year of Queen Elizabeth's raign ⟨1563⟩, being by the Mayor and his brethren reformed[2], they were appointed to be bedells of beggers, and each to take a ward every Friday to begg in (though they still use some kind of prayers) and to weare a badge of tinn with a red ox theron upon their coats.

⟨*Benefactions to the Trinity Almsmen.*⟩

This is all I have to say of this house[3] and of these four Trinitie men, only (as I have heard) they have had lately the inn called the Dolphin in Magdalen parish Oxon given to them by one . . . Lynck[4], which hath made a fair addition to their places.

Alderman Harris his wife was daughter of the said . . . Lynk, enquire of her. This Lynk (he told me) was Master of Arts of St. John's College and his Christian name Thomas as he thinks.

Enquire of old Badger or Peynton, the mace-bearer, where[5] he can give me any knowledg of these Trinity men; and of their originall.

. . . . gave the house where Brooks the dier lives by the Castle, enquire of him.

Benefactor[6] to these Brethren, V. 540. ⟨Explicit fol. 203 b.⟩

⟨3.⟩ The Cruched or Crossed Friers:

⟨Foundation of the Order of Cruched Friars.⟩

⟨Incipit **fol. 204 a.**⟩ The originall of this Order[7] is reported[8] to come from Cletus or Anacletus, the disciple of Peter and afterwards

[1] William Paternoster de Oxon, tempore Edwardi II, vide Twyne XXIII 88.

[2] ex libro senatus Maioris Oxon., fol. 49.

[3] ⟨Note on a slip now attached to fol. 203 b.⟩ 'Trinity Chapel legatum, A. B. 112.'

[4] One William Lynke occurs bachelor of Arts of S. John's College 1605 (M b, 196). Robert Lynck, also, 1601 (M b, 125): Robert Lynck, Mr. of Arts 1609, vide sched. 20 p. 10. Mr. Robert Lynck of S. Mary Magdalen parish, V 304, 14 Jacobi ⟨1616.⟩

[5] ⟨i. e. whether.⟩

[6] ⟨See note 5, p. 388.⟩

[7] If what is said here concerning the originall of these Cruched Friers be just the same with the Friers of St. Cross, then 'tis to noe purpose: for wee all this while meane the Friers of St. Cross who inhabited in Oxon, vide Owen p. 23.

[8] Polydore Virgil, de rerum Inventoribus, edit. Basiliae anno 1545, lib. 7, cap. 3, p. 456. M. Coccius Sabellicus, edit. Basiliae 1560, tom. 2, Ennead. 9, lib. 6, p. 736.

the third Bishop of Rome; who receiving a vision from an angell that had a cross in his hand to build a house at Rome for the entertainment of such Christians that fled thether for religion sake, obeyed that oracle and immediatly erected an aedifice for that purpose. Which Christians for a long time after carried a cross in their hands in memory of the death and passion of Christ. But this opinion is by many condemned upon very good grounds which I shall for brevity now omitt.

Others, that Cyriacus bishop or patriarch of Jerusalem (who shewed Helena[1] the mother of Constantine where the cross wheron Christ was crucified, with others, was hidden) did upon the invention of the same (which was at Jerusalem, according to Matthew Westmonst.[2], A.D. 324) institute this Order. Which for some time continued in good condition; but Cyriacus being martyred by Julian the apostate and persecution approching near them, their Order ceased and they dispersed themselves severall wayes. Some of whome, as 'tis said[3], conveying the same cross or at least one of the other two that were found with it, came afterwards with Constantine into England where in their travells to and fro, lodging at a famous city called Seovechesham now Abingdon, com. Berks[4] (not only then renowned for its pleasant aire and riches, but that it was the antient seat of the Brittish kings, and where Christian religion was planted in the first times of the Brittaines) did I say hide the said crosse there. Which being in process of time found out by religious people there inhabiting, did in the same place afterwards erect a chappell or church which is yet standing and dedicated it to the memory of St. Helen before mentioned[5], preserving the cross for a pretious monument and relique, calling it '*nigra crux*,' 'the black crosse.'

⟨Their subsequent history and dress.⟩

Afterwards pope[6] Alexander and Innocent the III raised this Order to its primitive luster; and was by Innocent the IV confirmed[7] and setled with good statutes, appointing them to carry a cross (as 'tis before exprest) in their hands[8] in token of the agony of our

[1] Hospinian de origine monachorum p. 185 b.

[2] Flores Historiae, edit. London, anno 1570 p. 134.

[3] in libro abbatiae Abendon, cap. 13, qui abrupte sic incipit '—— lam inhabitantibus novo,' etc.

[4] ibidem, in principio.

[5] ⟨Here is an interlinear note, scored out, 'towne in Essex, vide Twyne XXI 493.'⟩

[6] Alf. Ciaconius de gestis pontificum, p. 469.

[7] ibidem, p. 573.

[8] Werner. Rolewink ⟨in⟩ Fasciculo temporum, edito Francofurti, 1584.

Saviour, whence they were called 'Fratres Cruciferi' or 'Crucigeri' or 'Fratres S. Crucis'; but that being become troublesome to them, they sewed a red crosse of cloth upon the forepart of their habit which was blew or sky coloured instituted by Pius the II [1]: and then ever after called Cruched or Crossed Friers.

⟨Arrival of the Cruched Friars in England.⟩

Whose first comming into England wee find to be in the year 1244 [2] (though Balaeus [3] hath 1258). Who (bringing with them an unheard off priviledg from the pope that none of them were to be reprehended, or ⟨any to⟩ overrule them) had an house built at Rigate in Surrey ⟨**fol. 204 b**⟩ the year following by William Waren, earl of Surrey; and another at London about the year 1298 by Rodulphus Hosiar and William Sebern, which to this day called Cruched Friers.

⟨Arrive in Oxford and have a house in Grandpont.⟩

Concerning the exact time of their first comming to Oxon wee have not as yet seen upon record. But that they inhabited here in the raignes of Edward II and Edward III wee have sufficient proof from a certaine indenture [4] dated the first year of Richard II ⟨1377⟩. Wherin Thomas Fourneys (clerk) and Robert Boteler of Oxon demised to William Witteneye (parson of the parish of St. Michaell's at South Gate) and to John Grom a tenement in Grandpont lying on the north side of another belonging to St. Frideswide's Priory [5], 'in which tenement' (as 'tis there said) 'the Brethren of the Holy Crosse were wont formerly to inhabit.' Thus the said indenture.

But where this place was situated, whether on the east or west side of that street or whether it was a house of theire owne hiring I (as yet) doubt off,

⟨Remove to S. Peter's in the East parish.⟩

though I am not ignorant, that one Richard Cary (a sufficient burgesse of Oxon, oftentimes Maior therof, and of whome I have spoken in St. Martin's Church) did (a little before his death which

[1] Sabellicus et Polydor, ut supra.

[2] Matthew Paris, edit. Wats, p. 650, 22.

[3] cent. 4 p. 315.

[4] e chyrographis Olyveri Smith de Oxon, gen., in Twyne XXIII; vide plura ibidem.

[5] See my originall writings that I have concerning this priory sub fenestra. ⟨See p. 48 *supra*.⟩

was in the year 1349[1]) either give[2] them lands in St. Peter's parish in the East or at least moneys to purchase them. For, upon the said gift, relinquishing their habitation in Grandpont and gaining a license[3] from Frier Libertus the Generall of their Order (dated 'in the Cloister of Hoy, 1349') to obtaine lands houses and tenements for the receiving and converting yong people according to their statutes, did includ a peice of ground by St. Peter's Church in the East to build a house and chappell theron, accounting the said Cary to be their founder[4]:

⟨Legal proceedings about their new house.⟩

but with these considerations and composition drawen between them and Merton College[5], that is to say, that for the said plott of ground they should pay a mark per annum for tithes to the parish church of St. Peter's which belonged to the said College; and that one of their Brethren should pray dayly in the oratory (then going forward) for the Founder, Warden, and Schollers of Merton College; that they should give 20*s* yearly pension for the said ground; that they should not celebrate divine service in their oratory or chappell with a loud voice when the parishioners were at high mass in the parish church, excepting on the two feast dayes of St. Crosse; that they should not hear confessions or bury any of the parishioners or any inhabiting in the parish in their chappell without leave from the vicar of the parish church or the warden of Merton College or at least if the party deceased had willed his body to be there buried; that they should act nothing to the prejudice of the mother church in receiving or inticing, by whatsoever compact, obligations ⟨**fol. 205 a**⟩ or legacies from any of the parishioners on their deathbeds, upon ⟨penalty of⟩ refunding[6] three fold to the vicar; with other considerations. Which upon good security given by them for performance of them, they proceeded in their building which contained in length on the south side 59 feet and at the east end 30 feet.

But before their foundation was levelled with[7] the ground they

[1] rotuli patentes de anno 24 Edwardi III ⟨1350⟩ membr. 13: vide in ecclesia S. Martini.

[2] ⟨MS. 'gave.'⟩

[3] inter veteres chartas in archivis Collegii Merton in pixide A. 3. 17, etc. Of these Friers and their habitation see M. p. 13 and the writings which I have (the writings under the window) et Twyne III 594.

[4] vide in Harpsfeldio ad finem p. 768 et in cronico Johannis Speed inter loca religiosa p. 1089 b, cap. 21.

[5] inter varias autographas in chartophylacio civitatis Oxon et in thesaurario Collegii Merton.

[6] ⟨'refunding' substituted for 'forfeiture of paying.'⟩

[7] ⟨i. e. had been raised to the level of.⟩

received a prohibition[1] (having noe licence for their proceding) from the bishop of Lyncolne and also (upon the knowledg therof) from Richard Medmenham employed as a proctor in the behalf of Merton College, who was a fellow of the same, to desist in their work.

And then the next year following they removed the said foundation to another place not farr from thence and in the same parish. Which being almost finisht and assembling the parishioners to masse with the sound of a bell erected there for that purpose, and exacting of them parochiall rights, were by Thomas, the abbat of Ousney[2] (authorized thereunto by John ⟨Gynewell⟩, bishop of Lyncoln), anno 1352, commanded upon severall complaints to leave off their usurped power and cease their building.

But what effect it took hath not to me as yet appeared.

This is all I have yet to say of these Fryers; only but that the number of them that inhabited here were 30[3], and that one John the son of Walter Mylton[4] of Oxon, spicer, gave them in his last testament[5], anno 1349, 5 quarter of corne[6] toward the building of this their priory[7]. ⟨Explicit fol. 205 a, line 25.⟩

[1] iterum in archivis Collegii Merton in pixide A. 3. 15, etc.; Twyne III 594.

[2] ibidem in A. 3. 19, etc.: A. 5. 35, etc.

[3] Collect. Milonis Windsore in bibl. C.C.C. Oxon.

[4] ⟨'Mylton' substituted for 'Porylton.' V. 540 says 'Milton, not Porylton ut Twyne XXIII 98.'⟩

[5] inter diversas chartas olim pertinentes prioratui S. Frideswydae et abbatiae Ousney in thesaurario Aedis Christi.

[6] vide V 540. ⟨See note 5, p. 388.⟩

[7] Look againe in the writings of Mr. Oliver Smith, as 'tis mentioned in . . . .

⟨CHAPTER XXXII.⟩

⟨Minor Religious Houses.⟩

⟨This chapter (fol. 277–290) falls into the following divisions and subdivisions, which occur thus in the MS:—

Division I, *the House of Converts*, fol. 277 a.

Division II, *the unendowed Hospitals and Almshouses*, fol. 277 b–278 a.

(1) in Stockwell Street, fol. 277 b.
(2) Bethlehem—the Spital, fol. 277 b.
(3) S. Peter's House—Spalding Court, fol. 277 b.
(4) Almshouse Place, fol. 278 a.

Division III, *Hermitages*, fol. 278 a–279.

(1) at South Bridge—S. Nicholas' Hermitage, fol. 278 a, b.
(2) at Milham Bridge—Our Lady in the Wall, fol. 278 b, 279.
[(3) at East Bridge—Pettypont Hermitage, i. 411.]

Division IV, *Anchorholds*, fol. 279, 278*.

Division V, *Religious gilds*, fol. 279.

Division VI, *the endowed Hospitals*, fol. 280–290.

1. S. Bartholomew's Hospital, fol. 280–287.

2. S. John Baptist's Hospital, fol. 288–290*.⟩

⟨Classification of the Smaller Religious Houses.⟩

⟨Incipit **fol. 277 a.**⟩ Having now done with all coenobies and covents of any note within our city and suburbs therof, it remaines in the next place[1] to say somwhat of other fabricks in Oxon dedicated also to devotion from their first foundations and which must come into our discours of religious houses. And those are

[1] ⟨Wood dates this section 'Jan. 13, 1661,' i. e. 166½.⟩

1st, the House of Converts, and severall Hospitalls to which (as I have hitherto found) were noe setled or founded releife.

Then, have wee Hermitages and Ancherholds, which were solitary little cells and cabbins standing in the feilds and adjoyning to abbey or parish churches, of all which (being of noe great concernment, and for the most part ruinated before the common time of dissolution of monasteries) I find very little memory remaining.

What I have collected of them (that little as 'tis) take as followeth.

⟨I. House of Converts.⟩

⟨*Its foundation and purpose.*⟩

House of Converts or converted Jewes, founded or instituted by King Henry III about the 18 yeare of his raigne ⟨1234⟩ in or neare the Jewry, wher all Jews and infidells that were converted to the Christian faith were ordained to have sufficient maintenance. By which meanes it was soe brought about that noe small number of these converts had their abode in this place, and were baptized and instructed in the then doctrine of the church, and had an orthodox and learned divine to governe them.

About the same times I find often mention of these converted people called in records 'le convers.' And more particularly in St. Frideswyde's regester[1] is mention made of 'Eve convers,' and in other places there of 'William[2] le convers' and 'Nicholas[3] le convers,' and the like[4].

⟨*Its probable site.*⟩

Now it is to be noted that this 'House of Converts' or 'domus Conversorum' (being, as I have said, in or neare the Jewry in Oxon) is in all probability now the house or inn called 'the Blew-bore' in Fish Street joyning on the north side to the west end of Tresham Lane[5].

For it is well knowne that the Chappell where the Rolles are kept in Chancery Lane in London is called 'Domus[6] Conversorum,' and this Blew-bore Inn in Oxon payeth to this day (or at least not long since)

[1] registrum parvum, p. 5 carta 10.
[2] ibidem, p. 88 carta 134.
[3] ibidem, carta 135.
[4] Maxwain la convers, Twyne XXIII 444.
[5] but note that the Blew Bore temporis Edwardi VI was where the widow Sanders now lives or therabouts ⟨see i. 198⟩ and that S. John's Hospital paid the Master of the Rolls a rent; vide Collect. e Coll Magd. in Twyne III vel Twyne XXIII.
[6] vide Stow in lustratione London in Faringdon Ward extra.

a rent to the Master of the Rolles, as it appeareth upon the chamberlaines' accompts of Oxon anno 3 Edward VI ⟨1549⟩ where under the title of 'redditus resolutus' I find this stile :—

'Item de redditu domus tent. vocat. le Blewebore, solut. Magistro Rotulorum Curiae Cancellarii domini Regis pro tempore existenti—*26s 8d.*'

⟨*Its later history.*⟩

Here it seemith that this house belonged then to the city. And how it came soe to doe doth partly appeare from the last will[1] of one Nicolas Saundresdon of Oxon, spycer, made April 18 A.D. 1399, wherin he taketh order that this his messuage, then called Cary's Yn (from the name of Caryes of Oxon that possest it after the expulsion of the Jews) and of old 'Domus Conversorum,' should be allotted for the maintenance of a chantry in St. Martin's Church as I have there ⟨p. 83⟩ exprest; and that if his executors and his son William should happen to dye before this tenement with others were sold for the establishing the sayd chantry, then the parson of St. Martin's parish (togeather with the mayor and baylives of Oxon) should doe it, and have a right to present a chapleine to the said chantry there and to see this money bestowed upon pious uses. And soe perhaps by this meanes it may come to the city [,who afterwards built theron and the next tenement their lower Gildhall[2] . . .]

Since the banishment of the Jews in the year 1289 (or as others have, 1290) and when the number of converts began to faile, was converted into a hall for schollers and known by the name of Carye's Yn, as is before exprest.

Afterwards, in some ages following, and a little before the dissolution of abbyes, it became a common inn, which soe continueth to this day. ⟨Explicit fol. 277 a; incipit **fol. 277 b.**⟩

⟨II. Unendowed Hospitals and Almshouses.⟩

1. Hospitall in Stockwell Street.

This without doubt was built by King Henry I when he founded his pallace in Beaumont about the year 1126; and, standing neare to the said pallace (viz. on the back part neare to Glocester Colledge),

[1] in rotulis curiae Majoris Oxon de anno 22 Ricardi II ⟨1399⟩ ⟨i. 153⟩.

[2] ⟨The passage in square brackets is an addition in the margin of the page, which is much frayed. Several words following (perhaps ten or twelve) are now illegible. The passage is not transcribed in Transcript A, at the date of which fols. 277–279 seem to have been missing.⟩

had releif from his table there (as also from the houses of the earles of Glocester and Cornwall neare adjoyning, with others); and afterwards from the Carmelite Fryers when that pallace came to them, and from the monks of Glocester Colledge, and others. What setled maintenance the poore therof had, I know not; for I never found any thing (as yet) relating to its state but only bare mention[1] of its name in a certaine composition dated anno 1256 spoken of before[2] in my discourse of the Carmelite Fryers.

⟨2. Bethlem.⟩

Bethlem, or as an ancient charter hath Bedleem, signifying according to the originall 'the house of bread.' This was an hospitall and stood on the north side of St. Giles his church betweene two highways that lead under the east and west end of that church.

By whome founded, it hath not yet to me occurred, unlesse it were to Ailwyne Godegose, the founder of the said church—being without doubt as[3] old, for (as I find in a certain script[4]) was 'inter alia' purchased by the executors of William of Durham towards the endowment of University College anno 1219: and there, going under the name of 'a cotage,' seemeth to be alienated from the use of being an hospitall.

⟨*Perhaps the same as 'the Spital.'*⟩

But whether soe or not, I cannot resolve, though 'tis not unknowne but that since that time there was neare the said church an house for poore people called 'the Spitle.' 'Item lego,' saith one John Ocle of Oxon, skinner, in his last testament[5] 1390, 'cuilibet pauperi existenti in le Spitel juxta ecclesiam Sancti Egidii, *2d.*' Which Spitle in all probability might be one and the same with Bethlem, or at least translated to another place there adjoyning.

⟨3. St. Peter's House.⟩

⟨*Mention of it in* 1338.⟩

Another hospitall or receptacle for impotent people. All the mention I find of this is in a certaine writing[6] of the bishop of Lyncoln

[1] Regestrum Osney bibl. Cotton., fol. 42.

[2] ⟨page 417 *supra.*⟩

[3] ⟨'as' substituted for 'soe.'⟩

[4] in codice MS. statutorum Collegii Universitatis p. 46.

[5] ex libro MS. testamentorum burgensium Oxon in archivis civitatis ejusdem, fol. 63.

[6] in registro Burwash, fol. 332. Let it com in my appendix.

wherby he autorizeth these poore folke to gather the charity of well disposed persons to repaire their house & to adde sustenance for their releife. The words run thus :—

'Simon, &c., dilectis nobis in Christo Oxon et Buckingham archidiaconorum officialibus, universis decanis, rectoribus, vicariis et capellanis parochialibus in dictis archidiaconatibus constitutis salutem in amplexibus salvatoris (quoniam gratum impenditur obsequium altissimo et acceptum dum operibus insistitur pietatis) vobis omnibus et singulis injungimus et mandamus quatenus cum pauperes domus Sancti Petri Oxon, Lyncoln. diocesis, inhabitantes seu eorum nuntii veri ad vos venerunt subsidium fidelium ad fabricam seu reparacionem domus ejusdem necnon ad sustentationem eorundem devote petituri, ipsos ad hoc benignius admittatis, &c., A.D. 1338.'

In what parish it was situated I know not, unless in Saint Peter's the East, and soe from thence takes its name.

⟨*Perhaps the same with Spalding's Court.*⟩

Which if it were or might soe be, might probably be the same with Spalding's Court, a house for the poore also, soe called from a family of that name of good account and dwelling anciently within our city who were either the founders or at least patrons or benefactors to the same.

What afterwards became of this Spalding's Court (or Saint Peter's House, if they were one and the same) which stood on the north side of the church of St. Peter or therabouts, was totally pull'd downe [1] to make roome for the foundation of New Colledge ⟨**fol. 278 a**⟩.

⟨4. Almshouse Place.⟩

⟨*Its probable site.*⟩

'Almeshous' or 'Almeshouse Place,' in the parish of St. Crosse or Halywell.

By whome builded or in what particular place therin, I have not as yet found: nor can I safely judge, unless it might be by the Austen Fryers and belonging to them, who though themselves were mendicants, yet they (with their brethren of other covents of Oxon) did not lay up for the morrow but with what was left releive poore people about them.

⟨*Decayed before* 1367.⟩

All the mention I find of this place is in two charters [2]. The one, of John Thweyng made to John Cuxham, of a messuage in the parish

[1] ex quodam antiquo registro Collegii Merton.

[2] inter munimenta Collegii Merton.

of St. Crosse of Halywell lying between a plott of ground called 'the Almeshouse' on the east and another tenement of John Tyes on the west, anno 1367. The other, of John Dosier made to the said Cuxham, of a plot of ground in the same parish called 'Almeshowse Place,' anno 50 Edward III ⟨1376⟩. From which two charters it semeth then to be wholy decayed.

⟨III. Hermitages.⟩

1. Hermitage on South Bridge.

A place[1] to receive hermits or eremits; soe called because they lived in solitary and desert places: for soe doth Isidore[2] well define it, 'ab eremo,' saith he, 'eremita dicitur ἐρημίτης, quia vivit in solitudine.'

⟨Its site.⟩

This hermitage joyned on the west side of that bridg, opposite to a peice of ground on the other side formerly called Briggeswythe Place, and in the midway between the two stone houses beyond Fryer Bacon's study, the one belonging to Brasnose College, and the other to University College[3].

⟨Description of the building.⟩

It was a pretty little stone building, and had a small oratory or chappell adjoyning to it; and both dedicated to the memory of St. Nicolas[4]: sometimes called in old records 'St. Nicolas' Chappell,' other times only 'the Hermitage,' and a close called the 'Chapell Close' (V. 30).

⟨Its probable origin.⟩

It seems to have bin of an ancient erection, but by whome founded hath not as yet to me appeared: though 'tis not unlikely but by the monks of Abingdon, for they were formerly owners of it and ⟨it was⟩ afterwards held of them in King Richard II dayes and before by the city of Oxon.

[1] See quotations in South Bridge ⟨i. 424.⟩

[2] lib. 17 cap. 13.

[3] Soe Dr. Hutten. ⟨The text originally had 'the other to a privat person.'⟩

[4] Whether or noe built by Nicholas, abbat of Abendon, founder of St. Nicholas Church in Abbendon; vide Catalogum abbatum Abbendon. Leland, vol. 2 in Itiner., thus:—'There is at the west end of the abby without the gate a church dedicated to St. Nicholas, builded by one abbat Nycolas for the ease of the towne and increase of people.' Mr. Walterus de mortuo mari, rector S. Nicolai Abendon, 1251; V. 372.

⟨*Its first occupants.*⟩

How the hermits successively spent their lives here was in fervent prayer and continuall bodily labour ; in prayer against the vanityes of the world, for poore pilgrims and passengers that steered their course that way, receiving from them something of benevolence for that purpose ; in bodily labour by digging their owne graves and filling them up againe, as also in delving and mending high wayes and bridges. In relation to the last of which, the hermit here in following ages was employed by the city to mend and repair this South Bridge and received from them some reward for his paines, as in severall old rentalls appears.

⟨*Its subsequent secularisation.*⟩

At length being employed as a set officer for that purpose, was (although not a hermit by profession, yet because he lived in this building) alwaies called 'the hermit of Grandpont' or 'South Bridge.'

⟨*Other hermitages, particularly that at Stanlake.*⟩

Severall such hermitages I find within our county and other places adjacent.

And more particularly that at Stanlake at the end of the towne there next to Newbridge, being an old stone building and now a common inn (called the Checquer) for travellers between Glocestershire and London. Of which hermit I find[1] that (when that bridg had bin repaired with the larg legacy of one John Golofre esquire deceased, and after that about the 2d of Edward IV ⟨1462⟩ fallen into decay, and thereby severall complaints put up by the men of Kingston and Stanlake) the hermit at length, called Thomas Brigges, being moved with a good intent obtained a license to require the goodwill and favour of passengers that came that way and of other neighbouring villages towards the reparation of it againe.

And soe likewise was it here sometimes on South Bridge, and more frequently in other places where there were not particular persons to repair them.

⟨*Use of its chapel.*⟩

As for our hermitage and chappell it selfe, was often frequented by the monks of Abingdon in their passage to Oxon and also by pilgrims

[1] in codice MS. quondam penes dominum R⟨icardum⟩ F⟨etyplace⟩.

to put up their prayers for their owne welfare, as 'tis used to this day in France and other nations in little oratoryes standing neare publick high wayes.

(Its later history.)

But, as I have said before, this place being fallen from its ancient religious use, and held by the city for another **(fol. 278 b)** purpose, they appointed a man to live there to be alwaies repairing and mending the said bridge[1] soe far as their part goes.

Which continued soe, as farr as I can yet tell, untill that ground was alienated at the dissolution of abbyes, and the building went to decay.

(The Archdeacon of Berks' Court.)

However, after that, there was a small cottage erected in its place called the Archdeacon of Barkshire his court. Which in our memory was standing; and though nothing of it is now remaining, yet the ground wheron it stood is still called by the name of 'Chappell House.'

2. Our Lady in the Wall.

(Its site and origin.)

A cell, or rather an hermitage, formerly standing at the further end of St. Frideswyde's grove neare their Grange, or (to explaine it better) at the hether end of Milham Bridge next to the city and opposite to the south-east corner of the city wall where Merton College mount now is.

It belonged to St. Frideswyde's Priory, being by them first founded, and the hermits or religious people thereof had sustenance administred them for the most part from the Grange.

(Reason of the name.)

Why this place was thus called was because the effigies of 'Our Lady,' the Virgin Mary, was set up in the wall there, and the little oratory adjoyning dedicated to her.

(Its ancient repute.)

This place, with the Grange, was sometimes in great repute for the entertainment of poore pilgrims that came[2] to be cured with the water

[1] vide Twyne XXIV 450, sed tum 'infra novam portam,' sed e contra vide ibidem p. 446: sed vide.

[2] rather 'to S. Frideswyde's,' in case Millham hath noe greater antiquity. (See i. 413.)

of St. Edmund's Well situated at the other end of the said bridge (as I have in my discourse of the wells more largly spoken). And soe great was the superstition of the people in those dayes, that they verily thought that by the helpe and intercession of the monks to this statue they were verily cured.

But besides the veneration don to her for the well's sake, she was worshipped and sought after in severall other respects, not only for deseases and maladyes, but for resolution of divers doubts.

⟨*A local legend of the Virgin.*⟩

I remember I read a story[1] of a poore scholler of Oxon, how he besought Our Lady (I will not say this wee are now speaking off) to have regard to his present poverty and send him releife, which in a private[2] authour I find inserted, and how delivered you shall heare (I hope without offence) by translating word for word[3].

'There was a poore chaplein of honest conversation that was a scholler at Oxon at that time when St. Thomas, archbishop of Canterbury, was an exile[4]. This chapleine complaining dayly of his poverty, and in the canon of his masse among other people speaking of it to the glorious Lady, did as familiarly lay open his case to her as one neighbour would to another. "O blessed Mary," saith he, "when I was a childe I was poore and in want, and also when I was a youth, and after that when I was a yong man, and now being a preist I have not wherwith to feed my hungry stomacke or to cover my nakednesse. And therfore, good lady, have pitty now upon me," &c., and the like.

When he after this manner had spoken his mind for divers dayes togeather, the Virgin Mary at length appeared to him, on an altar by the place, with a beautifull countenance and all clothed in golden vestments; and, after some small pause taken, she said to him: "Why dost thou soe importunatly day after day thus call upon me? what's thy desire? what be thy wants?" Which words being uttered on a sodaine, and he conscious to himselfe that they were spoken to him, very boldly made this response: "Lady," saith he, "I am vehemently troubled, because that through all my life hitherto I have bin a begger. And now, I prethee, for God's love, give thy helping hand to my necessityes."

To which she replied: "Goe quickly to Dover; and on the next Sabbath thou shalt find Thomas the archbishop there. Greet him from me, and tell him that the mother of Jesus, whome he loveth, commands that for her sake he should give you that church in his mannour or lordship, of which that clerk that was the rector died the same day in the morning when he provided himselfe to goe beyond sea into exile."

"O but," saith the chapleine to her, "my dear lady, perhaps he will not beleive me and will say that the Mother of Mercy did not send me on this errand and that I rather deserve to be called a deceiver then to be heard or credited." "Why then," saith she to him againe, ⟨fol. 279 a⟩ "tell him that the day on which he set

[1] ex codice MS. quondam penes H⟨enricum⟩ P⟨arry⟩ socium C. C. C. nunc ⟨in⟩ bibliotheca ...

[2] ⟨i. e. unpublished.⟩

[3] ⟨'word for word' substituted for 'verbatim, as 'tis.'⟩

[4] ⟨Thomas à Becket fled to France 2 Nov. 1165, returned to England 1 Dec. 1170.⟩

forward towards his banishment into Flanders that he had such a companion an when he laid himself downe to rest he found his [sackcloth[1] about his hood] rent and having not wherwith to mend it he was very much troubled untill such tim sleep selsed on him; afterwards awaking, he found his garment whole as before i had received a rent. Of this accident being altogeather as yet ignorant wh mended it, tell him that I did it with mine owne hands."

Well; the chapleine hearing this, which none that were then with him did, o saw her, goeth without delay his journey and performed the command of Ou Lady. And telling him all what she had said to him with those private tokens was infinitely strucken with amazement and wonder; and supposing the chaplein to be some holy man or prophet, forthwith gave him the said church, which h possest to his dying day with continuall gratitude and devotion to the blesse Virgin.'

This is written by an anonymall authour of Oxon who lived no long after the death of St. Thomas and had it from the relation of on Mr. Richard de Buleia.

⟨*Desecration of Our Lady in the Wall.*⟩

But to conclude our discours of this hermitage. It was frequente by severall people that came for the sake of this statu and St. Ed mund's Well; and was standing till St. Frideswyde's Priory wa involved into Cardinall Wolsey's Colledge. And then 'twas made us off by the workmen to lay their tolls[2] in when they squared thei timber for that purpose in that place adjoyning called now Timbe Yard ⟨p. 158⟩.

⟨IV. Anchorholds.⟩

⟨*Their general character and occupants.*⟩

To these may be added Anchor-holds, places for reception of religious people called 'anchorites,' those that live from the conversation of all people and retire into solitary places: for ἀναχωρεῖν from whence[3] ἀναχωρηταί ('anchorites') signifyes 'secedere,' 'to goe out of company.'

They lived immured between two walls in the outside[4] of some abbey or parish church, in which by their rule they were to live, dye, and be buried.

⟨*Anchorholds in Oxford.*⟩

Several of these wee had in Oxon, of whome I find little or nothing

[1] ('sackcloth about' written over 'hairy garment round,' as a correction: 'his caputium' in the text, with 'his hood, I suppose' in the margin as a correction.)

[2] ⟨*sic*, for 'tools.'⟩

[3] Rabanus, lib. 4 cap. 6.

[4] perhaps in the vault as at S. Mary's in Canterbury, vide Somner, p. 29.

occurre. Only in a certaine testament[1] of Nicolas de Weston, a burgess of Oxon, who died anno 1271, which partly goeth thus :—

'Item lego anachoritae Sancti Budoci, 3*s*; item anachoritae Sancti Egidii, 12*d*; item anachoritae S. Petri, 12*d*; item anachoritae Sancti Johannis, 12*d*.'

Besides these there was another joyning to the Trinityes, as I have there already shewed[2]; and severall more to monasteryes, but noe memory (as I yet know) of them remaineth.

⟨*Anchorhold of Holywell.*⟩

And though there[3] is noe mention of the anchorite of Haliwell; yet such an one there was, for

[De[4] anachorita apud Halywell: Capgrave, fol. xxxix, in vita Sancti Birini.

'Asseruit etiam quod post primam inventionem beati Birini audivit quidam inclusus sanctus apud Halywell extra Oxon, nomine Matheus, vocem quandam dicentem sibi "*Birinus in pavimento: Bertinus retro ostium.*" (Erat autem Bertinus ille episcopus decimus post Birinum.) Et insuper quod apud Dorchestere fiunt miracula multa et apud Wintoniam nulla,' &c.

Corpus S. Birini translatum fuit Wintoniam tempore Stephani archiepiscopi Cantuariensis.

By which it appears that Haliwell was called soe in that time, viz., in King John's time.

Anchorites.

They lived in a place, joyning to a church, built round with a wall, having therein a hole for light (and a hole underneath for their ordure). They were commonly frequented by people at the said hole; sometimes by religious people, who would often send them releif; sometimes by idel people that had nothing to doe, who would also bring them food and perhaps be converted to holyness by their speeches.]

⟨V. Religious Gilds.⟩

⟨*Their general character.*⟩

Then had wee severall fraternities and gilds; which were houses containing divers men (and women sometimes) gathered into one combination, supporting their common charge by a mutuall contribution and spending their times in continuall devotion.

[1] inter veteres chartas coenobii Ousney in thesaurario Aedis Christi Oxon.

[2] ⟨page 482 *supra*.⟩

[3] ⟨i. e. in the above-quoted will.⟩

[4] ⟨The passages in square brackets are on a slip (now marked fol. 278*) inserted between fol. 278 b and 279 a.⟩

They belonged for the most part to some parish church, and consisted of poore preists, lay-brothers, and others.

⟨Oxford religious gilds.⟩

Of these fraternities I find severall[1]: as, the Fraternity of St. John Baptist, the Fraternity of St. Thomas, the Fraternity of St. Katherine[2], and the like.

⟨The gild of S. Catherine.⟩

The last of which had their habitation (if I mistake not) in St. Thomas' parish. 'Item lego,' saith Robert Keneyshame, a bedell of our University, in his last testament[3] anno 1430, 'fraternitati Sanctae Katherinae in suburbio Oxon, 20*d*.' It was in our grandfathers dayes commonly called St. Catherin's House, as appeareth in severall rentalls then made; and 'tis the same old tenement belonging to the city that joyneth to Quaking[4] Bridge at the Castell Mill head[5]: the city payeth 13*s* 4*d* out of it to the Trinity ⟨almsmen⟩, being given to them by an ancient virgin[6]. ⟨Explicit fol. 279 a; **fol. 279 b** is blank.⟩

⟨VI. Endowed Hospitals.⟩

1. St. Bartholmew's Hospitall[7].

⟨Its site, and foundation by King Henry I.⟩

⟨Incipit **fol. 280 a.**⟩ On the east side of Oxon, a quarter of a mile distant from St. Clement's, was anciently [a[8] pleasant coppise or grove, situated on the ascent of a little hill].

[1] Fraternitas C⟨orporis⟩ C⟨hristi⟩, V. 326 ⟨anno 1422⟩.

[2] capella S. Katherinae, vide in fine ecclesiarum parochialium, vide Twyne XXII 361.

[3] inter varios chyrographos penes Olyverum Smith de Oxon, armigerum.

[4] ⟨The text originally stood 'to the bridge at the Castell Mill tayle': changed to 'to New Bridge': then changed to its above form.⟩

[5] ⟨Here followed, but now scored out, 'in the windows there are to this day remaining': see i. 316.⟩

[6] Perhaps it might be St. Helen's Hall, vide in aulis. Inquire whether Magdalen College hath a tenement therabouts, for it did belong to St. John's Hospitall.

[7] ⟨Wood dates this section 'June 3, 1661': and notes in the margin (*a*) 'vide St. Bartholomew's box' (? at Oriel College): (*b*) 'first look at the end of these papers which I have added of this hospitall since my writing.'⟩

[8] ⟨The words in square brackets represent the original text. By interlinear corrections this is changed to 'an arboreous place, partly pastured and partly tillaged, situated on an ascent or rise of an hill.' The reasons for the change are given in marginal notes (*a*) 'This place being a tillage ground and having severall springs

Which, for its vicinity to Oxon and its agreableness for devotion, occasioned King Henry the I to erect a chapel to the memory of St. Bartholomew and some aedifices adjoyning for leprose folk; a place it seems at that time very sutable to the quality and disposition of such people, that should be separated from the sound for the avoiding danger and infection, according as the Lord commanded the children of Israel (as 'tis exprest in the Old Testament [1]) to 'put out of the camp every leper,' and also in another respect proper, according to a certaine writt made about that time that we have in our law, 'de leproso amovendo.'

Over these deseased folk the said king appoynted a chapleyn who was to governe them, and both he and they to pray dayly for the health of his and his wife's soules.

Which hospitall, as 'tis supposed, he built with the overplus [2] of his pallace in Beaumont finished about the year of Our Lord 1126 or [3] 28.

And from whence, at the time of his abode there, did, with almes and broken meat that came from his table, susteine.

⟨*Documentary evidence as to its foundation.*⟩

Now that the reader may the better satisfie himselfe concerning the founder and foundation of this place I will referr him to a certaine inquisition [4] of a jury taken in the beginning of King Edward the First's time, which speaketh thus:

'Domus Sancti Bartholomei extra Oxon. fundata fuit a domino rege Henrico vetere qui bonam reginam Matildam duxit in uxorem,' &c.

Which (to avoid double repetition) is in English as followeth:—

'The house of St. Bartholmew without Oxon was founded by our lord old King Henry who maried the good queene Maud; and it was assigned for the receiving and susteyning of infirme leprose folke, and appointed a convent of twelve brethren and one chapleine.

For the susteyning of whome the said lord our king appointed 23*£* and 5*d* of silver to be paid out of the rent [5] of the mayor and baylives of Oxon every weeke [6], according to which sum every one of them was dayly to have an equall share.

herein and apt for wood therfore.' (*b*) 'The upper part where the grove is was tillage taken out.'⟩

[1] Numbers 5, 2.

[2] ⟨'overplus' substituted for 'rubbish and leavings.'⟩

[3] Rex celebrat Natale in nova aula Oxon anno 1130: vide Twyne XXII 349. Vide Collect. ex Windsor.

[4] rotuli generalis inquisitionis Hundredi de Bolendon in Turri London anno 6 et 7 Edwardi I ⟨1278⟩; vide Twyne XXII p. 134; Twyne III 67. ⟨The inner edge of fol. 280 is frayed, but the missing letters can be supplied from Transcript A.⟩

[5] out of the fee-farme rent.

[6] ⟨The payments were to be weekly; the total sum for the year was 23*£* 0*s* 5*d*.⟩

Also the said jury pronounct that their enclosure about their house is accounted six acres of land, which were excepted and taken out by the King's command from a certaine place, sometimes a tillage ground called Strowell that belongeth to the mannor of Hedindon.'

Thus the said inquisition relateth of King Henry I, who married Maud the daughter of Malcolme, King of the Scots.

⟨*Further benefaction by its founder.*⟩

And this he did not only allott them for ever, but also (as I elswhere find) gave them and their successors yearly two loades of hay out of his meed called King's Meede behind Oseney.

⟨*Confirmation of the Hospital and its endowment.*⟩

Both which gifts were confirmed by severall kings afterwards:—viz., the foundation of their hospitall with those liberties belonging to it, by the charter [1] of King Stephen directed to the bishop of Lyncoln, Robert Doilly, and the sherriff; and the gifte of the two loades of hay, by Henry III [2] in the 52 yeare of his raigne ⟨1268⟩.

Which, as it appears, soe continued to them till their hospitall was given by King Edward III to Oriell College and then he by his great charter confirmed the said gift with the hospitall to that College.

⟨*Later endowments and benefactors.*⟩

What other lands the founder, Henry I, or his heirs and successores gave, I find few or none. Neither by any other person till the raigne [3] of ⟨fol. [4] 280 b⟩ King John, as it shall be shewed anon.

Among divers benefactors that they had (of whome I shall name some [5]), the cheifest was one *Hugo de Stouford* (about [6] the beginning of Henry III) who gave much land togeather with severall tenements in that village of Stouford [7] neare Staunton St. John in this county,

[1] in archivis Collegii Oriell in pixide ℔ numero 5.

[2] ibidem; et in pixide ⊞ numero 13; et in escaet. num. 2: vide Twyne XXII 117.

[3] Why doe you say not till King John when below you say that Fulk Basset gave in King Henry II's time.

[4] ⟨The passage from 'King John . . . . . cheifest of their lands' is on a slip pasted on to fol. 280 b and partly covering a much shorter original draft⟩

[5] ex munimentis in diversis pixidibus in archivis Collegii Oriell repositis.

[6] Note that one Philip de Mimkan and John de Ellesfeild occurrs witnesses to most of Hugo Stouford's charters: and when Philip Mimkan lived vide quod dixi in North Gate Hundred.

[7] ⟨The name of this hamlet is preserved by a farm called Stowford (sometimes pronounced Stafford) farm (often called Bayswater farm) on the hill called Bayswater between Headington Union and Stanton S. John. It is the property of Oriel College, having come

w and for divers years depopulated. The particulars wherof ich he at severall times gave I shall for brevity sake pass over.

Walter de Euwer or Ouwer about the same time gave a messuage ith a curtelage neare the well in Stouford and one acre of land djoyning, as also halfe an acre elswhere in the same lordship, and nother acre in the culture of 'Long-land' there.

William the son of Robert le Pour, one acre and an halfe in the culure called 'Synk-acres.'

Mathew de Bixthrop[1], a load of hay as much as two horses could draw, in perpetual almes out of the meadow neare Stowford on the north side and in the fee of Stanton.

Then follows, at that time or else in the beginning of Edward I, the gift of *Hugo de Plugenio* (Plesset, I suppose; lord of the mannour of Hedington) which was the moore called 'Crawell' lying in Coueley, and free from all secular service.

Then one *Andrew Ammery*, or (as he is writt elswhere) Andreas filius Amalri, of Temple Coueley, who gave halfe an acre of land in the culture or tillage ground in Coueley called 'Gersham-Streete,' an acre of land neare this hospitall in 'Wete-furlong' in the same lordship, half an acre in 'Uppehull-furlong' abutting on the haued or head-land of the Templers, and halfe an acre in the feild called 'atte merschende.'

Then was there one *Henry de Kersynton* who also gave severall lands in the same towne of Coueley lying in the furlongs of 'Hokemere' and 'Hurtesheued,' which also I shall now omitt.

Julian, the daughter of Robert de S. Remigio, gave 18*d* per annum from her mill at Yifteley[2] (i.e. Ifley) to be paid by the miller therof, which gift was afterward confirmed to the hospitall by Reginald Basset and Agnes his wife.

Walter, the son of Payne, gave two acres of land neare the lock in Clahalsham in the meedes of Pyrye or Water-pirye in this county.

Alice, the relict of Richard de Ulmo, gave one acre of land 'per sortem' in 'Bishopeseyte Meed' in St. Gileses parish in Oxon.

Richard Heylesdon, another acre there 'per sortem.'

Elias, the son of Peter Long, another.

Stephen, the son of Henry of Oxon, half an acre.

to them from S. Bartholomew's Hospital. The 'ford' comes from the small stream which flows past Bayswater Hill and so by Marston into the Cherwell, the 'Stow' is no doubt connected with Stow Wood.)

[1] of Forsthull; vide Collect. ex archivis Collegii Novi.

[2] ('Yisteley' in the MS.)

Fulke Basset (in Henry II time, as I suppose) gave the mediety of his meadow ground there which Simon the son of Semar held hereditarily of him fore one mark per annum by restoring yearly to his heires 3*s* 4*d*.

Which rent of 3*s* 4*d* comming into the hands afterwards of *the abbey of Dorchester* com. Oxon by the gift of Phillip the miller, a burgess of Oxon; Walter, the abbat, togeather with the covent therof, gave and quitted it to them.

Henry Pinchehast, son of Radulph Pinchehast and Margery his wife, gave another acre in the said meede which they held of Simon Semar.

Radulp Burgan, a messuag with a curtelage and half an acre adjoyning in Brugesete in the parish of St. Clement's in Oxon.

John Choch, of Gersyndon, 3*s* per annum, to be received out of his messuag with its appurtenances lying there also; and a little while after he gave 10*s* more from four messuages, to be paid yearly, lying in the same place of Brugesete.

Walter Bolle[1], 3*s* per annum more out of his two messuages there.

And last of all, *John, the son of Ernald*, of Temple Couely, cook, 3*s* 6*d* more from his messuage in Brugesete also.

Divers other messuages they had in and without the walls of Oxon, which I shall now omitt: and severall others doubtlesse, quite lost in that great decay and negligence of the masters of this place, as I shall show anon.

They had also a faire and larg wood called Geryes Wode, neare Oxon: concerning the title and right of which great law sutes hapned between the priour of St. Frideswyde's and Thomas de Staunton, master of this place; but, by a composition[2] between them (in the latter end of King John, as appears by the witnesses therto), the right therof was adjudged to St. Frideswyde's.

So much concerning the cheifest of their lands.

⟨*Decay of the Hospital: remodelled by Edward II.*⟩

Now, although (as I have said before) King Henry I founded here twelve brethren and a chapleine to governe them and allotted for their maintenance 23£ 5*d* to be paid them yearly out of fee-farme of the city of Oxon (that is to say, 19£ 15*s* and 5*d* for their sustenance and 65*s*

[1] relaxatio Petronillae relictae Walteri Bolle anno 1264, vide Collect. ex archivis Oriall (April 18, 1664) ⟨i. e. the date when Wood made these excerpts.⟩

[2] liber magnus S. Frideswydae fol. 23: vide Twyne XXIII p. 570.

clothing[1]), besides other rents; yet afterwards, in King Edward e I his reign, whether by the negligence of the masters or chaplain reof or the unjust detaining of the rents and applying it to other ses[2], was reduced to such poverty (being then the advowson of Queen Margaret, granted to her by the said king her husband) that Edward I, upon the complaint of these brethren thereof, did, in the 9 yeare of his raigne ⟨1315⟩, after an inquisition taken therof by the Cancellor of the Universitie, the Master of St. John's Hospitall, and others, lessen the number and appointed only six, each of them to receive 9*d* a week salary to be paid at severall feasts in the yeare by the maior and bay-lives of Oxon; which sum did soe continue for severall yeares till they had made better recruit and crept out of debt[3]. This, it seems, as the inquisition [itselfe[4] presented to the king was for the most part the true reason of its decay[5]. But yet notwithstanding Edward II would have restored it to its pristine beauty after the said number of six for some years had continued, had not a special matter intervened, viz., that anno 1321 after the leprose folke[6] at the instance of the Saracens and other enimies to the Christian faith had poisoned the fountane of sweet gliding streams and for that reason a multitude of them were poisoned at Paris and in other transmarine parts. Then were they upon shrewd suspicion of the same fact in England utterly hated and their hospitalls brought for the most part to great decay[7].

⟨*Conferred by Edward III on Oriel College.*⟩

But to goe forward.] At length King Edward the III in the second yeare of his raigne ⟨1329⟩, that he might better consult the administring of government to this house being then much decayed therin, and also that he might gratifie his scollers of Oriell Hall the use of wholsome aire in times of pestilentiall sickness (which were in those days frequent) did 'in liberam, puram, ac perpetuam eleemosinam'

[1] ⟨That is, 1*d* a day or 7*d* a week to each of the brethren and to the chaplain for food; and 5*s* a year to each for dress.⟩

[2] ex rotulo clauso indors. de anno 9 Edwardi II ⟨1315⟩ membr. 15.

[3] Of this see librum de cognitione placitorum p. 263. Visitatio hic circa 1369 vel antea, tempore Thomae Southam archidiaconi, O. 69.

[4] ⟨The passage in square brackets is from a slip originally pasted on to fol. 280 b. It has been torn across, the smaller part remaining in its originall place, the larger part being now pasted to fol. 280 a.⟩

[5] and what els besides I cannot justly say, unless that it ⟨were⟩ the generality of the baseness of the leprose folk in England for it is reported .... ⟨This is a sketch for a different turning of the sentence.⟩

[6] Of the lepers poysoning of the waters see in Fox bibl. Merton. p. 364.

[7] ex annalibus Monasterii Brinton; vide Twyne XXIV p. 13.

(as 'tis exprest[1]) by his letters patent dated at York 24 February ⟨132$\frac{8}{9}$⟩ wholy grant them this hospitall and whatsoever they had belonging to it, in houses, lands, meadows, woods, and other rents and titles, to them and their successors for ever, conditionally that the said provost and scollers should alwaies from time to time allow maintenance for one chapleine to celebrate divine service in St. Bartholmew's Chapel every day, and also sustentation for eight brothers in the said hospitall then being of whome two were to be sound and the rest infirme, and other brothers as well whole as sick in their roomes after their decease by the said college and there to be successively admitted according to a forme of an ordinance by Edward, king of England, progenitor of King Edward III, and his councell, that is to say, to every one of the said brothers 9*d* a week and 5*s* a yeare for their clothing out of the issues of this hospitall.

⟨*New Statutes given by King Edward III.*⟩

And wheras, before the time of this gift to Oriell College, thes brethren were partly by the loss of their revenews and partly, as I have said, by the disregard of the master and overseers employed by Queen Margaret above-mentioned, brought soe much into great disorder and without almost any rule or government; caused at last King ⟨explicit fol. 280 b; incipit[2] **fol. 285 a**⟩ Edward the Third when he gave it to his college at Oxon solely to put off the advowson power and government therof to them.

At length[3] for the better rule therof commanded statutes to be framed by which they should be ruled and subordinate to them, as the said statutes require. Which are for the most part in force to this day[4], and every one of the said brethren after his election heareth them read by the provost and some of the fellows, and afterwards sweareth obeysance therunto. They were sealed by the King's owne seale. Which, if not too taedious, I shall word for word (as I find them) here insert.

[1] litterae patentes de anno 2 Edwardi III ⟨1329⟩ parte . . . membr. 28.

[2] ⟨The folio which is now marked fol. 285 was originally marked 281. As the pagination now runs fol. 281, 282, 283, 284 are not found in the MS. nor do they occur in Transcript A. See note 1 page 511.⟩

[3] ⟨The sentence originally ran 'Who not many years after, as it seems, upon their College (provost and fellows) desire and petition to him, framed statutes.'⟩

[4] but many of old superstitious customes left out.

⟨*Statutes of S. Bartholomew's Hospital.*⟩

Here must come in the Statutes of St. Bartholomew's Hospitall which I had 'in calce cujusdam regestri Collegii Oriell penes decanum ejusdem anno 1658.' Look over, the next leaf[1].

⟨*Restoration of the Hospital by Oriel College.*⟩

Thus wee see this hospitall, by the love and care of good King Edward the III, given to Oriell College and by him and them settled with good government and ordinances for ever.

Which being wholy in their hands, did for matter of aedifices restore it to its pristine manner. And soe probably without interruption it might have so continued.

⟨*Disputes about the Hospital between the City and Oriel College.*⟩

But at length the mayor and comminalty of Oxon (whether becaus the number of these brethren were from twelve to six, and afterward to eight, diminished; or whether their seizing of their toll of the market by King Edward III after the great conflict, from which they pretended that the payment of the fee-farme—out of which these brethren were to be maintayned—was originally granted[2] them; or from what, I am as yet partly to learn) caused great discord[3] between the said mayor and college for many years after, as I shall shew[4].

And the first I meet with, was in King Richard II raigne, who receiving many complaints (as I suppose) from Oriell College, did, by his charter[5] dated 'apud Westmonasterium' 4 December, command them upon veiw also of King Henry's charter his progenitor to pay them 23£ 5*d* to the said college for the maintenance of the brethren of St. Bartholmew. Which accordingly they did.

Againe in another place I find[6] that anno 1452 part of the said summ was detained and imbesselled by John Swetlowe and William Newman, then baylives of Oxon. Whome Mr Henry Sampson, being then provost of Oriell College, did prosecute in the Vice-chancellour's Court; where, both he producing an ancient record out of Crowne

[1] ⟨i.e. (as I imagine) fol. 282–285 in the original constitution of the MS. were a transcript of these statutes: but when Wood removed the section he altered fol. 281 to fol. 285. See note 2 page 510.⟩

[2] ⟨'granted' substituted for 'allotted.'⟩

[3] ⟨'discord' substituted for 'jangling.'⟩

[4] You may omitt the rehearsal of these quarrells and only intimate them in generall.

[5] ex rotulo clauso anno 14 Ricardi II ⟨1390⟩ membr. 32. Vide sched. 7 p. 6.

[6] ex regestro Universitatis Aaa p. 137, 1 et 2. Vide Twyne IV 451.

Plees in a letter patent from King Henry VI, and they not giving a rationall account for the detainment therof and acknowledging it to be due, had sentence pronounct aganst them to restore the full and usuall sum.

Not long after againe[1], in the yeare 1463, July 9, (upon another controversy between the same parties) William Blackborn and John Hunch, then baylives, were condemned in the said court for the like matters—which I shall now pass over.

And to come lower wee meet more controversies to happen in the yeares 1520, 1521, 1522, 1523, & 1524.

In which last yeare[2] it being referred to the Court of Chancery, was on the eleventh of July adjudged by Thomas Wolsey, then Chancellour, upon triall of the said payment, that they (the said mayor and baylives) should not only pay 25£ and 5*d* the old and usuall sum for that year but 92£ and a 1*s* being the arreers for four years behind, and soe to continue **⟨fol. 285 b⟩**.

But (to avoid more of these controversies) wee'l come to the last and cheifest which was the deciding of all. For upon deniall againe of the said sum to the College arose great difference and variaunce which lasted two yeares togeather till the 27 of Henry VIII ⟨1536⟩ and to the great cost and charg of each party.

⟨*Final arbitration of these disputes.*⟩

And soe probably without a determination it might have lasted longer; but upon a consultation had between them for the ending composing and pacifying of the said business[3], William Freur, esquire (then mayor of Oxon), and Thomas Ware (then provost of Oriell College) entred into bonds of 200£ a peice to stand to the award and arbitrement of John Hales and Thomas Walsh, Barons of the Exchequer; which was dated February 3 anno 27 Henry VIII ⟨$153\frac{5}{6}$⟩ and to be delivered under their seales into the hands of the right honorable Sir Thomas Audley, knight, then Lord Chanceller of England, within the 8 day of the said month of February: or in defect therof to stand afterwards to the order and awarde of the said Lord Chancellor himself to be gyven within 8 dayes after Easter then following[4].

The sayd arbitrators upon the sight of the records shewen on both sides concern-

[1] ex regestro eodem, viz. Aaa p. 203.

[2] regestrum Oriell p. 133.

[3] ex magno rubro libro in scriniis Civitatis Oxon p. 419.

[4] ⟨What follows is an abstract of the award. See the full text in Turner, Records of the city of Oxford, p. 145–148.⟩

ing St. Barthelmew's Hospitall, did, by the advice and assent of the Lord Chancellor, upon the day of the date of this indenture of composition, award that from thenceforth for ever hereafter the yearely rent of 19*£* should be payed by the towne to the college at the times used before (or at least within 8 dayes after) by even portions, the first payment beginning in the feast of Easter next then ensuing after the said date of composition; and also that upon the third day of July then next ensuing the towne should pay unto the College 20*£* more in full recompence and satisfaction of all arrerages of the said 23*£* 5*d* before the 22 day of December then last past.

The next thing that these arbitrators awarded and ordayned was, that upon condition the towne should pay yerely unto the college the sum of 19*£* at or within the times prefixed (namely Easter and Michaelmas or eight dayes after), that then the towne should ever from that time be acquitted and discharged from the paying yerely of 4*£* 5*d*, being the residue of the aforesaid 23*£* 5*d*, the old yearly rent, unto the said college. (Upon the deduction of which, it was, not long after, viz., the 8 of May anno 33 Henry VIII ⟨1541⟩ enacted[1] by the mayor and his counsell that the bayliffs of the said towne for the time being should have it allowed unto them towards the payment of the king's fee-farme for ever.)

Furthermore the sayd arbitrators awarded, that, in consideration and regard of the summe of 12*£* which the towne was to pay to the college upon the 3 of July then next ensuing, the towne be discharged and acquitted of all arrerages of the said 23*£* 5*d* yearly rent due and not payde before the 22 day of December aforesaid being the day of the compromis on both parties for the ending of this buisness.

And lastly, that at the instance and request ⟨**fol. 286 a**⟩ of the arbitrators, for the better agreement and continuance of amity between the towne and Oriell College and their successors, that when, at any time after the making of this award, any poore man's place of that hospitall should become voyde by death that then the provost and scollers, at the request of the maior, aldermen, baylives, and comminalty of Oxon and their successors by their writing under their seal within 16 dayes after such an avoydance, shall accept and admitt unto the said roome or place such an one that then and three years before the making of this composition shall be free of the liberty of the towne of Oxford before any other poore man being not free; provided alwaies that if the said writing be not delivered to the provost and scollers of Oriell Colledge within 16 dayes next after the avoydance of the place, that then the college may put in such a poore man as they shall think best off, this present agreement notwithstanding[2].

Having now concluded this my larg discours upon soe small and poore a subject, I should descend to speak (according to my intended plott) of other hospitalls within the limitts of our city: but by the way I meet with an ancient custome yearly performed at this place by some students of our University—which, with its originall, to give the reader a relation will, I am confident, to the ingenious not seem unseasonable. The manner is thus.

⟨*New College Service at S. Bartholomew's.*⟩

On the day of the Ascension of Our Blessed Saviour, commonly

[1] ex libro actorum senatus Majoris Oxon, fol. 16 b.

[2] Statutes I have, quaere, in English.

called Holy-Thursday[1], the fellows[2] of New College after their grave and wonted manner, early in the morning used[3] to walk towards this place.

Where they entered the chappell (being ready deckt and adorned with the seasonable fruits of the year); and being seated, the chaplein of this place, after some respite, did use more[4] antient⟨ly⟩ to reade a psalm and chapter allotted for the day. That being ended, the said fellows of New College sung a himne or anthem of 5 or 6 parts. Then the second lesson was read. After that, another was sung or else a collect for the day, consisting of as many parts. Then the fellows one by one went up to the altar[5] where stood a certaine vessell deckt with Tuttyes and therin offered a peice of silver[6]: which is afterwards devided among the poore ⟨**fol. 286 b**⟩ men.

This ceremony being ended in the chappell, they walked from thence to a well, called Strowell (as before), at the upper end of the grove adjoyning (which with the way from the chappell therto used anciently to be strewed[7] with flowers). Where being fixt, (after an epistle and gospell, as was sometimes used), they, in the open place, like the ancient Druids the Apollinian offspring, eccho'd and warbled out from the shady arbours[8] harmonious melody consisting of severall parts then most in fashion. But for severall times about 24 years agoe they commonly sung an Oriana or else one of Mr. John Wilbye's songs[9] of 5 parts beginning thus, '*Hard by a christall fountaine*,' &c.

Which being ended, each man departed home[10].

⟨*Origin of this custom.*⟩

Now for the originall of this custome I have much enquired after, both in records belonging to New College, as from the report of ancient men inhabitants of Oxon; but could never receive satisfaction

[1] Before it was on May Day.

[2] These fellowes were commonly Civilians that went.

[3] ⟨'used to walke' substituted for 'take a walk': and the tenses lower down all changed from present to past tenses.⟩

[4] ⟨'did use more antient to' substituted for 'readeth': and the note added in the margin⟩ 'note that within thes 60 years, they only sang the Collect of the day of divers parts, in the chapel; and when that was done goe up to the grove.'

[5] ⟨'altar table' but 'table' is scored out.⟩

[6] ⟨'of what sum he is disposed to doe' followed, but the words are scored out.⟩

[7] ⟨'strewed' substituted for 'garnished.'⟩

[8] ⟨'shady bowers' written in the margin as an alternative.⟩

[9] cat. 5. 73.

[10] Besides this, I find other students of Oriel and Magdalen. Whether the bringing in of the fly doth not relate to this custome ask Mr. Jones of Lyncoln, and Mr. Curteyne whether they had prayers.

from either, till at length not long since I meet with a script[1] which to me seems the originall: and as it speaks, soe you shall have it.

Henry Burwash, bishop of Lyncoln, (somtimes an Oxford man and a benefactor[2] to Oriell College) by his writing dated at Cudlington or Kidlington ⟨31 May⟩ the 2 of the calends of June A. D. 1336 and the 16 of his consecration, grant 40 dayes' indulgence or pardon of sinns to all his parishioners and others (Oxon being then in his diocess) that would devoutly come to the chappell of St. Bartholomew's Hospitall without Oxon on the feast[3] of the said saint or 8 dayes after and their with prayers oblations and gifts worship[4] him, and alsoe out of charity contribute releif towards the lepros almesfolke therof.

Soe the said writing. Upon the publication of which, multitudes of people did yearly resort here[5] and performed that which this bishop required, to the great benefit both of preist and poor people her. But soe foolish[6] was their superstition in those blind times that they did not only with prayers but cringes and duckings fondly adore his image that in the said chappell for that purpose both in the wall and windows was set up.

This injunction it seems was with great devotion solemnly kept by the inhabitants of Oxon and the county adjacent till the reformation of religion; and then, according to Queen Elizabeth's Act against images and other trinckets, this idoll amongst the rest was pulled downe and demolished.

After which this custome did for some time sleep, and then the almesfolk, being by degrees reduced to poverty, became at last the objects of compassion; which working on the harts of charitable people, especially the worthy fellows of New Colledge, did (reforming **⟨fol. 287 a⟩** their old way) chang the former day to May Day and Holy Thursday[7] (the last especially being the offering day) using the same innocent ceremony as I have before in the former page exprest and is now become a laudable custome[8].

[1] in archivis ecclesiae Lincoln inter memoranda Burwash fol. 324.

[2] sic statuta ejusdem Collegii.

[3] Oblationes in die S. Bartholomaei, et octabiis, O. 51.

[4] ⟨'do honour or devotion' is written over as an alternative.⟩

[5] ⟨Marginal notes:—⟩ (*a*) 'By this meanes many people resorted here; as the cooks bringing in of the fly, the boyes their at May Day to bring the first fruits of Flora.' (*b*) 'Whether the fly was brought in by the cooks in Penticost Week on Tuesday.'⟩

[6] ⟨As usual with passages reflecting on Romanist customs, Wood at a later period has drawn his pen through some lines here.⟩

[7] New College men made choice of Holy Thursday because Magdalen College men and the rabble of the towne came on May Day to their disturbance.

[8] By the prevalency of Presbytery these customes vanish. ⟨Note added by Wood at a much later date than the text.⟩

⟨*May Day at S. Bartholomew's.*⟩

[The[1] youth of the city would come here every May Day with their lords ⟨and⟩ ladyes, garlands, fifs, flutes, and drumms to acknowledge the comming in of the fruits of the year or (as wee may say) to salute the great goddess Flora and to attribute her all prais with dancing and musick.

'Jam cytherea choros ducit Venus,' etc.[2].]

⟨*Relics in S. Bartholomew's Chapel.*⟩

And while I am discoursing of the worship given to the honour and image of good[3] St. Barthelmew, bringeth into my memory other chois things that were in this chappell, which was alsoe a means of[4] bringing resort and therby enriching the hospitall.

For in a certaine place I find[5] that, in King Edward the III's dayes and before, they were possest of St. Edmund the Confessor's combe, St. Barthelmew's skin, the bones of St. Stephen, and one of the ribbes of St. Andrew the Apostle. These were laid up in severall repositories in the said chapell; and, as ornaments and sacred reliques, were at high and select times, especially at a generall concourse of people to this place, exposed to veiu. And happy did he account himself that could come neere either to touch or kiss them.

I need not stick here to relate to you the severall storyes of pilgrims that came here for the sake of these reliques to be cured of severall deseases by the touch of them:—that is to say, those that were troubled with continuall headaches, frenzies, or light-headed, were by kembing[6] their heads with St. Edmund's combe restored to their former health; or those that were troubled with a weaknesse of joynts or halting were by the handling and applying those bones to the places affected restored to their pristine state; and many other like fooleries[7],—which if I should goe about to relate would to most people seem incredible and ridiculous, and perhaps to some a misbeleife of whatsoever in this nature I have said or shall say in this my worke.

[1] ⟨The passage in square brackets is a later addition by Wood, made between the paragraphs.⟩

[2] vide Horat. Ode 4 et vide lib. 4 od. 7.

[3] ⟨'good' was afterwards scored out.⟩

[4] ⟨'and' in MS. in error.⟩

[5] ex fasciculo inquisitionum et escaetorum de anno 14 Ricardi II ⟨1390⟩ num. 148 in Turre London.

[6] ⟨'kembing' substituted for 'combing.'⟩

[7] ⟨'fooleries' was afterwards scored out.⟩

But, however, as for the reliques themselves, they were of soe great value and respect that Oriell College who were patrons and owners of this hospitall procured a means and conveyed[1] them from thence in the beginning of Richard the II to their owne church of St. Mary the Virgin in Oxon, supposing that they would better become that church where was greater resort then their owne that was an obscure and remote place,—which caused great complaints from these hospitalliers.

⟨*The Hospital repaired from time to time by Oriel College.*⟩

This hospitall hath often bin repaired by Oriell College.

That is to wit, after they had gott it into their hands by the gift of Edward III, as I have already ⟨p. 509⟩ mentioned.

And againe, after they had got the said reliques; refusing the same before because the almesmen denied any part of their great incom from them towards it, and soe upon that account (as 'tis thought) they lost them.

Other moneys, certainly, they bestowed upon it in severall ages; but what the particulars of them were I have not as yet seen, till the yeare[2] 1510.

And then their was 5 marks allotted by the college for its reparation; and soe severall times after.

Againe quite restored about 1600.

⟨*Destruction of the Hospital and Chapel during the Civil War.*⟩

But at length, as all things have their chanc, the lodging rooms of thes poore men were anno[3] 1643 occupied by people that had the plague in Oxon and became a common pest-house. Which, about the time of the seige, was quite demolished.

Neither ⟨**fol. 287 b**⟩ as it seems did that[4] solely suffer: but alsoe the chappell; having not only its roof (being of lead) taken away and employed towards the making of bullets for the souldeiry, but alsoe by the parlamenteirs put to base uses and almost ruinated to the ground.

The grove likwise, which was a great pleasure and ornament to this place and which afforded much recreation to the defatigated student by the continuall chirping of the winged choire, was by the command of the governer and officers of Oxon cut downe by Oriell College anno 1643 and imploed to their owne proper use.

[1] ex eodem fasciculo.
[2] ex regestro Collegii Oriell p. 86.
[3] ⟨'1643' substituted for '1644.'⟩
[4] ⟨i.e. the lodging-rooms.⟩

⟨The Hospital rebuilt, 1649.⟩

[Both[1] which (I meane lodgings and chappell) soe continuing for a few yeares,] were againe re-aedified by the college, anno 1649.

Armes somtimes in ⟨the⟩ Chappell windows.

See Dugdale's Collections.

Gules, 3 lyons passant (England).

England and Franc, quartered.

Gules, 3 lyons passant within a bordure or (Oriell College).

. . ., a lyon rampant . . . (Burwash, bishop of Lyncoln: whose effigies was also there).

. . . . . (Gascoign, chancellor of Oxon a benefactor to this place. Dr Gascoigne for the great pleasure he took in this place while at Oriall College bestowed much on the reparations and ornament of the chapell).

⟨Mode of electing the almsmen.⟩

Oriell College before the aforesaid composition was made chose whome they pleased in this hospitall, either free or not free of the city, and country men living in Cowley: and, before their admission, ⟨used⟩ to take an inventory of all their goods, &c., that they brought into the hospitall. Look in Mr. Hawley's index to Oriell College regester.

Ask Mr. Hawley how the case now stand⟨s⟩ concerning the nomination of an almesman by the provost, or whether the provost doth present any free man now according to the request of the mayor by his writing as 'tis before exprest.

⟨Masters of S. Bartholomew's Hospital.⟩

Thomas de Stanton, master Hospitalis Sancti Bartholmei circa annum 1230; ut in A. W. p. 5: quando illic, F. 71.

Frater Johannes de Wotton occurrs. Fuit magister circa annum 1266; vide Collect. ex archivis Collegii Oriall, p. 41.

Willelmus de Brackele, magister tempore Nicholai magistri Hospitalis S. Johannis, i.e., circa annum 1290: sic in archivis Collegii Oriall in pixide S. num. 17; O. 70[2].

[1] ⟨The words in square brackets are substituted for 'But the chapel & almshous.'⟩

[2] See also in a loose sheet of paper which I have of lands in Stowford tempore Roberti Bastard qui vixit 46 Henrici III ⟨1262⟩.

Frater Willelmus de Westbury occurs 'magister' 7 Edward II ⟨1313⟩: et vide V. 56 (1296); O. 69. Vide Collect. ex archivis Collegii Oriall, p. 69.

Frater Robertus Milcombe, ultimus magister, ut videtur, O. 69.

William Leverton, provost of Oriall College, master (*as provost*[1]), vide Collect. ex archivis ⟨Collegii⟩ Oryall p. 69 (O). The hospitall given in his time to Oryall College.

⟨*Stray Notes.*⟩

Fee farme of Oxon granted to Oriel College by the towne, Twyne IV 335, 333.

Quaedam concernentia hospitale S. Bartholmei, Twyne IV 332, 333. ⟨Explicit fol. 287 b.⟩

⟨2. St. John Baptist's Hospitall[2].⟩

⟨*Contradictory accounts of its foundation*[3].⟩

⟨Incipit **fol. 288 a.**⟩ Without the east gate where Magdalen Colledge now standeth, was sometimes situated the hospitall of St. John Baptist.

Concerning the foundation of which, hear what Mathew Paris[4] sayes:—

'anno Domini 1233, spiritu sancto tactus,' &c.: 'in the year of our Lord 1233, Henry' (the III), 'King of England, being touched with the Holy Ghost and moved with a regard of[5] piety, ordained a certaine famous hospitall at Oxon not farr from the bridge, that therin infirme people and strangers might receive remedy of their health and necessity.'

Thus he. Florilegus also writeth the same.

And Ranulf Higden[6] Cestrensis addeth that the said king laid the first stone therof. Which Henry Knighton[7] and Johannes Anglicus[8] or the authour of the Golden History, as also Johannes Rossus[9], and another[10] 'anomymus,' with our later historians[11], testifieth as much.

[1] The provost of Oriel College seemeth to be called 'master' of this place: vide Twyne XXIII p. 406.

[2] ⟨Wood dates this section 'Aug. 26, 1661,' and refers to 'The leiger book of S. John Baptist Hospitall with a black cover. Mr. president hath it.'⟩

[3] Hospitall founded by King John; vide Collect. Windsore, p. 2.

[4] edit. Wats 1640 p. 393.

[5] ⟨'of' substituted for 'to.'⟩

[6] Polychronicon MS., lib. 7 cap. 34, bibl. Coll. Balliol. C. 22: vide Miscellanea Twyni.

[7] Cronicon MS. fol. 199, bibl. Cotton., compact. cum aliis.

[8] MS. bibl. Bodl. lib. 20 cap. 58.

[9] MS. Historia de regibus Angliae, bibl. Cotton.

[10] liber Roffensis monasterii de fundatione monasteriorum, memoratus per Lelandum tom. 3 p. 74 (arch. bibl. Bodl.).

[11] Stow, Cronicle, edit. Howes, 1615, p. 183: Speed, Cronicle, edit. 1615,

From which productions wee may conclud with the said authors that it was founded by Henry III, 1233.

Though contrary to them all I have seene severall scripts that denotes it to be founded long before. That is to say, in the instrument[1] of dotation of University College by William, archdeacon of Durham, A.D. 1219 (which is 14 years before the common time above specified) is mention made of

'tria messuagia' (in Oxon) 'jacentia conjunctim in perochia Sanctae Mildridae usque Chené Lane inter tenementum abbatissae de Stodley ex parte orientali et tenementum hospitalis magistri et consociorum Hospitalis Sancti Johannis ex parte occidentali,' &c.

By which it appeareth that there was then a tenement belonging to St. John's Hospitall.

My next proof that I have shews it to be an endowed hospitall in King John's time who was praedicessor to King Henry III. Which is evident from a certaine inquisition[2] or survey of lands and tenements in the county of Oxon according to hundreds de anno 6° et 7° Edwardi I ⟨1278⟩ which speaks thus :—

'Fratres Hospitalis S. Johannis Oxon tenent sex acras de assarto de donatione domini regis Johannis pro animabus antecessorum et praedicessorum suorum.'

Soe the said inquisition.

From which two extracts it's evidently manifest that this hospitall was founded and endowed before King Henry III time; and how long, it is yet to me unknowne.

But, however, let it be as 'tis; and we will, according to most authours, take King Henry III to be the founder and not the rebuilder.

⟨*Its site: Jews' Cemetery.*⟩

Concerning the scite of this place and to what use it was put too before the foundation, you shall understand from part of an inquisition[3] taken at Oxon in King Edward I time, which goeth thus :—

'fundatum (erat) dictum hospitale,' &c.: 'the said hospitall' viz, of St. John) 'was founded and infeoffed by the illustrious King Henry sometimes King of England, in the area or court where the Jews buried their dead; with all its appurtenances that belonged to the said hospitall from the place that is called East

p. 519, 52: et Baker, Cronicle, edit. 1660, p. 199.

[1] in libro statutorum ejusdem Collegii. ⟨Marginal note (? not by Wood but by William Smith) 'But that charter is antedated.' See i. 560.⟩

[2] in rotul. cui titul. 'Wotton Hundred' in dorso, in Turri London: A 41, 1.

[3] ex rotulis generalis inquisitionis comitatus et villae Oxon capt. anno 6 et 7 Edwardi I ⟨1278⟩ in Turri London: Twyne XXII 131.

ryg and from the isle called Paris unto East Gate on both sides of the street together with all its aediffices in and without the borough of Oxon,' etc.

⟨**fol. 288 b.**⟩ Thus part of the said inquisition.

[Sufficient[1] testimonies of which area or coemitery of the Jews here spoken off were the number of men's bones that were found and dug up at the foundation of the Phisick Garden wall. Which ⟨place⟩ is opposite on the south side to the place where this hospitall somtimes stood; and was made use off for that intent after the foundation of the hospitall—wheras befor they buried wher[2] in the place where 'twas fonded.]

⟨*Jews' Cemetery at London.*⟩

But this passage in the aforesaid inquisition concerning the buriall of the Jews here may with some seeme repugnant to the common vogue of histories who every where tell us that the place for their sepulture was at London, and more particularly (as Stow[3] hath) on the west side of St. Giles his church where Red Cross Street now is.

Which alsoe by the way, among other writers, doth Phillipus, prior of St. Frideswide's, take notice off in his book[4] 'de miraculis S. Frideswidae,' anno 1180, where speaking of a Jew at Oxon called 'Eum crescat,' the son of Mossey a Jew of Walyngford, that miserably perished for scorning and flowting at the name of St. Frideswide, hath these words:—

'cum autem (sicut moris est) ut Lundoniis sepulturae traderetur corpus detestandum in rheda deferetur, numerosa canum multitudo latratibus cadaver prosecuta est,' &c.

Thus he.

⟨*Jews' Cemeteries in other towns.*⟩

But concerning this generall buriall place at Lundon, it must be understood, it continued soe noe longer then till the raign of King Henry II, who, upon the Jews' request granted[5] them leave to bury in those cityes or townes wherin they lived. Which, according to the same author[6], was at a parliament held at Oxon anno 1177 in the 24 year of the said king.

[1] ⟨The passage in square brackets is scored through, the substance of it being afterwards brought in lower down.⟩

[2] ⟨*sic*, in error apparently for 'here.'⟩

[3] Survey of London, edit. 1633, p. 318 col. 1.

[4] MS. inter codices Digby, bibl. Bodl., cap. 36: Twyne XXI 491.

[5] MS. Historia Jornalensis a Johanne Brampton, abbate Jornallensi, bibl. Cotton., in Henrico II.

[6] Stow, Survey of London, p. 318.

[illegible]

[illegible]

[illegible]

[illegible] King's Melne [illegible] with the lands and meadows and court thereto belonging; as also the Jews' garden or burial place beforementioned, to build their hospital thereon; and [illegible]

He gave[8] them also [illegible] of [illegible] Wood [illegible] every day for their well support: as also a certaine peice of ground therin (which I suppose is now Magdalen Coppice) to them and their successors to make use in building or repairing their hospital.

Moreover, by his charter[9] dated at Northampton 8 June in the 50 yeare of his raigne (1266), gave them the running of 150 hoggs:—

[1] Chronicon, edit. Francofortae anno 1601, p. 37.

[2] (The passage in square brackets was added later at the end of the paragraph. See note 1, p. 521.)

[3] (Marginal note:) 'for people that went a pilgrimage to St. Frideswyde's, St. Edmund's Well, etc.'

[4] Charta Henrici III anno regni 15 (1231) membr. 6 in Turri London: extat etiam in archivis Coll. Magd. Oxon.; A. 45, 2; Twyne III 638.

[5] i. e. A.D. 1231, when as before 'tis said that it was 1233. But see Twyne III 640 that King Henry II gave the said mill——'tis false.

[6] ('Melne' substituted for 'Mill.')

[7] secta molendini, vide Cowell.

[8] ibidem ex archivis Collegii Magdalen et ex libro ejusdem Hospitalis.

[9] ibidem.

that is to say, 50 in his forest at Wycclewode or Whichwood, 50 in Bernwode forest, and the other 50 in Shottover, allwaies thier to be feding and free from pannage.

⟨*Privileges conferred by the founder.*⟩

Neither did the said king ceas in these his gifts; but alsoe allotted them larg and ample liberties[1]:—viz., that they should be free from comming to the county, hundred, or wapentak courts; from aid and assistance due to the high sheriff or his bayliffs, of frankpledg and murder; that they ⟨**fol. 289 a**⟩ should receive and keep safely whatsoever lands they had or should have of the gift of any person within the limitts of his forest; that noe forester, high sherriff, or his bayliff should lodge or lay in any of the houses belonging to the said hospitall or their tenants, nor take away any thing of theirs against their will; and that they and their tenants and servants should be quitt of miserecors (that is, as Fitzberbert[2] hath, to be discharged of all amercments that a man may fall into within the forest) when it should happen that the county should fall into the same offence before the Justices Itinerary or of the King's Bench; that the vendibles of them, their tenants, and servants should be free from toll in any market and in all faires and in their passages over bridges highwaies and of the sea throughout the kingdome and over all the king's lands; that they should have all weifes in their owne land, chattells of their fugitive tenants, with all amercments, and the like: with other liberties (besides their exemption from the diocess of Lyncoln[3], to whome Oxon then belonged), which I shall at this time omitt.

⟨*Munificence of King Henry III.*⟩

Thus wee see the charity of noble King Henry III that he extended to these poore and infirme people; and not only to them, but to many other foundations within his realme, as historians testifie.

And soe charitable he was to all both religious and laic that Leolin ap Jorwerth, prince of Wales, when he was sorely menaced if he would not live peaceably with the English, did not speak more magnificently of charity then honorably of the King's person. 'I more dread' (saith he[4]) 'the liberality and almesdeeds that the King ex-

[1] ibidem et in charta antiqua FF num. 4 in Turri London: A. 40, 1.

[2] in 'la nouel nat. brev.' edit. 1598 p. 75, et Covello in voce misericordia.

[3] ex libro MS. taxationum ecclesiarum in diocesi Lyncoln. tempore Hugonis Wells, episcopi Lyncoln, 1209.

[4] ex Historia Cambriae per D. Powell p. 292 ⟨this reference is scored out⟩; History of Wales by Humphrey Lhoyd, edit. 1584, p. 292: vide Speed p. 530 col. 2, anno 1233.

erciseth then all the warriours which he hath and the whole clergy put togeather.'

Soe much it seemes was charity and good works esteemed of in those superstitious days.

⟨*Later endowments and benefactors.*⟩

What other gifts[1] they had which followed those of the founder were not a few; and not only churches and mannors[2] in severall counties, but of houses and tofts of land in and without this citty, the last of which I shall only give you a tast.

And first, *Mr. Peter de Abindon* (who, as our regester[3] tells us, was the first warden of Merton College) gave them by his charter[4] sans date 8*s* yearly rent:—that is to say, 4*s* out of his tenement in St. Martin's parish and 4*s* out of Hertes Hall in St. John's Street.

King Henry (the III, as I suppose) in the 37 of his raigne ⟨1253⟩ gave[5] the house of Copin, a Jew, in St. Aldate's parish which the said king had by escaet.

John Halegod confirmed[6] to them sans date Herbury or Herborow Hall in Catte Street which Andreas Halegod gave them.

Petronill, the wife of Nicholas de Whithall[7], all her land and tenements in Horsmanger Street in Magdalen parish called Depe Hall.

Fulco de Rowcote or Ricote, knight, whome Leland[8] saith was lord of Ricote gave[9] them (sans date) 2*s* yearly rent which he usually received out of Corner Hall in Kybald Street neare the Horsmill in St. Peter's parish in the East.

Roger, the son of Ailwyn, his two parts[10] that he had in the mead called Paris Mead, which I have before mentioned.

Reginald de caemiterio and Maud his wife[11], their house which was then in the limitts of ⟨the⟩ Castle in St. Budock's parish.

Warin de aula[12], his land in St. Ebb's parish.

Adam de Shareshulle, knight, in the 11 of Edward III ⟨1337⟩ gave[13]

[1] See a certaine isle they included by Charwell in Twyne IV 623.

[2] ⟨'mannors' substituted for 'lordshipps.'⟩

[3] regestrum sociorum Collegii Merton, MS. bibl. Merton.

[4] ex libro abstract. evidentiarum Coll. Magd., fol. 35.

[5] ibidem, fol. 37, 2.

[6] ibidem, fol. 42, 1.

[7] fol. 50, 2.

[8] MS. vol. 2 Itinerar. in archivis bibl. Bodl.

[9] in praefato libro abstract. evident., fol. 63, 2, num. 48.

[10] ibidem, fol. 73, 2.

[11] ibidem.

[12] ibidem.

[13] ibidem.

16*s* yearly rent issuing forth of a messuage in the suburbs of Oxon without the East Gate.

With many other tenements in Oxon, which to avoid prolixity I shall passe over.

Furthermore *Mr. Edmundus of Abendon* gave[1] them his house which was before Reginald 'le dives' or 'le rich' in West Street in Abendon; which Edmundus I take to be the same that was after archbishop of Canterbury and by the pope canonized a saint, and the son[2] of 'le rich' of Abendon.

Henry, the son of Simeon gave[3] lands for the maintaining of 5 beds in the said hospitall, as is manifest out of their register.

With many other benefactors, &c.

Besids which wee find many others who oftentimes in their wills remembred them; vide Twyne XXIII 68, 105, 208.

⟨Explicit fol. 289 a; incipit **fol. 289 b.**⟩

⟨*Magistri*[4] *Hospitalis S. Johannis Baptistae.*⟩

Elyas, capellanus; A. V. 15; vide Catalogum Maiorum p. 24.

Frater Walterus de Wyleby, circa annum 1260; ex libro parvo St. Frideswydae p. 252.

Frater Henricus, circa annum 1280; ex placitis coronae de burgo Oxon anno 13 Edwardi I ⟨1285⟩, in chartophylacio civitatis Oxon. This Henricus must be before Walterus, Twyne IV 4.

[*Frater*[5] *Nicholas*, magister vel custos Hospitalis S. Johannis Baptistae, Twyne XXIV 486.

Frater Nicolas, magister anno 1294: sic liber parvus S. Frideswydae, p. 117 carta 176.]

Frater Nicolas de Coleshull, anno 1285 et 1323; ex archivis Collegii Merton. Fuit filius Johannis de Coleshull, burgensis Oxon, qui obiit 1324.

Frater Adam de Ludbroke, 1343; ex libro praefato evidentiarum fol. 42, 1.

Frater Johannes de Iddebury, 1358; ex rotulo recognitionum de anno 32 Edwardi III ⟨1358⟩ in chartophilacio civitatis Oxon.

[1] ex libro Abendon, particula 5, charta 37.

[2] Polychronicon lib. 7 cap. 35 saith that Edmund and Mabil were parents of St. Edmund.

[3] Twyn in Miscellaneis; et in libro hujus Hospitalis.

[4] Of the masters of this hospitall see V 159; vide A. V. p. 2. ⟨See *infra* p. 528.⟩

[5] ⟨The entries in square brackets are written at the side of the entry which follows.⟩

Adam Merston magister, 10 Richard II. 1386: in archivis Collegii Merton, A. 3. 71.

Frater Ricardus de Tywe vel Tuwe, A.D. 1396 et 1432; ex libro ejusdem ⟨Hospitalis⟩ et archivis Merton.

[Ex[1] registro Academiae Aaa. fol. 5, *Gulielmus Ludbrooke* constitutus magister domus S. Johannis Baptistae per praehonorabilem virum magistrum Thomam Burgchier cancellarium Apr. 24, 1435; vide Collect. ex Windsore p. 84.]

Sr. William Lottbrock, master of S. John's Hospitall, 12 Henry VI (V. 37) ⟨1434⟩.

Frater Hugo, 26 Henry VI, 1447; in archivis Collegii Mertonensis in pixide A. 5. 47.

Frater Ricardus Wise, anno 1436 ex libro praefato evidentiarum fol. 29. Fuit ultimus magister anno 1459 et anno 1453 (Aaa. p. 127, 2).

⟨*Site and buildings of the Hospital.*⟩

Concerning the situation of this hospitall, wee see it was but low, having the Charwell running under the east side of it; and their fabrick, according to those times, indifferent.

Part of which[2] is yet standing, viz., the kitchin belonging to Magdalen College, the Divinity Reader's lodgings, and other outhouses[3].

⟨*Chapel of the Hospital.*⟩

Part of the chapell (as is reported) is also yet remaining, which adjoyns to the tower of the said college; and to which Richard the II (when he came from Wodstock anno 1396, and was meet in procession—according to an ancient custome—by the master of this place Richard Tywe and the rest of the covent[4]) gave them severall vestments to be used by the chapleines in celebration of divine service.

King Henry III allso his praedicessor allowed[5] moneys for the maintenance of two chantryes: that is to say, 50*s* per annum paid out of the accounts of the high sherriff of this county to a chapleine

[1] ⟨The passage in square brackets is written at the side. A note (not in Wood's hand, perhaps) seems to cancel it:—'falsum est; nam magister fuit Introitus S. Johannis Baptistae.' See i. 594.⟩

[2] ⟨Marginal note:—⟩ 'The north part of Magdalen College was belonging to them; the long building joyning to the tower ⟨being⟩ to entertain pilgrims.'

[3] ⟨'the stables' written over outhouses as a nearer definition.⟩

[4] Collectiones Twyni ex libro hujus Hospitalis.

[5] ex rotulis de anno 51 Henrici III ⟨1267⟩ in computo vice-comitis Oxon in officio pipe.

saying mass for the soule of Elci[1] de Valentia; to another[2], 'pro com.[3] Provinciae' (as 'tis exprest) 50*s* more.

⟨*Cemeteries of the Hospital.*⟩

Neare adjoyning to the chappell both on the east and south sides was their coemitaries: wherin, or near unto, the Jews had formerly buried[4].

That on the south side, containing in length 300 feet and in breadth 36, was with leave from King Edward I[5] included with a wall (Johannes de Farendon releasing to them all his right therin) and afterwards anno 1297 was consecrated[6] by Oliver ⟨Sutton⟩, bishop of Lyncoln.

⟨*Dissolution of the Hospital.*⟩

Thus having described the foundation and endowment of this hospitall, I come to the dissolution; which we find to be by the procurement of bishop Waynfleet. Who, minding to extend his bounty and charity, did ⟨**fol. 290 a**⟩ convert this place to a colledge for students in philosophy and divinity; as King Henry the III before had from a buriall place of the Jews to a hospitall.

The bishop, therfore, obtaining leave of the king, the master and brethren hereof by their resignation[7] July 5 anno 35 Henry VI ⟨1457⟩ did deliver up their hospitall to the said king. The king, keping it some time in his possession, did at last, by his letters patent[8] October 27 in the aforementioned year, wholy give and grant the patronage and advowson therof to the bishop with leave to the master and brethren of the hospitall to deliver up all their lands mannours and tenements to the bishop's use.

All which then being wholy in his hands and united to his foundation then newly began, was at his request confirmed[9] by pope Calixtus the III A.D. 1457, and afterwards by the bishop of Hereford[10] July 16, 1458; and the next year following finisht, and called from its dedica-

[1] ⟨*sic* in MS. with a stroke for mark of contraction over the letters 'ci.'⟩

[2] ibidem, vide Baronagium.

[3] ⟨? contraction for 'comite.'⟩

[4] This must come in into our discours of the Coemitery and Phisick Garden. ⟨i. 291.⟩

[5] rotuli patentes de anno 22 Edwardi I ⟨1294⟩ parte prima membr. 3.

[6] ex libro praefato evidentiarum Coll. Magd.

[7] ibidem.

[8] ibidem fol. 542, 1. (Upon what account it was delivered up to the founder of Magdalen, vide Budden in vita Wainfleti p. 57.)

[9] ex eodem libro.

[10] ibidem.

tion by the name of St. Mary Magdalen Colledge; of which more in its proper place ⟨Gutch's Wood's Colleges and Halls, p. 306⟩.

⟨*Notes about S. John Baptist's Hospital.*⟩

Enquire of some of the fellows of Magdalen College for the book of evidences as is before quoted to take out a compleater cataloge of the masters, and other donors of land.

The union of the Hospital with Magdalen Hall, V 191, 203 bis; confirmed by the pope, 204: vide in Bostar Hall.

The surrender of the Hospitall into Magdalen Hall's hands, V. 197. ⟨Explicit fol. 290 a; **fol. 290 b** is blank.⟩

⟨fol.[1] **290 ***⟩. ⟨St. John's⟩ Hospitall first founded in King John's time, see V. 162, 199, et p. 209.
Rous saith that King Henry III founded it, V. 409.
Richard II, a benefactor, A. V. 8.
Paid noe tithes for their scite, V. 177, 197 bis.
Benefactor to the infirmarie there, V. 162, 171, 175 a; A. V. 7, 25.
Benefactors to the Charnery, V. 191, 199, 233.
Pro cimiterio Hospitalis, V. 198, 202.
Sustentatio pro 5 lectis, V. 199.
Tenementum ad luminare capellae, V. 206; A. V. 26.
Free from jurisdiction and ordinaries, A. V. 8.
Fratres et sorores Hospitalis sepe occurrunt, A. V. 11, 22.
Fratres et pauperes, V. 226: fratres sorores et pauperes infirmi, A. V. 26.
Gardinum Hospitalis, V. 226.
When founded according to Speed, F (broken) 84.
A coppy of the statutes I have;
a roll of Inspeximus of severall Kings;
concerning their lands and foundation;
an abstract of certaine gifts given tempore Henry III. } sub fenestra.
Hospitall built for infirme people and entertainment of pilgrims (probably that came to St. Frideswyde's Shrine, &c., and Binsey.)
Prima fundatio, A. V. p. 1.
Limitatio A. V, 4, 5: et donum Hugonis Malanney ⟨A. V.⟩ 7.

⟨*Masters*[2] *of S. John Baptist's Hospital.*⟩

[*Henricus* (*de Thornton*, ut videtur; vide Collect. ex registro Brasnose, p. 290), custos Hospitalis S. Johannis tempore Walteri aurifabri, Galfredi fratris ejus,

[1] ⟨Fol. 290* is a slip inserted between fol. 290 and 291. On one side of it are the notes given in the text. On the other side is the draft of a love letter, not in Wood's handwriting; the words in square brackets are scored through in the draft:—

'Faire Lady. Is it unpoissible for me to crake that adamante heart of your to make rome for thy captived servant that laythe daly expecttinge a comfortable smile from you [O that some happy fate did untye]. I could wish the time come that I may with more delight set penne to paper: for I account ever minute a thousand yeares tell those nunnish resolutions are desould. [O what pitty is it that so faire a paragon.']⟩

[2] ⟨The following list (not arranged chronologically) comes from V 159; see note 4, page 525. For a completer

Galfredi de Hengsey, Johannis Cursey, Johannis Pady, etc. Occurrit 46 Henrici III i. e. 1261. Master when Adam Feteplace was mayor Nicholas de Kingston and John Collsull provosts, i. e. 1245.

Robertus, custos quando Galfredus de Stocwell fuit maior Laurentius Leg (?) et Johannes Pille praepositi; Philippus molendinarius, Petrus Torald pentecost. In alia carta scriptus est capellanus et custos, 1239.

Frater Walterus, magister, 1281, 1283, 1270, 4 Edward I 1276, 5 Edward I ⟨1277⟩, 1 Edward I ⟨1273⟩.

Frater N. occurrit 1283; *Frater Nicholas* occurrit 33 Edwardi I ⟨1305⟩, 1291; *Frater Nicholas de Schriveley*, 13 Edward I ⟨1285⟩, occurrit 1307.

Elyas, capellanus, custos Hospitalis S. Johannis quando Petrus Torald fuit Maior, Adam filius Walteri et Alwicus fuerunt praepositi: et vide Catalogum Maiorum Oxon p. 24. Occurrit iterum per idem (?) nomen quando Johannes Pady fuit Maior. I beleive he was chapleine initio Henrici III, V. 194.

Adam de Lodbroke occurrit 11 Edwardi II ⟨1317⟩. One Adam occurrs custos when Laurence de Wight was mayor, Adam sub muro and John Curci praepositi.

Rogerus, eleemosinarius regis et custos Hospitalis S. Johannis Baptistae 30 Henrici III ⟨1245⟩. Who if I mistake not goes before Henricus custos ut supra. Roger de Crantfeld eleemosinarius domini regis et custos Hospitalis S. Johannis Baptistae, 1252.

Frater Thomas, custos Hospitalis, 1253, in crastino S. Nicholai ⟨7 Dec.⟩ tunc. Occurrit 1251.

Frater Willielmus, magister 1320. William de Otyndon, magister 2 Edward III ⟨1328⟩.

Frater Adam de Lodbroke, 20 Edward III ⟨1346⟩, 21 Edward III ⟨1347⟩, 24 Edward III ⟨1350⟩, 1343.

Frater Johannes de Edebery, 27 Edward III ⟨1354⟩, 34 Edward III ⟨1360⟩, 1358.

Frater Robertus de Tywe (Tuwe) 38 Edward III ⟨1364⟩, 50 Edward III ⟨1376⟩ apud festum S. Thomae apostoli, 41 Edwardi III ⟨1366⟩, 5 Richard II ⟨1381⟩.

Frater Adam de Merston, 7 Richard II ⟨1383⟩.

Frater Johannes Iddebury, 12 Richard II ⟨1388⟩, 16 Richard II ⟨1392⟩, 11 Richard II ⟨1387⟩; V. 249.

Frater Richard Tewe, 9 Henry V ⟨1421⟩, 1 Henry IV ⟨1400⟩, 3 Henry VI ⟨1425⟩, 12 Henry VI ⟨1434⟩, 18 Richard II ⟨1394⟩, 19 Richard II ⟨1395⟩, 22 Richard II ⟨1398⟩.

Frater Thomas Oxonford, 16 Henry VI ⟨1438⟩, 15 Henry VI ⟨1437⟩.

Frater Hugh Burton, magister, 18 Henry VI ⟨1439⟩ 26 Sept., tunc occurrit. Resignabat.

Frater Richard Vyse, 1451, 1448, 21 Henry VI ⟨1443⟩, chose in May by the Brethren of the Hospital in May 1442, 28 Henry VI ⟨1450⟩; V. 250.

William Lodbroke, magister Hospitalis S. Johannis April 1435 (Aaa 5b) tunc occurrit.]

list of the Masters of S. John Baptist's Hospital, see W. D. Macray's Notes from the Muniments of Magdalen College (Oxford, 1882), p. 1.⟩

APPENDIX A.

S. Mary's College.

In 'Wood MS. D. 32' (p. 550–552), a volume of Twyne's Collections cited as 'liber notarum F,' is the following Inventory, cited on p. 234 note 6.

An inventory made the viith day of October in the yeare of our Lord God MDXLI of the implementes of the chambers and of the hall of St. Mary Colledge, Mr. Jarvis Markam being rector.

Imprimis, in the hall :—

A greene hanging of say.

Item, a borde of the highe benche, 2 tables, ii payre of tressels, ii formes, and a planke, and a tymber wyndow.

Item, iiii paynes of glasse.

Chambers.

The chappell chambers ; a table, a payre of tressels, ii bordes in the neather wyndoes, iiii bordes in the over wyndowes, and a bedsteade.

Item, the kitchin chamber ; ii bordes nayled at the gossheade and all the wyndowes glased and latised, and ii litle bordes to set against the latises.

Item, in the under chamber by the well ; bordes in the wyndoes, a tymber windoe, and the windoes glased.

Item, in the nether chamber next the entry ; in tymber wyndoes in the wyndo next the doore a cofer of the other wyndowes borded ii shelfes ix bordes nayled on the wall next the entry and foure bordes next the garden a forme planke iii paynes of glasse and lattesse and a lache of iron of the portall doore.

Item, in the chamber over the entry ; a studdy with a presse, . . .[1] shelves in the study, and a locke and key to the studye, iii tymber wyndoes and ii wyndoes borded, all the wyndoes glazed, a forme and foure bordes over the portall, and a borde nayled before the chimney, and a bedstede.

Item, in the chamber of the west syde of the court ; a bedsteede, a presse wth 2 doores of the presse, ii hanging lettis and a shelf, a doore for the study, iii tymber wyndoes.

Item, in the south chamber above next New Ine ; a bedstede, a brode forme,

[1] blank in MS.

and a portall, with a yron lach of the portall, and 2 keys of the chamber doore, v tymber wyndowes diverse of them glased.

In the west chamber; a forme.

Item, the under-chamber next the kytchin garden.

Item, in the servants chamber a bedsted with boddoms, and a forme.

Item, in the bakers chamber to sydes of a bedsteade with a wide forme of foure foote longe.

Out of Mr. Varnam his chamber.

Francis Briand
Antony Gyrstone } literas a collegio obtinuerunt.
Dr. Chambers

The stuffe belonging to the kitchin of St. Mary Colledge.

Inprimis, ii standing andyrons wth a longe broche.
Item, a toynet[1] & a greedyron.
Item, a cophord wth a locke and a key.
Item, a chopping-bord with tressels.
Item, a vessel for oatemeale a steyne & a pryke.
Item, a greate morter of stone with a pestle.
Item, 3 platters wth a porringer & ii sancers belonging to the colledge.
Item, ii pannes, a greate & a little.
Item, a skimmer & a ladle.
Item, v dishes of tymber.
Item, a greate pott of brasse.
Item, a chafer of brasse.
Item, a chafing dishe for allys.
Item, a fryeng panne.
Item, 2 kitchin knives, a greate & a small.
Item, certeine dishes of Mr. Eledius Fieldes.

The stuffe of the Buttrye.

Inprimis, iiii barrelles.
Item, a tubb for breade.
Item, a cuphorde wth a longe borde & tressels.
Item, a salt.
Item, 2 tabell clothes, one iiii ells, the other 3.
Item, a basket to cary meate in.

[1] *sic*; ? for 'tryvet.'

APPENDIX B.

S. John Baptist's Hospital without East Gate.

The Rev. H. R. Bramley, fellow of Magdalen College, has transcribed for me the earliest charter (referred to on p. 528) from the cartulary of S. John Baptist's Hospital, now kept in the library of Magdalen College. This charter is printed in extenso below, being of great importance for the date of the Hospital.

The foundation of the Hospital is generally ascribed to King Henry III, A. D. 1233 (see p. 519).

But in the charter itself the donor (Hugo de Malannay) is said to have received the lands from 'Johannes comes Moretein'; and 'dictus Johannes comes' is said to have granted a rent-charge to the Hospital before the date of this charter and, no doubt, before he transferred the lands to Malannay. This 'Johannes comes Moretein' was crowned as King John on 27 May, 1199; having been styled Earl of Mortain (and Gloucester) from 1189–1194 and from 1195 to his coronation in 1199. The inference is that the charter must be of date before 1199, and the Hospital still earlier.

On the other hand, the charter must be distinctly later than June 1190 (the date of the Crusaders' leaving France) or April–June 1191 (the date of their leaving Sicily), which is cited as the date at which the Earl of Mortain was in possession of the lands: and so there is no direct warrant for placing the date of the Hospital further back than about 1194.

The ascription of the foundation to King Henry III admits of a simple explanation. It is sometimes found in the case of religious houses that a community has been established and has had lands given to it considerably before the date of the official foundation and foundation-charter. This *may*, therefore, have happened in the case of S. John Baptist's Hospital.

Carta Hugonis de Malannay extra portam orientalem Oxoniae.

Universis sanctae matris ecclesiae filiis presentibus et futuris Hugo Malannay salutem in Domino.

Noveritis universi quod ego dedi et concessi et liberavi et hac mea carta confirmavi Deo et herebergeriae Hospitalis Sancti Johannis Baptistae extra portam orientalem Oxenefordiae et fratribus ibidem Deo servientibus, pro salute animae meae et pro salute animarum patris et matris meae et omnium parentum meorum predecessorum et successorum, in puram et liberam et perpetuam elemosinam, totam terram et omnia tenementa intra burgum Oxenefordiae et extra, quae Petrus Boterel tenuit die qua fuit vivus et mortuus—de quibus scilicet dominus Johannes comes Moretein investitus et insaisitus fuit die qua dominus Ricardus rex Angliae et Philippus rex Franciae ceperunt iter peregrinationis suae versus Jerusalem, et idem comes Johannes dedit michi—in pratis, in pascuis, in cardino[1], in aquis, in piscariis, in viis, in semitis, in chiminis, et in omnibus aliis rebus, et in omnibus pertinentiis et in omnibus libertatibus (praeter decem soliditos[2] redditus quos dictus Johannes comes dederat antea[3] fratribus praedicti Hospitalis extra portam Oxenefordiae

[1] ⟨? gardinis.⟩ [2] ⟨*sic.*⟩ [3] ⟨Note this.⟩

praedictam), tenenda et habenda imperpetua stabilitate libere et quiete et honorifice et integre sicut praemissum est de me et heredibus meis pro quadraginta solidis reddendis annuatim pro omni servitio et pro omni exactione seculari, videlicet viginti solidis ad festum Sanctae Mariae in Marcio et viginti solidis ad festum Sancti Michaelis.

Et pro omnibus praenominatis tenementis ad me pertinentibus fratres praedicti Hospitalis donaverunt michi decem libras argenti et unum palefridum duarum marcarum in recognitionem.

Et quia volo ut haec mea caritativa donatio rata et firma praedicto hospitali et fratribus ibidem servientibus Deo et Sancto Johanni permaneat, hoc meum scriptum sigilli munimine dignum duxi corroborare.

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INDEXES.

The following indexes give only the *principal* places and subjects mentioned in the present volume. They make no claim to completeness, the final indexes being reserved for the concluding volume.

INDEX I. TOPICAL.

Altars :—
in All Saints Church, 112.
in S. Frideswyde's, 62.
in S. Mary's, 28.
in Osney, 219.
in S. George's College, 183.

altar of S. Frideswyde, in S. Frideswyde's, 136, 166.
altar of S. George, in Osney, 222.
altar of S. Katherine, in All Saints, 111; in S. Mary's, 21, 24; in S. Peter's in the East, 101.
altar of S. Mary (of Our Lady, of Our Lady of Pity), in Black Friars' Church, 324, 338; in S. Frideswyde's, 172; in S. Giles', 68; in S. Mary's, 27; in S. Mary Magdalen, 78; in S. Michael's at South Gate, 92; in Osney Church, 194; in S. Peter le Baily, 105.
altar of S. Nicholas and S. Katherine, in Durham College Chapel, 271.
altar of S. Thomas, in All Saints, 112.
altar of S. Thomas the Martyr, in S. Martin's, 84; in S. Mary's, 21, 23.
portable altar, 258, 346.

Anniversaries, *see also* Obits :—
in S. Aldate's Church, 39.
founded by town (in S. Mary's), 27.

Bodyn's (in S. Frid.), 61.
But's (in S. Frid.), 61.
Cirencester's (in S. Frid.), 61.
Dobbs' (in S. Mart.), 85.
Dunham's (in S. Frid.), 60.
Ela, Countess of Warwick's (in S. Mary's), 27.
Eleanor's (Queen) (in S. Mary's), 27.
Hulmo's (in S. Frid.), 60.
King Henry III (in S. Mary's), 27.
King Henry VII (in S. Mary's), 27.
King Richard's (I or II) (in S. Mary's), 27.
Martin's (in S. Mary's), 27.
Swapham's (in S. Mary's), 26.
Woodward's (in S. Mart.), 85.

Arms, coats of :—
at S. Aldate's Church, 37.
at All Saints Church, 111.
at Austin Friars, 469.
at S. Bartholomew's Hospital, 518.
at S. Bernard's College, 309, 310.

Arms, coats of (*cont.*) :—
at Cobham's Library, 30.
at Durham College, 270–272, 274, 275.
at S. Frideswyde's Priory, 9, 155, 156, 173, 175–177.
at S. Giles' Church, 68.
at Gloucester College, 249, 252–255, 259.
at South Hinksey, 294.
at March Baldon, 11.
at S. Martin's Church, 84.
at S. Mary's Church, 19.
at New College, 5.
at the Old Congregation House, 29.
at Osney Abbey, 5, 202, 226.
at Rewley Abbey, 303.
of Abingdon Abbey, 252.
of Buckfastly Abbey, 294.
of S. Frideswyde's Priory, 159.
of Osney Abbey, 255.
of Rewley Abbey, 303.
of Univ. Oxon., 32.

coats of arms on vestments of a chantry, 171; on vestments of a chapel, 230.

Bells :—
S. Bernard's College, 310.
Black Friars, 314, 325, 331.
Christ Church, 220, 221.
Cruched Friars, 492.
Durham College, 273.
S. Mary's Church, 19.

Chantries (*continued*):—
in White Friars' Church, 442.
——
Aldaster's (in S. Aldate's), 39.
Archer's (in S. Mich. N. G.), 89.
Bereford's (in All Saints), 109.
Brailles' (in S. Mildred's), 96.
Burewald's (two) (in S. Mich. N. G.), 88, 89.
Burwaldescote's (in S. Frid.), 60.
Burchester's (in All Saints), 107.
Burwash's (in S. Frid.), 170.
Cary's (in S. Mart.), 83.
Cobham's (in S. Mary's), 21.
Coleshull's (in S. Peter B.), 104.
Culverd's (in S. Peter B.), 105.
Curteys' (in S. Frid.), 60.
Docklington's (in S. Ald.), 37.
Dyer's (in S. Peter E.), 101.
S. Edmund's (in S. Peter E.), 100.
Fitz-warren's (in S. Giles'), 68.
John de S. Frideswyde's (in S. Ald.), 37; (in S. Frid.), 172.
Gill's (in All Saints), 110.
Havill's (in S. Mary Magd.), 78.
Holwey's (in S. Ebbe's), 53.
S. Hugh's (in S. Mary Magd.), 77.
Hunsingore's (in S. Jo. Bapt.), 73.
Ledbury's (in S. Peter B.), 106.
Reginald Legh's (in S. Mary's), 26.
Thomas Legh's (in S. Mich. S. G.), 92.
S. Mary's (in All Saints), 109.
Montacute's (in S. Frid.), 170.
Odyham's (in S. Mich. N. G.), 89.
Offord's (in S. Peter B.), 105.

Chantries (*continued*):—
Olney's (in All Saints), 110.
Osberston's (in S. Peter E.), 101.
Pennard's (in S. Peter B.), 104.
Pirie's (in S. Peter B.), 105.
Polton's (in S. Aldate's), 38.
Pubbesbury's (in S. Ebbe's), 55.
Sandresdon's (in S. Mart.), 495.
Standishe's (in S. Peter E.), 101.
Stodley's (in All Saints), 110.
Swinshull's (in S. Frid.), 172.
S. Thomas the Martyr (in S. Mart.), 83; (in S. Mary's), 22.
Trenge's (in S. Jo. Bapt. Church), 73.
Wilcott's (in S. Mary's), 27.
Winton's (in S. Frid.), 61.
Wormenhale's (in S. Peter B.), 103.

Chapels:—
(i) *of Religious Houses*:—
of S. Bartholomew's Hospital, 510, 514, 517, 518.
of S. Bernard's College, 309.
of Canterbury College, 286, 289.
of Cruched Friars, 491.
of Durham College, 269, 274.
of Glocester College, 257, 262.
of S. John Bapt. Hosp., 526.
of S. Mary College, 230, 232–234.
of Penitentiarian Friars, 474, 476.
of Trinitarian Friars (Trinity Chapel), 478, 479, 481, 483, 484.
of infirmary of S. Frideswyde's Priory, 157.
of infirmary of Osney Abbey, 206.
[The Chapels of the larger Religious Houses are called Churches, q. v.]

Chapels (*continued*):—
(ii) *of Colleges and Halls*:—
of Balliol College, 79, 80.
of Brasenose College, 233.
of S. John's College, 310.
of Lincoln College, 95.
of Merton College, 71.
of New College, 13.
of Pembroke College, 35.
of Broadgates Hall, 35.
(iii) *smaller separate buildings*:—
Our Lady in the Wall, 500.
S. Nicholas (at South Bridge), 498.
S. Nicholas (at Osney), 202, 208, 209, 219.
Trinity, 40, 480, 481, 488.
(iv) *in Churches*:—
Lady Chapel (S. Mary's the Virgin), in All Saints, 107, 109, 110; in S. Frideswyde's, 62, 173, 174; in S. Giles', 68, 70; in Holywell, 51; in S. Jo. Bapt. Church, 73; in S. Martin's, 83; in S. Mary's, 20, 21, 27, 30; in S. Mary Magd., 77, 78, 301; in S. Michael's at North Gate, 88, 89; in S. Michael's at South Gate, 92; in S. Peter's B., 103, 104; in S. Peter's E., 100, 101; in Osney Abbey Church, 215, 219, 222.
S. Andrew's Chapel (in S. Peter B.), 40, 103.
S. Ann's Chapel (in All Saints), 107; (in S. Mary's), 20, 21, 30.
S. Catherine's, *see* Katherine's.
S. Clement's Chapel (in S. Peter B.), 103.
S. Frideswyde's Chapel (in S. Frideswyde's), 177.
S. Katherine's Chapel (in All Saints), 110; (in S. Mary's) 20, 30; (in S. Mary Magd.), 80; (? in S. Michael's at North Gate), 88.
S. Mary's Chapel, *see* Lady Chapel *supra*.

Chapels (*continued*):—
S. Michael's Chapel (in S. Giles'), 69.
S. Nicholas' Chapel (in S. Mary's), 20, 23; (? in Osney Abbey Church), 115–117, 219.
S. Saviour's Chapel (in S. Aldate's), 39.
S. Thomas' Chapel (in S. Peter E.), 101.
S. Thomas the Martyr's Chapel (in S. Mart.), 83; (in S. Mary's), 20, 22, 30; (in Osney Abbey Church), 114–117, 219.
Trinity Chapel (in S. Aldate's), 37; (in All Saints), 101, 110–112; (in S. Mary's), 23.
unnamed chapels (in All Saints), 107, 110; (in S. Mary Magd.), 80; (in S. Peter B.), 103.
glovers' gild Chapel in All Saints, 110.
Divinity Chapel in Cathedral, 176, 177.
(v) *roadside*, 500.

Churches:—
(i) *parochial*:—
S. Aldate's, 33.
All Saints, 83, 87, 95, 106.
S. Andrew's, 40, 103, 180.
S. Benedict's, 40, 45, 473, 474, 476, 477.
Binsey, 41, 58, 131, 132, 149, 150, 528.
S. Budoc's, 41, 44, 396, 474, 477, 503.
Carfax, *see* S. Martin's.
S. Clement's, 48.
S. Cross, 50, 100.
Dantesbourne, 40, 47.
S. Ebbe's, 52.
S. Edward's, 56, 277, 279, 281.
S. Frideswyde's, 1, 58, 123, 163, 282.
S. George's, 62, 180, 182, 184, 186, 191, 194, 196, 198, 232.
S. Giles', 30, 65, 194, 496.
Holyrood, 50.
Holywell, 50, 100.
S. John Baptist's, 71.
S. Martin's, 34, 80.
S. Mary's (the Virgin), 13, 14, 49, 74, 105, 243, 334, 451, 466, 517.

Churches (*continued*):—
S. Mary Magdalen's, 74, 181, 186, 191, 304, 342.
S. Michael's at North Gate, 86.
S. Michael's at South Gate, 47, 91.
S. Mildred's, 94.
S. Nicholas', 97, 112, 116, 228.
S. Peter's in le Bailey, 34, 102, 370.
S. Peter's in the East, 97, 308, 491.
S. Peter and S. Paul, 97.
S. Thomas', 97, 112, 193, 194, 208, 321.
Trinity, 40 (see among the Chapels).
Wolvercote, 100.
(ii) *Conventual*:—
of Austin Friars, 449, 454, 456, 460, 463, 465, 468, 469.
of Black Friars (S. Nicholas'), 97, 317, 321, 325, 332, 337, 338, 341.
of Grey Friars, 56, 353, 356, 383, 389, 396, 397, 406.
of White Friars, 416, 429, 431, 441.
of S. Frideswyde's Priory, *see* S. Frideswyde's among the parochial churches.
of Osney Abbey (S. Mary's), 3, 7, 218, 227, 228.
of Rewley Abbey (S. Mary's), 217, 302, 408.
[The smaller conventual churches are called 'Chapels,' q. v.]
(iii) *the Cathedral*, 1, 3.
(iv) *Of the University*, 2, 14.

Cloisters:—
of Christ Church, 156.
of Black Friars, 317, 332, 341.
of Grey Friars, 364, 397, 410.
of White Friars, 429, 441.
of S. Frideswyde's Priory, 156.
of Osney Abbey, 7, 204, 227.
of S. Mary's College, 232, 233.

Colleges:—
All Souls, 305, 306.
Balliol, 3, 79, 80, 178, 281, 371.
S. Bernard's, *see* Religious Houses.
Brasenose, 3, 216, 232–234, 237, 498.
Canterbury, *see* Religious Houses.
Cardinal Wolsey's, 91, 143, 157, 158, 178, 502.
Christ Church, 4, 20, 57, 77, 117, 157, 174, 178, 200, 226, 289, 303, 310.
Corpus Christi, 441.
Durham, *see* Religious Houses.
Exeter, 94, 95.
S. George, *see* Religious Houses.
Glocester, *see* Religious Houses.
Jesus, 89.
S. John's, 5, 262, 308, 310, 431, 445.
King Henry VIII's College, 7, 224.
King's College (of Oriel), 21.
Lincoln, 3, 87, 94, 95, 107, 108, 112.
London, 88.
Magdalen, 515, 526–528.
S. Mary's, *see* Religious Houses.
S. Mary's (= New Coll.), 234.
Merton, 51, 71, 92, 99, 168, 376, 401, 461, 462, 479, 480, 491.
New, 5, 13, 110, 234, 481, 497, 513–515.
Oriel, 3, 16, 22, 23, 27, 28, 30, 92, 93, 242, 506, 509–514, 517–519.
Pembroke, 35, 39.
Queen's, 23.
Trinity, 265, 274, 275.
University, 100, 263, 310, 496, 498.
Wadham, 449, 457, 471.
Worcester, 252.
King Henry V's projected College, 185.

Doctor:—
first Benedictine D.D. in England, 250.
first Black Friar D.D. in England, 339.

Doctor (*continued*) :—
first Carmelite Doctor at Oxford, 414, 434.
first Carmelite Doctor at Cambridge, 414, 434.
'amoenus,' 377.
'antiquus,' 377.
'bonus et sophista,' 377, 402.
'illustratus,' 364.
'invincibilis,' 464.
'mirabilis,' 376, 401, 404.
'solennis,' 426.
'solidus et fundatissimus,' 376, 405.
'subtilis,' 376.

Dress :—
(i) *of Monks* :—
Regular Canons of S. Austin, 140.
Benedictines, 248.
Cistercians, 294, 307.
Bernardines, 294, 307.
(ii) *of Friars* :—
Austin, 459.
Black, 326.
Grey, 391.
White, 433.
Trinitarian, 483.
Penitentiarian, 473, 476.
Cruched, 489, 490.
(iii) *of the Trinity Almsmen*, 487.
(iv) *of the Bridewell almsmen or children*, 237.

Erections (Miscellaneous) :—
Butter Bench, 86.
Penniless Bench, 86.
New Pound, 244.

Fairs :—
Austin, 457, 462.
S. Frideswyde's, 86, 149, 154.

Forests :—
S. Bartholomew's Grove, 517.
Bernwode, 523.
Gery's Wood, 508.
Magdalen Coppice, 522.
Shotover, 449, 469, 522, 523.
Stow Wood, 507.
Whichwood (Wyccle-wood), 523.

Gates :—
(i) *in the city wall* :—
Bocardo,
East, 48, 479, 521.
Little, 53, 396.
Little South, 315, 328.
North, 130, 306.
Smith, 449, 455.
Water, 315, 352, 357, 360, 361, 396, 410.
West, 53, 361, 396, 410.
——
postern at S. Frideswyde's, 155.
postern at Grey Friars, 360, 410.
postern near West Gate, 360.
(ii) *at the end of streets* :—
of Black Friars, 328.
S. Frideswyde's Gate, 478 (called Christ Church backgate), 485.
(iii) *of particular buildings* :—
Osney Abbey Gates, 200, 202.
Rewley Abbey Gates, 301–303.
Glocester College, 255.
S. Mary's College, 233.
Austin Friars, 457.
Black Friars, 328, 333.
White Friars (first house), 419, 436.
White Friars (in Beaumont Palace), 431, 444.
Oriole Gate, 93.
Canterbury gate of Christ Church, 282.

Gilds (fraternities) :—
(i) *religious*, 543.
(ii) *trade* :—
barbers, 62.
cooks, 515.
cordwainers, 109.
glovers, 111, 112.
tailors, 84, 112.

Halls, 72, 73, 81, 82, 103, 142 :—
in Durham College, 273, 274.
in S. George's College, 182.
in S. Mary's College, 234, 235.
——
S. Alban, 255.

Halls (*continued*) :—
Beam (Beme), 168.
Beke's Inn, 142.
Ber, 277, 279.
Black (S. Giles' par.), 69, 300.
Boken, 82.
Bovina, 340.
Broadgates, 178.
Broadgate's (Schydiard Str.), 73, 188.
Broadgates (S. Aldate's par.), 35.
Burnell's Inn, 88.
Cary's Inn, 495.
Chimer's, 281.
Cob, 175.
Coleshull, 104.
Corner (Kibald Str.), 524.
Deep (Canditch), 524.
Deep (High Str.), 216.
S. Edmund, 100, 296.
S. Edward (Jewry Lane), 8, 57, 188.
S. Edward (Schydiard Str.), 216.
Fowke, 51.
Fox, 277, 279.
Gamach, 106.
S. George (S. Edward's par.), 55.
S. George (S. George's par.), 63, 180, 182, 185.
S. George (S. Mary's par.), 188, 216.
Glassen, 215.
Glocester, 8, 69, 262, 403, 423.
Haberdash, 188.
Hart (S. John's Str.), 524.
S. Helen's, 504.
Herbury (Herborow), 524.
Hinksey, 39.
Hiron, 413.
Hunsingore Inn, 73.
S. John Baptist's Entry, 526.
Kettle, 265.
Knap, 85, 188.
Laurence, 89.
London College, 88.
Lyons, 175.
Maiden, 157.
Malger, 81.
Mariol, 277, 278.
S. Michael's (S. Frideswyde's par.), 57, 277, 279.
Moses, 23.
S. Neot's, 98.

[illegible]

Queen S., 152

[illegible] S., 449, 450.

Schydiard S., 22, 73, 93, [illegible] 251.

Lanes (*continued*):—
Shiteburne Lane, 280, 282.
Slaying L., 316, 328.
Stockwell S., 62, 248, 251, 261, 415, 417, 434, 435.
Thames S., 435.
Tresham L., 56, 494.
Trinity L., 159.
Vine Hall L., 278.
Wood S., 238.
lane of Abbot of Osney, 61.
lane under south wall, 158.
lane under wall at Grey Friars, 360, 396.
lanes included in Canterbury College, 278, 281, 282.

Libraries:—
Allen's, Thomas, 136, etc.
Austin Friars', 454.
Balliol College, 216, 336, 381, 400.
Black Friars', 321, 324, 341, 403, 405, 429.
Bodleian, 290, 321, etc.
Canterbury College, 285.
Canterbury (monastery at), library, 382.
Christ Church (old), 157.
Cobham's, 23, 24, 29, 30.
Corpus Christi College, 162, 255, 333, 453.
Cottonian, 384, 412, etc.
Duke Humphrey's, 29.
Durham College, 272, 275, 381.
Exeter Cathedral, 467, 468.
Fenton's, Lord, 75, 80, 333.
Ferrers', Henry, 384.
in S. Frideswyde's Priory (legendary), 143.
Glastonbury Abbey, 382, 406.
Glocester College, 258, 259, 262.
Grey Friars', 356, 364, 378, 379, 397, 403, 410, 429.
Jesus College, 42, 122, 293.
S. John's College, 431, 445.
Laud's (i. e. in Bodl.), 432, 445, etc.

Libraries (*continued*):—
Lincoln College, 381, 384, 403, 408, etc.
S. Mary's College, 230.
Merton College, 128, 467.
New College, 336, 338.
Oriel College, 339, 381, 446, 459.
Trinity College, 272, 274, 275.
University, 258, 441.
University (old), 21, 29.
White Friars', 429, 443.

Lights:—
in S. Aldate's Church, 38.
in All Saints Church, 112.
in Black Friars' Church, 324, 338.
in S. Ebbe's Church, 56.
in S. Frideswyde's Church, 62, 167.
in S. Giles' Church, 68.
in Holywell Church, 52.
in S. Mary's Church, 26.
in S. Michael's at North Gate, 89.
in S. Michael's at South Gate, 92.
in chapel of S. John Bapt. Hosp., 528.
in infirmary of S. Frideswyde's Priory, 157.

———

light of barber's gild (in (S. Frideswyde's), 62, 177.
light of glovers' gild (in All Saints), 111, 112.
light of 'scholares' (in S. George's), 64, 184.
Judas' light (in S. Mary's), 28.
S. Katherine's light (in S. Mary Magd.), 78.
S. Mary's light (in All Saints), 109.
S. Nicholas' light (in S. Mary Magd.), 78.
S. Peter's light (in S. Aldate's), 39.
Rood light (in S. Mary Magd.), 78.
light at sepulchre (in S. Mary's), 28.

Localities:—
Beaumont, 448.
Binsey, 124, 131, 142, 149, 225.

Localities (*continued*):—
Brokenhayes, 424, 444.
Brugset, 508.
Canditch, 78, 263.
Carfax, 80, 244.
Cutslow, 57, 144, 151.
Grandpont, 37, 38, 48, 84, 112, 156, 169, 490.
le Huxe, 419, 436.
North Osney, 290, 295, 301.
South Osney, 295.
Paradise Garden, 542.
Thornbury, 124, 142.
Walton, 149, 180, 181, 186–188, 191, 194.
Waram (Warham), 188–191, 193, 197.
Wyke, 97, 194, 225.

Locks:—
at Clahalsham (Wateeaton), 507.
Osney (?), 228.
Rewley, 215, 302.

Manors:—
Binsey, 142.
Bolles (Bollshipton), 152.
S. Cross, 447, 456, 457.
Cutslow, 144.
Erdington (Yarnton), 297.
Headington, 500, 507.
Holywell, 50, 447.
Medley, 6.
North Osney, 304.
Warham-bank, 93.

Mass:—
of Jesus, 28.
of Our Lady, 100.
of Our Lady, in S. Frideswyde's, 61; in S. Mary's, 26; in S. Peter's in the East, 100.

Meadows, Islands, Hams, Fields, etc.
atte-merschende field, 507.
Bate Ham, 389.
Beaumont fields, 66, 181, 424.
Bishops Eyt, 109.
Bishopseyt Mede, 507.
Bishop's Mede, 158.
Bishopsmore, 149, 158.
Black Hall farm, 300.
Bollshipton, 144.

Meadows [illegible] —
[illegible] Ham, 38.
[illegible] Place, 48, 500.
[illegible], 62.
[illegible] Mede, 191.
[illegible], 193.
[illegible] Mede, 73.
[illegible], 62.
[illegible], 500.
Chapel Close, 498.
Chapel House, 498.
Christ Church Meadow, 179.
Chinchham, 62.
Chinchham Close, 389, 411.
Cornwall Close, 424, 435.
Crowley Mede, 158.
Crowell, 507.
Dunscroft, 182, 187.
East Wyke, 48.
Eglwyne close, 314.
S. Frideswyde's Close, 158, 500.
Frogmore, 191.
Fullingmill Ham, 6, 193.
Gerrham-street, 507.
Gloucester College Close, 431.
Hakeling Croft, 144.
Ham Close, 193.
Hinksey field, 202.
Hosemere, 507.
the Hurst, 6, 193.
Hurcheswed, 507.
le Hoxe, 419, 436.
Isward, 314.
King's Mede, 6, 215, 506.
Langney, 190.
Lanch, 191.
Longland, 507.
Medley, 193, 194, 209.
Middleheit, 193.
Northam, 191.
Octovirgate regis, 190.
Orchard's Mede, 192.
Osney Isle, 193.
Osney, West, 193, 195.
Ox Mede, 202.
Paradise Garden, 40, 45, 358, 389, 395, 396, 410, 476.
Paris Isle, 521.
Paris Mede, 524.
Physic Garden, 158, 521, 522.
Prestbet, 149.
Put Mede, 308.
Rewley Mede, 304.
Stockwell Mede, 170.
Strowell, 506.

Meadows [illegible] —
[illegible] Street, [illegible], 324.
[illegible] Mere, [illegible].
[illegible], [illegible].
Tower Hill S. Frideswyde's, [illegible].
Tower Hill Black Friars', [illegible].
Twenty-acre, [illegible].
Upperall Furlong, 507.
Walton field, 308.
Warham Back, 62.
West Osney, 195, 196.
West Furlong, [illegible].
Wyke East, 48.
Wyke West, 48.
Wyvelcy, 191.

Mills:—
Bishopsmore ?, 149.
Black Friars', 313, 314, 332.
Cassington, 298.
Castle, 6, 45, 92, 188–191, 193, 197, 215, 361, 473.
Einsham, 54.
Fulling, 227.
Grey Friars', 410.
Hors, 524.
Iffley, 507.
King's, 522.
Osney, 193, 194, 225.
Trill, 37.

Miracles:—
at Abingdon, 407.
at S. Bartholomew's Hospital, 516.
at Binsey well, 166, 169.
at S. Frideswyde's Shrine, 165, 169.
at Grey Friars' Church, 386, 407.
at Osney, 203.
at Our Lady in the Wall, 501.
of Adam of Lincoln, 371.
of Agnello, 353, 384, 386, 407, 409.
of S. Francis, 384, 407.
of S. Frideswyde, 127, 128, 133, 134, 162.
of John Guent, 375.

Obits, *see also* Anniversaries:—
in S. Aldate's, 39.
in S. Ebbe's, 56.

Parish churches:—
in S. Michael's, [illegible]
in S. [illegible] & [illegible], [illegible]
in Blue Friars' Church, [illegible].

—

[illegible]'s in S. Ebbe's, 6.
[illegible] in S. Mary's, 8.
[illegible]'s in S. Mary's, 9.
[illegible]'s in All Saints, 10.
[illegible] in S. Giles', 7.
[illegible] in Rewley, 30.
[illegible] in the powers gift of All Saints, [illegible].
[illegible]'s S. Mary Magd., 7.
[illegible]'s S. Mich. S. G., 35.
[illegible]'s All Saints, 10.
Martin's S. Mary's, 8.
Norton's in S. Ebbe's, 56.
Sexton's in S. Frid., 6.
Wilson's Great Tew, 27.
Woodward's (S. Mary), 85.

Oxford:—
myths of its origin and early history, 14, 42, 57, 85, 98, 122, 162.
before the Norman Conquest, 33, 53, 80, 81, 69, 132, 143, 144, 146.
at the Conquest, 15, 41, 51, 75, 81, 99, 147, 154.
under King Stephen, 41, 46, 81, 82, 113, 130, 193, 477.
during the Barons' Wars, 40.
during the Civil Wars, 12, 303, 517.

—

admires novelty, 352, 446.
antiquity of University, 142, 254.
becomes a 'city,' 3.
celebrates mass for Piers Gaveston, 340.
churches of, 1.
climate of, 157, 158, 424, 439, 449.
controversies of the town with Christ Church, 201; Black Friars', 317; Oriel College,

Oxford (*continued*):—
511–513; Rewley Abbey, 301; the University, 342.
council at, (1180) 294; (1219) 293; (1222) 211.
deans of, 16.
entrance shunned by kings, 130, 167.
fee-farm of, 508, 511, 519.
fires in, (1002) 143, 154; (tempore Stephen), 82; (1190) 155; (1644) 103.
market of, 244.
mayor's procession, 487.
names of some inhabitants, (1129) 188; (1194?) 534; (1224) 193; (1291) 265.
parliament at Oxford; (tempore Stephen), 130; (1177) 521; (1180) 165; (1258) 315, 337; (1330) 215.
patron saint of, 135.
pestilence, (1351) 481; (1362) 171, 276; (1501) 111; (1529) 451, 466; (1643) 517.
popular etymology of, 132.
see of, 3, 261.
subject to S. Frideswyde's Priory during the fair, 154.
taxes itself to maintain a Bridewell, 236.
30,000 students at, 388.
towers of, 472.
welcomes foreigners, 415, 446.

Reformation:—The Reformation in Oxford presented itself to Wood chiefly in these aspects:—
(*a*) noble buildings pulled down:—(1) to sell stone, 226–228, 304, 325, 389, 431, 445, 457; (2) to sell timber, 235, 304, 445, 447; (3) to sell glass, 325; (4) to sell slate, 235; (5) to sell lead, 227, 304, 310, 325, 545; (6) to sell iron, 445.
(*b*) bells sold for metal, 304, 325, 328, 445.
(*c*) groves of trees cut down, 389, 457, 471.
(*d*) historical monuments destroyed, 219, 223, 389.
(*e*) other buildings decayed in consequence, 65, 185.
(*f*) pressed hard on poor scholars, 185.
(*g*) changed old and superstitious forms and services, 62, 109, 488, 515.

Religious Orders:—
Regular Clergy, 4, 75, 118, 135, 139, 140, 141, 142, 146, 148, 171, 182, 198, 282, 283, 297.
Secular Clergy (Secular Canons of S. Austin), 4, 75, 118, 135, 139, 140, 141, 142, 146, 148, 171, 181, 182, 186, 198, 282, 283, 293, 296.

Austin Monks, i.e. Canons Regular of S. Augustine, 138–141, 181, 197, 229.
Benedictine or Black Monks, 246–248, 254–257, 450.
Bernardine Monks, 292, 306–309.
Bonhommes, 299.
Carthusians, 305, 450.
Cistercians, 290–294, 305–309.
monks kidnapped boys, 293.

Mendicant Friars, 273, 311–475:—
forbidden to hear confessions, 421, 438, 459, 464; hear confessions largely, 386, 387, 388, 409, 421, 438, 459; make profit by hearing confessions, 387, 438; make wills, 388; buy up books, 379, 380, 405; kidnap boys, 334, 387, 397.
migration from episcopate to Friars, 212, 313, 332, 359, 395; from monastic Orders to Friars, 212, 359, 395; from one Order of Friars to another, 450, 464.
Austin *or* Eremite Friars, 139, 445–472, 497.
Black *or* Dominican *or* Preaching Friars, 256, 293, 311–342, 351, 357, 394, 464.
'Carmes,' i. e. White Friars, 432.
'Cordeliers,' 390.
Grey *or* Franciscan *or* Minorite Friars, 41, 102, 293, 300, 311, 342–413, 450, 464, 475, 477.
'Jacobites,' 329.
White *or* Carmelite Friars, 249, 413–445, 496.

Crossed *or* Cruched Friars, 48, 488–492.
Penitentiarian Friars, 41, 45, 47, 361, 473–478.
Trinitarian Friars, 300, 478–488.

Knights Hospitallers (of S. John of Jerusalem), 248.
Knights Templars, 249, 251, 507.

Religious gilds, 81, 503; suppressed by Edward VI, 39:—
of Corpus Christi, 504.
of S. Ebbe's, 56.
of S. John Baptist (in S. Martin's Church), 84, 504.
of S. Katherine, 504.
of S. Mary (in All Saints Church), 109.
of S. Nicholas (in S. Mary's Church), 23.
of S. Thomas the Martyr (in S. Mary's Church), 22, 23, 504.

[illegible]
[illegible] *Hermits*, [illegible] 454
[illegible] 455
[illegible] 455
[illegible] 458
[illegible] *Anchorholds*, 454.
[illegible]
[illegible]
[illegible]
[illegible] Holywell, [illegible]

[illegible] houses —

[illegible] of the inmates within their own bounds, the Religious Houses and their grounds were surrounded by a high wall. The wall of the White

Religious Houses (*cont.*):
Friars is cited as a landmark, 69, 421: see also the wall of the Grey Friars, 360, 361, 396.

(ii) *the gate*: it seems possible to distinguish four forms of gate:—

(*a*) a gate passing through the building itself, as in our Colleges. Of this sort possibly was the gate of the Austin Friars, 457.

(*b*) a simple gate in the wall surrounding the building proper. Of this sort probably was the gate of S. Mary's College, 233: certainly it was so, if we are to consider the existing arrangements at Frewin Hall to have any tradition from the former building.

(*c*) the gate of a Religious House was often a very considerable building, situated at a distance from the main buildings, in some cases being merely a long archway, in other cases having rooms attached to it for porters, etc. By the irony of fate these gates have been in many cases preserved, while the buildings to which they gave access have entirely disappeared. Examples are the Abbey Gate at St. Alban's, and the Priory Gate at S. Andrew's in Scotland.

Of this class seem to have been the gate of the Black Friars, 325, 328, 341; the gate of the White Friars in Beaumont Palace, called Priory Gate, 431, 'magna porta Carmelitarum,' 444.

Religious Houses (*cont.*):
The back-gate of S. Frideswyde's near the Trinitarian Friars also belongs here, 478.

(*d*) in some cases at the end of the passage which led from this great gate there was a smaller gate which gave immediate admission to the main buildings. This was the case at Osney, 200, 202; and at Rewley, 301–303. Apparently also at Glocester College, where the 'inner gate' is cited, 252.

(iii) *the quadrangle or court*: the main buildings seem to have been arranged in the familiar College form of one or more quadrangles. The quadrangle of S. Frideswyde's Priory is cited, 155; of Osney, 204; of Glocester College, 252; of Grey Friars, 389; of S. Mary's Coll., 531.

(iv) *the cloisters*: in almost every case (see p. 538) the building had one or more cloisters, used in some cases for the purposes of disputations, etc., see e. g. in the case of the Black Friars, 317; and the Grey Friars, 364, 397.

(v) *the church or chapel*: 'church' is used by Wood in case of the larger Houses; 'chapel' or 'oratory' in case of the smaller. See pp. 537, 538.

(vi) *the refectory or hall*, where, according to their rule, the meals had to be taken in common: at S. Frideswyde's, 156; at Osney, 204; at Rewley, 303; at Grey Friars, 396, 410; at White Friars,

Religious Houses (*cont.*):
429, 431, 441, 445; at Austin Friars, 449, 456, 463, 465, 468; at S. Bernard's College, 309; at Glocester College, 249, 257; at Canterbury College, 289. Sometimes used for disputations, e. g. at the Austin Friars, 449.

(vii) *the kitchin*: at Osney, 205; at Canterbury College, 289; at S. Mary's Coll., 532.

(viii) *the conduit and lavatory*: at Osney, 205.

(ix) *the dormitory*: at S. Frideswyde's, 156; at Osney, 206; at Grey Friars, 396.

[Frequently the living-rooms are not specified but cited vaguely as 'the mansion,' e.g. at Grey Friars, 356; 'lodging-rooms,' e.g. at White Friars, 429; 'chambers,' e.g. at Austin Friars, 468, at S. Mary's Coll., 531, and at Canterbury College, 289; 'lodgings' at Glocester College, 252, and at S. Bernard's College, 309, at Black Friars, 332, 341.]

(x) *the chapter-house*: used for meetings of the body, and also for disputations: e. g. at Austin Friars, 449, 465; at Black Friars, 317.

(xi) *the burying-place*: often the church or chapel, e. g. Osney Abbey, 221; Grey Friars, 383; White Friars, 442: but frequently a separate piece of ground; *see* p. 536.

(xii) *the walks*, grounds, gardens, groves; in which the inmates took exercise, being forbidden to wander about

Religious Houses (*cont.*):
outside their own walls: at S. Frideswyde's, 158; at Osney, 209; at Rewley, 303; at Black Friars, 341; at Grey Friars, 389, 410; at White Friars, 429, 441; at Austin Friars, 471; at S. Bernard's College, 309; at Glocester College, 261; at S. John Baptist's Hospital, 528.
(xiii) *the outhouses*: partly within the wall, partly without:—at S. Frideswyde's, 157; at Osney, 208, 209; at White Friars, 440.
(xiv) *the fishponds*:—at S. Frideswyde's, 158; at Osney, 209; at Rewley, 303; at Black Friars, 341; at Grey Friars, 411.
(xv) *the infirmary*: for sick inmates: at S. Frideswyde's, 156; at Osney, 205; at Grey Friars, 383; at S. John Baptist's Hospital, 528.
(xvi) *chapels* attached to the infirmary are found at S. Frideswyde's, 157; and at Osney, 206.
(xvii) *the almshouse*: in which poor people were fed by the broken meat from the refectory, at Osney, 202, 204, 207.
Wood believes that the 'Hospital in Stockwell Street' was supported in this way by the White Friars, 417, 496; and the 'Almshouse in Holywell' by the Austin Friars, 497.
(xviii) *a chapel* attached to the almshouse is found at Osney, 208.
(xix) *libraries* are found at the Austin, Black, Grey, and White Friars, and at the Monastic Colleges; *see* p. 541.
Some Religious Houses had special institutions connected with them: e. g. the right of Sanctuary at S. Frideswyde's Priory, 156; the schools of the four great Orders of Friars, see p. 546 (not in separate buildings but in chapter-house, church, or refectory).
At Osney, the head of the House had his lodging in a separate building, 'the Abbot's lodgings,' 206.

Religious Houses: indications of the number of inmates of, in Oxford.
Rewley Abbey, 296, 297, 301.
Canterbury College, 282, 285.
Durham College, 266, 273.
Glocester College, 252, 255, 256.
Austin Friars, 463.
Grey Friars, 386, 409.
White Friars, 421, 437, 441.
Cruched Friars, 492.
Trinitarian Friars, 482, 487.
S. Bartholomew's Hospital, 505, 509, 510.

Religious Houses:—
The following are the references to the Religious Houses which are more directly or frequently brought into relation with Oxford.
Abingdon Abbey, 34, 51, 80, 82, 147, 154, 203, 205, 225, 250, 252, 255, 278, 333, 338, 349, 489, 498, 499.
Bec Abbey, 255, 360, 393.
Christ Church, Canterbury, 276.
Durham Priory, 263–268, 274.
Einsham Abbey, 53–55, 211, 255, 261, 297, 430, 439.
Glastonbury Abbey, 140, 255, 382, 486.
Godstow Abbey, 15, 46, 47, 67, 264, 277, 280.
Littlemore Priory, 23, 419, 436.
Malmsbury Abbey, 140, 248, 250, 255.
S. Peter's Abbey, Glocester, 248–252, 255.
Ramsey Abbey, 253, 255, 260.
Reading Abbey, 71, 250, 255.
Studley Priory, 52, 520.
Thame Abbey, 6, 8, 194, 217, 292, 295.
Westminster Abbey, 27, 250, 253, 255, 261, 430, 439.
Winchcombe Abbey, 248, 253–255, 257, 442.

Augustinian Houses contributing to S. Mary's College, 229.
Benedictine Houses contributing to Glocester College, 255.

Rivers and Water-courses:—
Cherwell, 526.
Isis, 316, 328.
Thames, 7, 45, 129, 316, 317, 360, 361, 396, 419, 424, 436.

Aldwers, 325.
Canditch, 78.
Castle-mill Stream, 361.
City moat, 483.
Eld (Ealde, Eldee), 193, 208.
Shire Lake, 170.
Trill-mill Stream, 361, 410.

Schools:—
Austin Friars', 449, 466.
Black Friars', 315, 316, 317, 326, 327, 334, 341.
Canon *or* Canon Law, 56, 57, 327.
Divinity, 18, 450, 451.
S. Edmund, 296, 302.
S. Edward's, 317, 318, 325, 327, 335.
Grey (Franciscan) Friars, 356, 361, 364, 397, 474, 477.

Schools (*continued*):—
Jewry (Jury), 327.
Natural Philosophy, 451, 466.
Osney, 215.
Public, 466.
White Friars', 425, 441.
Schools of 1618, 451.

Towers:—
Austin Friars', 472.
Black Friars', 472.
S. Ebbe's Church, 56.
Friar Bacon's Study, 48, 498.
Grey Friars', 389, 472.
Holywell Church, 51.
Magdalen College, 472, 526.
S. Martin's Church, 86.
S. Mary's Church, 33.
Merton (S. John Baptist) Church, 72, 472.
New College, 472.
Osney Abbey, 219, 220, 472.
Rewley Abbey, 472.
S. Thomas' Church, 115, 116.
White Friars', 424, 429, 441.

Wells:—
Aristotle's, 187.
Binsey, *see* S. Margaret's.
Brumman's, 187.
Cumnor, 225.
S. Edmund's, 501, 502, 522.
S. Frideswyde's, *see* S. Margaret's.
Holywell, 50.
S. Margaret's, 43, 121, 131, 166, 169.
Reevemore, 205, 225.
Strowell, 514.
Springs at S. Bartholomew's, 504.
Well at S. Mary's Coll., 531.

Persons:—
Agnello, Friar, 343, 345, 352–356, 362, 383, 386, 391, 392, 407, 409.
Alexander Cretensis, 402.
S. Aldate, 33.
Alexander V, pope, 378.
Alfred, King, 14, 32, 98, 130.
Algar, 125.

Persons (*continued*):—
Allen, Thomas, 136, 253, 259–261, 472.
Armachanus, Richard Fitz-ralph, 380, 387, 403, 405, 422, 452.
S. Augustine, 138, 246, 458.
Bacon, Robert, 318, 327, 335, 384, 408.
Bacon, Roger, 318, 365, 376, 379, 382, 384, 388, 401–404, 406, 408, 411.
Baconthorpe, John, 425, 426, 429, 443, 451.
Baker, Galfridus le, 225.
Baston, Robert, 420, 425, 437.
Becket, Thomas à, 22, 83, 84, 114–116, 169, 177, 276, 501.
S. Benedict, 40, 246.
S. Bernard, 291, 306.
Bishop, Nicholas, 291, 333.
Bradwardin, 388, 464.
Brome, Adam, 17, 21.
S. Budoc, 44.
Bungay, Friar, 368, 385, 400, 401, 411.
Cantilupo, *see* S. Thomas.
Capgrave, John, 453, 455, 459, 468.
Charles I, 39, 323.
Chaucer, 225, 287, 290.
Chichley, Henry, 305, 461.
Cnut, King, 80.
Cornwall, Earl of (Edmund Plantagenet), 168, 295–299, 478, 484.
Cornwall, Earl of (Richard Plantagenet, King of the Romans), 295–299, 383, 384, 407, 408, 415, 417, 434.
Cranmer, Thomas, 244.
S. Dominic, 311, 325.
Doyly (*or* Forne), Edith, 182, 195, 196, 221.
Doyly, Robert I, 40, 41, 47, 50, 51, 62, 75, 82, 99, 181, 186, 333.
Doyly, Robert II, 63, 182, 188, 196, 197, 211, 221.
Duns Scotus, 376, 386, 453, 464.
S. Edmund Rich, 100, 335, 525.
Edward, Confessor, 146.

Persons (*continued*):—
Edward I, 25, 297, 316, 332, 420, 436.
Edward II, 16, 22, 41, 322, 340, 361, 420, 437–439, 442, 477, 509.
Edward III, 77, 86, 162, 316, 332, 456, 461, 509, 510.
Edward VI, 6.
Ela (Longespee), Countess of Warwick, 27, 222, 300, 304, 417, 473, 474.
Erasmus, 233, 240, 380, 458.
Essex, Earl of, 7, 11.
Ethelred, King, 130, 143, 151, 163.
Ferrar, Robert, 233.
Forne, *see* Doyly.
S. Francis, 311, 344, 390, 407, 475.
S. Frideswyde, 42, 122, 160, 164–169, 172, 216, 521.
Gascoigne, Thomas, 339, 367, 381, 518.
Gaveston, Peter, 322, 337, 339.
Golafre (family), 323, 340, 385, 411, 412, 499.
Grosstest, Robert, 318, 335, 346, 348, 354, 362, 363, 364, 379, 382, 388, 389, 398, 399, 402–404.
Handlow (family), 455, 468, 469, 471.
Harding, Stephen, 291.
Hatfield, Thomas, 22, 266–270.
Henry I, 36, 48, 57, 87, 91, 94, 102, 106, 147, 149, 154, 182, 187, 188, 195, 424, 429, 445, 495, 505.
Henry II, 164, 165, 167, 211, 223, 521.
Henry III, 25, 41, 51, 63, 69, 130, 167, 203, 213, 295, 315, 316, 326, 360, 394, 396, 447, 454, 455, 459, 473, 476, 494, 519, 522, 523, 526.
Henry IV, 427.
Henry V, 185, 229, 238.
Henry VI, 424, 429.
Henry VII, 27, 333, 334.
Henry VIII, 3, 6, 7, 10, 27, 115, 169, 224, 303, 310, 333, 334, 388, 424, 444.

Persons (*continued*):—
Humphrey, Duke of Gloucester, 259, 260, 446.
(King) John, 15, 167, 519, 520.
Katherine, queen of Henry VIII, 167.
Kilwarby, Robert, 214, 318, 335, 369, 388.
King, Robert, 4, 5, 8, 159, 217, 224, 262, 309.
Leicester, Earl of, 7.
Mape, Walter, 291, 292.
Marsh, Adam (de Marisco), 355, 364, 365, 379, 392, 399, 403, 404, 410.
Martyr, Catherine, 169.
Mary (Tudor), 241.
Montacute, Elizabeth, 156, 170, 173.

Persons (*continued*):—
Ockham, William, 377, 464.
Owen, George, 70, 242, 274, 303.
Peckham, John, 102, 214, 336, 369, 400.
Philardus, Petrus, 378.
Pole, Reginald, 235, 242, 243, 441.
Richard I, 27, 299, 424, 441, 445.
Richard II, 27, 268, 526.
Romans, King of the, *see* Cornwall.
Rous, John, 225.
King Stephen, 82, 130, 506.
St. John (family), 198, 222, 332.
S. Thomas (Cantilupo), 26, 299, 318, 335.

Persons (*continued*):—
S. Thomas Martyr, *see* Becket.
Twyne, Brian, 384, 472.
Walsingham, Francis, 11.
Walsingham, Thomas, 259.
Walton, John, 216.
Whethampstead, John, 257, 260, 262.
Windsore, Miles, 160, 443.
Wolsey, Thomas, 7, 91, 143, 157, 177, 179, 512.
Wood (family), 74.
Wycliffe, John, 259, 260, 283, 284, 287, 320, 410, 427, 443, 452, 453, 467.
Wydeford, William, 369, 378, 388, 422, 443.
Wyke, Thomas, 225.

INDEX II. SUBJECTS.

Abingdon, 'black cross' of, 489.
Almshouses, 544, 546.
Altars, 535.
Anchor-holds, 544.
Anchorites, 544.
Anniversaries, 535.
Archery, practising, 69.
Arms, coats of, 535.
'S. Augustine's girdle,' 459.
Austins, *see* Disputations.
Bacon's Study, 536, 547.
Ballads, 111, 385, 401.
Beaumont Palace, 536.
Bedells of beggars, 488.
Bells, 535.
Bishopric, of Osney, 3, 4, 6; of Oxford, 3, 4, 8.
Books, 536.
Boy-bishop (?) at Osney, 226.
Bridges, 536.
Buildings, 536.
Cambridge, 14, 233, 255, 256, 319, 320, 347, 348, 354, 364, 365, 368, 372, 376, 391, 414, 434, 435, 459.
Canon Law, 321, 327, 336; *see* Decretals.
Castle, 536.
Cathedral, Osney, 3, 7; Christ Church, v, 4, 550.
Cemetery, 536.
Chantries, 536.
Chapels, 537.
Chapter-house, 545.
Chest to hold 'jocalia' of a chantry, 38.
'Chest,' S. Frideswyde's, 153; University, 19; Warwick, 223.
Churches, 538.
Churchyards, 536.
Clock in S. Mary's Church, 31, 32.
Clock-house, Glocester Hall, 257; S. Mary's, 32.
Cloisters, 538, 545.
Colleges, 538.
Cross, in S. Frideswyde's Churchyard, 136.
Cross (or rood), in S. Mary's Church, 28; in Holywell Church, 50; in Black Friars' Church, 341.
Curfew-bell, 103.
Deans, of S. George's Church, 180, 181, 216; of S. Mary's Church, 16; of S. Mildred's Church, 96; of Oxford, 16; of Osney, 4, 5; of Christ Church, 7, 8.
Decretals, 321, 336, 362, 397, 398.
Degree, 'for a song,' 289; of Master rarely sought, 30; payments at, *see* Inception.
Dial in S. Mary's Churchyard, 32.
Disputations, in Arts, 450; in Divinity, 450; in Austins, 451, 465; Marian, 451, 466.
Doctors, 538.
Doles of bread, 27, 67, 85, 203.
Dormitory, 545.
Dress of Religious Orders, 539.
E and O confused, 34.
Erections (miscell.), 539.
Euclid, 454, 471.
Fairs, 539.
Fields, 541.
Fishponds, 546.
'Fly,' bringing in the, 514, 515.
Forests, 539.
Forged charters in S. Frideswyde's cartulary, 146, 153.
S. Francis' coat, 344.

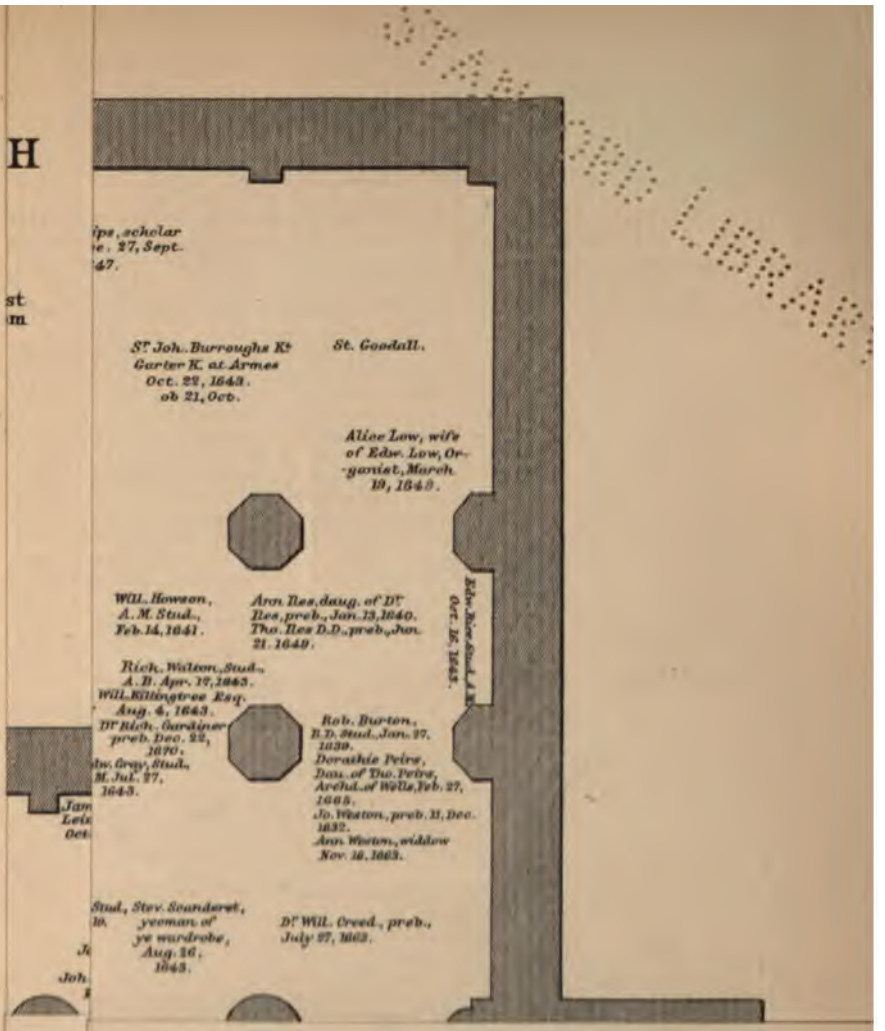
Fraternities, *see* Gilds.
Friaries, 544.
S. Frideswyde's Shrine, 62, 155, 164, 168, 528.
Gallows, right of, 151.
Gates, 539, 545.
Gilds, 539, 543.
Glass, destruction of, by Puritans, 9.
Glazing windows, 19, 30, 31, 340, 531, 532.
Gloves, presents of, 243, 244.
Gradual, 38.
Hall, *see* Refectory.
Halls, 539.
Hams, 541.
Hermits and Hermitages, 544.
Honours, 540.
Hospitals, 544.
Hundreds, 540.
Images of Saints, 540.
Inception, feast at, 250, 251, 257.
Inception, exaction of money at, 18, 19, 20, 29–31.
Indulgences, 25, 64, 66, 78, 98, 201, 219, 302, 515.
Infirmary, 546.
Inns, 541.
Ireland and Irish, 44, 200, 305, 319, 340, 356.
Islands, 541.
Jews, 540.
Kitchin, 545.
Lanes, 540.
Latin spoken, 231.
Lepers, 501, 505, 509, 515.
Libraries, 541.
Lights, 541.
Localities, 541.
Locks, 541.
Love-letter, 528.
'Mad Parliament,' 315, 337.
Manors, 541.
Marketing in churches, 31.
Marriage of priests, 4, 139, 140, 146.
Martyrology of an Oxford Religious House, 60, 462.
Mass, 541.
Mathematics, 261, 377, 380, 401, 402, 405, 406, 454, 471.
May-day, 514, 515, 516.
Meadows, 541.
Memory, feats of, 122, 453, 454.
Mills, 542.
Miracles, 542.
Missal, 38.
Monasteries, 544.
Monastic Colleges, 544.
Nominalism and realism, 464, 465.
Obits, 542.
Organist, 226; (Ch. Ch.), 7; (Magd. Coll.), 304; (Osney), 4; (University), 20.
Organs, 19, 20, 65.
Oxford, 542.
Paxill, 38.
Persons, 547.
Pilgrims, 202, 499, 528; to Binsey, 43, 528; to S. Edmund's Well, 500, 522; to S. Frideswyde's, 167, 500, 522, 528.
Poor scholars, 185, 482, 487.
Porch of S. Mary's Church, 32.
Processional, 38.
Processions, 136, 137, 302.
Pulpit in S. Mary's Church, 19; in S. Peter's in the East Churchyard, 98.
Quadrivium, 25.
Quakers, 229.
Quarries, 316, 332, 449.
Rebus, 204, 252, 253, 254.
Refectory, 545.
Reformation, 543.
Relics of Saints, 65, 136, 299, 344, 516.
Religious Gilds, 543.
Religious Houses, 544.
Religious Orders, 543.
Rivers, 546.
Robin Hood, ballads of, 111.
'Robin Hood's pennyworths,' 310.
Roger Bacon's Study, 536, 547.
Rood, *see* Cross.
Sanctuary, 156.
S. Scholastica's day, 85, 105.
Schools, 546.
Scotland and Scots, 161, 220, 355, 363, 398, 420, 436, 437,
Scripture read at meals, 205, 231, 286.
'Sepulchre,' in S. Mary's Church, 28.
Sermons, at S. George's College, 64; at S. Frideswyde's Priory, 99, 136; at S. Peter's in the East, 98, 308; endowment for, at S. Giles', 70.
Streams, 546.
Streets, 540.
Sunday-pence, 112.
Tannery, 208, 209.
Tapestry in churches, 218, 463.
Tithe, disputes about, 46, 49, 194, 295; grants of, 67, 150, 181, 186, 193, 197.
Towers, 547.
Trade-gilds, 539.
Treasure-trove, 95, 323, 325, 341, 342.
Trivium, 25.
Vespers, in Austin Friars, 451, 466; in Black Friars, 320, 334; in Grey Friars, 364, 386, 398; in S. Mary's Church, 334; in S. Mildred's Church, 96.
Vestiary, 258.
Vestments, for a chantry, 38, 85, 110, 171; for a chapel, 230, 258, 287, 442, 526.
Wales and Welsh, 185, 305, 375, 523.
Wall (of city), 155, 360, 396; of Religious Houses, 544.
Watling, building with, 41.
Wells, 547.
Woods, *see* Forests, 539.

Interments in the Cathedral.

The following are the names of persons mentioned in the diagram at the end of this volume. Where a date follows, it is the date of their burial. Names enclosed in brackets are mentioned only incidentally.

Aglionby, George, 1643.
Alford, William, 1644.
Amy, John, 1662.
Armshaw, James, 1645.
Aubigny, George, lord, 164$\frac{3}{4}$.
Aubrey, John, 1649.
Banks, John, 1644.
Blount, Mountjoy, 166$\frac{8}{9}$.
Boreman, Richard, 1668.
Boteler, William, 1644.
Browne, Anthony, 1643.
Bruncher, Winefrid, lady, 1649.
[Bruncher, Lord.]
Brunser, William, viscount, 1645.
Burroughs, John, 1643.
Burton, Robert, 16$\frac{28}{29}$.
Byron, Thomas, 164$\frac{3}{4}$.
Cartwright, William, 1643.
[Chaworth, Dr.]
Chaworth, Mary, 1645.
[Cleveland, lord.]
Creed, William, 1663.
Croft, Mary, 1645.
Davis, Ann, 1645.
[Davis, Thomas.]
Dorvill, . . ., 1648.
Edwards, John, . . .
Fell, John, . . . (added at a later date).
Fell, Robert, 166$\frac{9}{7}$.
Gage, Henry, 164$\frac{4}{5}$.
Gardiner, Henry, 1645.
Gardiner, Richard, 1670.
Gardiner, Thomas, 1645.
Geeres, Mr. . . ., 1670.
Gerard, Robert, 1669.
Glisson, Humphrey, 1643.
Godfrey, Richard, 164$\frac{8}{9}$.
Goodall, St⟨ephen⟩, . . .
Grandison, lord, . . .
Gray, Edward, 1643.
Gregory, John, 164$\frac{6}{7}$.
Holt, Edward, 1643.
[Holt, . . .]
Holyday, Barten, 1662.
Howson, William, 164$\frac{1}{2}$.
Hylin, Richard, 1669.
Iles, Ann, 164$\frac{9}{7}$.
Iles, Thomas, 1649.
Josse, Robert, 1644.
Killingtree, William, 1643.
King, John, 1638.
Leigh, Henry, 1663.
Lichfield, earl of, 164$\frac{8}{9}$.
Littleton, Edward, lord, 1645.
Love, Benjamin, 1649.
Low, Alice, 164$\frac{8}{9}$.
[Low, Edward.]
Lute, Robert, 1643.
Mervyn, Mrs. Frances, 1662.
Millington, Stephen, 1645.
Morris, John, 1648.
Mounslow, baron of, 1645.
Newport, earl of, 166$\frac{8}{9}$.
Peirs, Dorathie, 166$\frac{8}{9}$.
[Peirs, Thomas.]
Pennyman, Ann, 1644.
[Pennyman, Thomas.]
Pennyman, William, 1643.
Pentlow, John, 1662.
Percy, William, 1648.
Pert, Paul, 1643.
Phillips, William, 1647.
[Pocock, Edward.]
Pocock, Richard, 1666.
Powell, James, 164$\frac{8}{9}$.
Powell, Richard, 1669.
Rice, Edward, 1643.
Roper, Anthony, 1643.
Rushton, Roger, 1662.
Rutland, Aaron, 166$\frac{4}{5}$.
Sacvile, John, 1643.
Scanderet, Steven, 1643.
Sheldon, Joseph, 1662.
Smith, John, 1644.
Smith, Katherine, 1644.
[Smith, William.]
Southerton, Valentine, 164$\frac{1}{2}$.
Steward, Bernard, lord, 164$\frac{8}{9}$.
Steward, John, lord, 1644.
St. George, Henry, 1644.
Strickland, William, 1664.
Strode, William, 164$\frac{5}{6}$.
Swayne, Arthur, 1644.
Wall, John, 1666.
Walter, John, 164$\frac{8}{9}$.
Walton, Richard, 1643.
Washborne, Richard, . . .
Westley, John, 1664.
Weston, Ann, 1663.
Weston, John, 1632.
Whaley, James, 1649.
Whitford, Adam, 164$\frac{9}{7}$.
Wild, John, 1646.
Wyche, Anne, 166$\frac{9}{7}$.
Wyche, Peter, 1643.

THE END.


H
st
m
ips, scholar
e. 27, Sept.
47.
St Joh. Burroughs Kt
Garter K. at Armes
Oct. 22, 1643.
ob 21, Oct.
St. Goodall.
Alice Low, wife
of Edw. Low, Or-
-ganist, March
19, 1649.
Will. Howson,
A. M. Stud.,
Feb. 14, 1641.
Ann Ilos, daug. of Dr
Ilos, preb., Jan. 13, 1640.
Tho. Ilos D.D., preb., Jan.
21. 1649.
Edw. Rose Stud. A. M.
Oct. 16. 1643.
Rich. Walton, Stud.,
A. B. Apr. 17, 1643.
Will. Killingtree Esq.
Aug. 4, 1643.
Dr Rich. Gardiner
preb. Dec. 22,
1670.
Jw. Gray, Stud.,
M. Jul. 27,
1643.
Rob. Burton,
B.D. Stud., Jan. 27,
1639.
Dorothie Peire,
Dau. of Tho. Peire,
Archd. of Wells, Feb. 27,
1665.
Jo. Weston, preb. 11, Dec.
1632.
Ann Weston, widdow
Nov. 16. 1663.
Stud., Stev. Scanderet,
19.
yeoman of
ye wardrobe,
Aug. 16,
1643.
Dr Will. Creed., preb.,
July 27, 1663.

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